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(ABRIDGED)

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TAFSIR IBN KATHIR (ABRIDGED)

VOLUME 9



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Volume 9



(Surat Al-Jathiyah to the end of Surat Al-Munafiqun)

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المِصْبَاحُ المُنِيرُ فِي تَهْذِيبِ

تفسير ابن كثير

TAFSIR IBN KATHIR

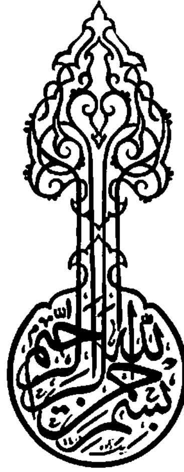
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In the Name of Allâh
The Most Beneficent, the Most Merciful

Contents

Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bbi, Qatādah, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

The *Tafsīr* of *Sūrat Al-Jāthiyah* (Chapter - 45)

Which was revealed in Makkah

بسم الله الرحمن الرحيم

حم ﴿١﴾ تنزيل الكتب من الله العزيز الحكيم ﴿٢﴾ إن في السموت والأرض لآيت للمؤمنين ﴿٣﴾ وفي خلقكم وما يبث من دابة ءايت لقوم يوقنون ﴿٤﴾ واختلف اليل والنهار وما أنزل الله من السماء من رزق فأحيا به الأرض بعد موتها وتصريف الريح ءايت لقوم يعقلون ﴿٥﴾ تلك ءايت الله نتلوها عليك بالحق فبأي حديث بعد الله وءايته يؤمنون ﴿٦﴾ ويل لكل أفاك أثيم ﴿٧﴾ يسمع ءايت الله تتلى عليه ثم يصر مستكبرا كأن لم يسمعها فبشره بعذاب أليم ﴿٨﴾ وإذا علم من ءايتنا شيئا اتخذها هزوا أولئك لهم عذاب مهين ﴿٩﴾ من ورائهم جهنم ولا يغني عنهم ما كسبوا شيئا ولا ما اتخذوا من دون الله أولياء ولهم عذاب عظيم ﴿١٠﴾ هذا هدى والذين كفروا بآيت ربهم لهم عذاب من رجز أليم ﴿١١﴾ ۞ الله الذي سخر لكم البحر لتجري الفلك فيه بأمره ولتبتغوا من فضله ولعلكم تشكرون ﴿١٢﴾ وسخر لكم ما في السموت وما في الأرض جميعا منه إن في ذلك لآيت لقوم يتفكرون ﴿١٣﴾

بسم الله الرحمن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿حم ﴿١﴾ تنزيل الكتب من الله العزيز الحكيم ﴿٢﴾ إن في السموت والأرض لآيت للمؤمنين ﴿٣﴾ وفي خلقكم وما يبث من دابة ءايت لقوم يوقنون ﴿٤﴾ واختلف اليل والنهار وما أنزل الله من السماء من رزق فأحيا به الأرض بعد موتها وتصريف الريح ءايت لقوم يعقلون ﴿٥﴾﴾

﴾1. Ḥa Mīm.﴿

﴾2. The revelation of the Book is from Allāh, the Almighty, the All-Wise.﴿

﴾3. Verily, in the heavens and the earth are signs for the believers.﴿

﴾4. And in your creation, and what He spread (through the earth) of moving creatures are signs for people who have faith with certainty.﴿

﴾5. And in the alternation of night and day, and the provision that Allāh sends down from the sky, and revives therewith the

earth after its death, and in the turning about of the winds, are signs for a people who understand.﴾

A Directive to contemplate over Allāh's *Āyāt*

Allāh directs His servants to contemplate His favors and gifts, as well as His great power that is demonstrated by His creating the heavens and the earth and the various types and categories of creatures in them.

There are the angels, *Jinns*, humans, animals, birds, beasts, carnivores, insects and various kinds of sea creatures. The night and day alternate, each follows the other in succession, never ceasing to come, as decreed. One brings darkness and one brings light. Allāh the Exalted also sends down the rain from the clouds when it is most needed. He is calling the rain, 'provision', because it is the resource that produces various provisions,

﴿فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا﴾

﴾*and revives therewith the earth after its death,*﴿

after it was dry and had no vegetation or life of any kind. Allāh said next,

﴿وَتَصْرِيفِ الرِّيَاحِ﴾

﴾*and in the turning about of the winds,*﴿

sometimes towards the south and sometimes towards the north. Some are easterly winds and some are westerly winds, some bringing sea breezes and some blow from the land, some coming at night and some by day. Some winds bring rain, some cause pollination and some winds just revive the soul, while some others bear no benefit.

Allāh said first.

﴿لَآيَاتٍ لِلْمُؤْمِنِينَ﴾

﴾*are signs for the believers*﴿, then

﴿يُوقِنُونَ﴾

﴾*who have faith with certainty*﴿, then

﴿يَعْقِلُونَ﴾

﴾*who understand*﴿, thus ascending from one honorable stage to what is more honorable and higher in grade. These *Āyāt* are similar to an *Āyah* in *Sūrat Al-Baqarah*

﴿إِنَّ فِى خَلْقِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا
يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ
دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَـٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَـَٔايَـٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾﴾

﴾*Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving creatures of all kinds that He has spread therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed signs for people of understanding.*﴿ (2:164)

﴿تِلْكَ ءَايَـٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ فَبِأَىِّ حَدِيثٍ بَعْدَ ٱللَّهِ وَءَايَـٰتِهِۦ يُؤْمِنُونَ ﴿٦﴾ وَيْلٌ لِّكُلِّ أَفَّاكٍ
أَثِيمٍ ﴿٧﴾ يَسْمَعُ ءَايَـٰتِ ٱللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ
مِنْ ءَايَـٰتِنَا شَيْـًٔا ٱتَّخَذَهَا هُزُوًا أُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾ مِّن وَرَآئِهِمْ جَهَنَّمُ وَلَا يُغْنِى عَنْهُم مَّا
كَسَبُوا۟ شَيْـًٔا وَلَا مَا ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾ هَـٰذَا هُدًى وَٱلَّذِينَ كَفَرُوا۟
بِـَٔايَـٰتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿١١﴾﴾

﴾*6. These are the Āyāt of Allāh, which We recite to you with truth. Then in which speech after Allāh and His Āyāt will they believe?*﴿

﴾*7. Woe to every sinful liar.*﴿

﴾*8. Who hears the Āyāt of Allāh Tutlā (recited) to him, yet persists with pride as if he heard them not. So announce to him a painful torment!*﴿

﴾*9. And when he learns something of Our Āyāt, he makes them a jest. For such there will be a humiliating torment.*﴿

﴾*10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor those whom they have taken as protective friends besides Allāh. And theirs will be a great torment.*﴿

﴾*11. This is guidance. And those who disbelieve in the Āyāt of their Lord, for them there is a painful torment of Rijz.*﴿

The Description of the Sinful Liar and His Requital

Allāh the Exalted says,

﴿تِلْكَ ءَايَـٰتُ ٱللَّهِ﴾

﴾*These are the Āyāt of Allāh*﴿ – in reference to the Qur'ān with the proofs and evidences that it contains,

﴿نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ﴾

﴾*which We recite to you with truth.*﴿ for they contain the truth from the Truth (i.e., Allāh). Therefore, if they do not believe in Allāh's *Āyāt* nor abide by them, what speech after Allāh and His *Āyāt* will they then believe in? Allāh said next,

﴿وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ۝٧﴾

﴾*Woe to every sinful liar.*﴿ who lies in his speech, often swears, who is worthless, commits and utters sinful acts and statements, and disbelieves in Allāh's *Āyāt,*

﴿يَسْمَعُ ءَايَـٰتِ ٱللَّهِ تُتْلَىٰ عَلَيْهِ﴾

﴾*Who hears the Āyāt of Allāh Tutlā (recited) to him,*﴿ meaning, being recited to him,

﴿ثُمَّ يُصِرُّ﴾

﴾*yet persists*﴿ in his disbelief, denial, pride and rebellion,

﴿كَأَن لَّمْ يَسْمَعْهَا﴾

﴾*as if he heard them not.*﴿ as if he did not hear them being recited to him,

﴿فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ﴾

﴾*So announce to him a painful torment!*﴿ convey the news to him that on the Day of Resurrection, he will have a painful, severe torment from Allāh. Allāh said,

﴿وَإِذَا عَلِمَ مِنْ ءَايَـٰتِنَا شَيْـًٔا ٱتَّخَذَهَا هُزُوًا﴾

﴾*And when he learns something of Our Āyāt, he makes them a jest.*﴿

if he learns anything from the Qur'ān, he disbelieves in it and takes it as the subject of jest and ridicule,

﴿أُوْلَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾

﴾*For such there will be a humiliating torment.*﴿ as recompense for ridiculing the Qur'ān and jesting about it. In the *Ṣaḥīḥ*, Muslim recorded from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ prohibited traveling with the Qur'ān to enemy lands for fear that the Qur'ān might be desecrated by the enemy.[1]

Allāh explained the type of torment that these people earn on the Day of Return;

﴿مِّن وَرَآئِهِمْ جَهَنَّمُ﴾

﴾*In front of them there is Hell.*﴿ meaning, all those who have these evil characteristics will end up in Hellfire on the Day of Resurrection,

﴿وَلَا يُغْنِى عَنْهُم مَّا كَسَبُوا۟ شَيْـًٔا﴾

﴾*And that which they have earned will be of no profit to them,*﴿

their wealth and children will not avail them,

﴿وَلَا مَا ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ﴾

﴾*nor those whom they have taken as protecting friends besides Allāh.*﴿

nor will the false gods that they worshipped besides Allāh benefit them in the least,

﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

﴾*And theirs will be a great torment.*﴿ Allāh the Exalted said,

﴿هَٰذَا هُدًى﴾

﴾*This is Hudā (guidance).*﴿ in reference to the Qur'ān,

﴿وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ﴾

﴾*And those who disbelieve in the Āyāt of their Lord, for them there is a painful torment of Rijz.*﴿

that is agonizing and severe. Allāh knows best.

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[1] Muslim 3:1491.

﴿اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾ قُل لِّلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾﴾

﴾*12. Allāh, it is He Who has subjected to you the sea, that ships may sail through it by His command, and that you may seek of His bounty, and that you may be thankful.*﴿

﴾*13. And has subjected to you all that is in the heavens and all that is on the earth; it is all (as a favor and kindness) from Him. Verily, in it are signs for a people who think deeply.*﴿

﴾*14. Say to the believers to forgive those who hope not for the Days of Allāh, that He may recompense people, according to what they have earned.*﴿

﴾*15. Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.*﴿

The Subjugation of the Sea, etc., is among Allāh's Signs

Allāh the Exalted mentions some of the favors He gave to His servants, such as subjecting the sea for their service,

﴿لِتَجْرِيَ الْفُلْكُ فِيهِ بِأَمْرِهِ﴾

﴾*that ships may sail through the sea by His command,*﴿ i.e., of Allāh the Exalted, Who ordered the sea to carry ships,

﴿وَلِتَبْتَغُوا مِن فَضْلِهِ﴾

﴾*and that you may seek of His bounty,*﴿ in commercial and business transactions,

﴿وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴾*and that you may be thankful.*﴿ for earning various provisions brought to you from far away provinces and distant areas through the sea. Allāh the Exalted said,

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

﴾*And has subjected to you all that is in the heavens and all that is on the earth;*﴿

the stars, the mountains, the seas, the rivers and all that you use for your benefit; these are all from His favor, kindness and bounty. Allāh's statement next,

﴿جَمِيعًا مِّنْهُ﴾

﴾*it is all from Him.*﴿ Alone without partners in giving any of it. Allāh the Exalted said in another *Āyah*,

﴿وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ ﴿٥٣﴾﴾

﴾*And whatever of blessings you have, it is from Allāh. Then, when harm touches you unto Him you cry aloud for help.*﴿ (16:53)

Ibn Jarīr recorded that Al-'Awfī reported that Ibn 'Abbās said about Allāh's statement,

﴿وَسَخَّرَ لَكُم مَّا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ جَمِيعًا مِّنْهُ﴾

﴾*And has subjected to you all that is in the heavens and all that is on the earth; it is all from Him.*﴿

"Everything is from Allāh, and that is a Name from His Names. So it all comes from Him without rivals to dispute His authority; surely, this fact is completely certain."[1] Allāh said.

﴿إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

﴾*Verily, in it are signs for a people who think deeply.*﴿

The Command to be Patient with the Harm of Idolators

Allāh's saying;

﴿قُل لِّلَّذِينَ ءَامَنُوا۟ يَغْفِرُوا۟ لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ ٱللَّهِ﴾

﴾*Say to the believers to forgive those who hope not for the Days of Allāh,*﴿

means, let the believers forgive the disbelievers and endure the harm that they direct against them.

In the beginning of Islām, Muslims were ordered to observe patience in the face of the oppression of the idolators and the People of the Scriptures so that their hearts may incline towards Islām. However, when the disbelievers persisted in

[1] Aṭ-Ṭabari 22:65.

stubbornness, Allāh legislated for the believers to fight in *Jihād*. Statements of this meaning were collected from 'Abdullāh bin 'Abbās and Qatādah.[1] Mujāhid said about Allāh's statement,

﴿لَا يَرْجُونَ أَيَّامَ اللَّهِ﴾

﴿*those who hope not for the Days of Allāh,*﴾ "They do not appreciate Allāh's favors."[2] Allāh said,

﴿لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ﴾

> ﴿*that He may recompense people, according to what they have earned.*﴾

meaning, if the believers forgive the disbelievers in this life, Allāh will still punish the disbelievers for their evil in the Hereafter. Allāh's statement next,

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾﴾

> ﴿*Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.*﴾

meaning, you will all return to Allāh on the Day of Resurrection, when you and your actions will be displayed before Him. Then, He will recompense you for your deeds, good for good and evil for evil.

﴿وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾ وَآتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ ۖ فَمَا اخْتَلَفُوا إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾ هَٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾﴾

> ﴿*16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and*

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[1] Aṭ-Ṭabari 22:66, 67.

[2] Aṭ-Ṭabari 22:67.

preferred them above the nations.﴿

﴾*17. And gave them clear proofs in matters. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.*﴿

﴾*18. Then We have put you on a (legal) way of commandment. So follow you that, and follow not the desires of those who know not.*﴿

﴾*19. Verily, they can avail you nothing against Allāh. Verily, the wrongdoers are protecting friends of one another, but Allāh is the Protector of those who have Taqwā.*﴿

﴾*20. This is a clear insight and evidence for mankind, and a guidance and a mercy for people who have faith with certainty.*﴿

Preference of Allāh to the Children of Israel and their dispute thereafter

Allāh the Exalted mentions the favors He granted the Children of Israel, such as revealing the Divine Books to them, sending the Messengers to them and granting them kingship. Allāh said,

﴿وَلَقَدْ ءَاتَيْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَـٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ وَرَزَقْنَـٰهُم مِّنَ ٱلطَّيِّبَـٰتِ﴾

﴾*And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things,*﴿

such as foods and drinks,

﴿وَفَضَّلْنَـٰهُمْ عَلَى ٱلْعَـٰلَمِينَ﴾

﴾*and preferred them above the nations.*﴿ of their time,

﴿وَءَاتَيْنَـٰهُم بَيِّنَـٰتٍ مِّنَ ٱلْأَمْرِ﴾

﴾*And gave them clear proofs in matters.*﴿ 'We gave them evidences, proofs and unequivocal signs.' Therefore, the proof has been established against them, yet they differed among themselves after the proof came to them, out of transgression against each other,

﴿إِنَّ رَبَّكَ﴾

﴿Verily, your Lord﴾ 'O Muḥammad',

﴿يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ﴾

﴿will judge between them on the Day of Resurrection about that wherein they used to differ.﴾

He will judge between them by His just judgement.

Warning to this *Ummah* against following the Ways of the Children of Israel

This *Āyah* contains a warning to the Muslim *Ummah* as well. It warns them not to take the path the Jews took nor adopt their ways. This is why Allāh said,

﴿ثُمَّ جَعَلْنَـٰكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا﴾

﴿Then We have put you on a (legal) way of commandment. So follow you that.﴾

'follow what was revealed to you from your Lord, O Muḥammad, there is no true deity except Him, and turn away from the idolators.' Allāh said,

﴿وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ ۝١٨ إِنَّهُمْ لَن يُغْنُوا۟ عَنكَ مِنَ ٱللَّهِ شَيْـًٔا ۚ وَإِنَّ ٱلظَّـٰلِمِينَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ﴾

﴿and follow not the desires of those who know not. Verily, they can avail you nothing against Allāh. Verily, the wrongdoers are protecting friends of one another,﴾

Allāh says, 'what will the loyalty that the idolators give each other avail them?' Indeed, all they will earn from their protecting friends is more loss, destruction and demise,

﴿وَٱللَّهُ وَلِىُّ ٱلْمُتَّقِينَ﴾

﴿but Allāh is the Protector of those who have Taqwā.﴾

and He will deliver them from the darkness to the light. In contrast, all the false deities are the protecting friends of those who disbelieve, taking them out of the light to the darkness. Allāh said,

﴿هَـٰذَا بَصَـٰٓئِرُ لِلنَّاسِ﴾

قُل لِّلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ ٱللَّهِ لِيَجْزِيَ
قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ مَنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ
وَمَنْ أَسَآءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾ وَلَقَدْ ءَاتَيْنَا
بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ
وَفَضَّلْنَٰهُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٦﴾ وَءَاتَيْنَٰهُم بَيِّنَٰتٍ مِّنَ ٱلْأَمْرِ
فَمَا ٱخْتَلَفُوٓا إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ إِنَّ
رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ
﴿١٧﴾ ثُمَّ جَعَلْنَٰكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا وَلَا تَتَّبِعْ
أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ ٱللَّهِ
شَيْـًٔا وَإِنَّ ٱلظَّٰلِمِينَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَٱللَّهُ وَلِىُّ ٱلْمُتَّقِينَ
﴿١٩﴾ هَٰذَا بَصَٰٓئِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ
﴿٢٠﴾ أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ
ءَامَنُوا وَعَمِلُوا ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ سَآءَ
مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ
وَلِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

﴾This is a clear insight and evidence for mankind,﴿ in reference to the Qur'ān,

﴾وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ﴿

﴾and a guidance and a mercy for people who have faith with certainty.﴿

﴾أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ سَآءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾ أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾﴿

﴾21. Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.﴿

﴾22. And Allāh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.﴿

﴾23. Have you seen him who takes his own lust as his god? And Allāh, left him astray with knowledge, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allāh? Will you not then remember?﴿

The Life and the Death of the Believers and the Disbelievers are not Equal

Allāh the Exalted states here that the believers and the disbelievers are never equal. Allāh said in another *Āyah*,

﴿لَا يَسْتَوِىٓ أَصْحَـٰبُ ٱلنَّارِ وَأَصْحَـٰبُ ٱلْجَنَّةِ ۚ أَصْحَـٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾﴾

﴾*Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.*﴿ (59:20) Allāh said here,

﴿أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ﴾

﴾*Or do those who earn evil deeds think*﴿ those who commit and practice evil,

﴿أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ﴾

﴾*that We shall hold them equal with those who believe and do righteous good deeds, in their life and their death?*﴿

treat them equally in the present life of the world and in the Hereafter?

﴿سَآءَ مَا يَحْكُمُونَ﴾

﴾*Worst is the judgement that they make.*﴿ 'worst is the thought that they have about Us and about Our justice, thinking that We will ever make the pious and the wicked equal in the Hereafter or this life.'

Aṭ-Ṭabarāni recorded that Shu'bah said that 'Amr bin Murrah narrated that Abu Aḍ-Ḍuḥā said that Masrūq said that Tamīm Ad-Dāri once stood in voluntary prayer through the night until the morning only reciting this *Āyah*,

﴿أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ﴾

﴾*Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds?*﴿[1]

Allāh said in reply:

﴿سَآءَ مَا يَحْكُمُونَ﴾

﴾*Worst is the judgement that they make.*﴿ Allāh said,

[1] Aṭ-Ṭabarāni 2:50.

﴿وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ﴾

﴾*And Allāh has created the heavens and the earth with truth,*﴿ meaning, in justice,

﴿وَلِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴾*in order that each person may be recompensed what he has earned, and they will not be wronged.*﴿

Allāh the Exalted said,

﴿أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ﴾

﴾*Have you seen him who takes his own lust as his god?*﴿, who abides by his lust, and whatever his lust portrays as good he implements it, and whatever his lust portrays as evil, he abandons it! Allāh's statement,

﴿وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ﴾

﴾*And Allāh left him astray with knowledge,*﴿

has two meanings. One of them is that Allāh knew that this person deserves to be misguided, so He left him astray. The second meaning is that Allāh led this person astray after knowledge reached him and the proof was established before him. The second meaning includes the first meaning, but not the opposite. Allāh said,

﴿وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً﴾

﴾*and sealed his hearing and his heart, and put a cover on his sight.*﴿ so he does not hear what benefits him, understands not what would lead him to the guidance and sees not the evidence with which he can be enlightened. This is why Allāh said,

﴿فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ﴾

﴾*Who then will guide him after Allāh? Will you not then remember?*﴿ Allāh said in a similar *Āyah*,

﴿مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِيَ لَهُۥ ۚ وَيَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٨٦﴾﴾

﴾*Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions.*﴿ (7:186).

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ۝ وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَن قَالُوا ائْتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ ۝ قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝﴾

﴾24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time). And they have no knowledge of it, they only presume.﴿

﴾25. And when Our Clear Āyāt are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"﴿

﴾26. Say (to them): "Allāh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."﴿

The Conviction of the Disbelievers, Their Argument and the Refutation of it

Allāh mentions here the creed of Ad-Dahriyyah and the Arab idolators who embraced their creed, denying Resurrection,

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا﴾

﴾And they say: "There is nothing but our life of this world, we die and we live...."﴿

They say that there is only this life, some people die while others are born to life, without Resurrection or Judgement. This was the creed of Arab idolators who used to deny Resurrection, in addition to, the creed of the atheist philosophers among them who denied the creation and Resurrection. This was also the statement of atheist philosophers who deny the Creator and think that the world will return to its original form once every thirty-six thousand years, when everything will restart its life-cycle again! They claim that this cycle was repeated for infinity, thus contradicting the sound reason and the divine revelation. They said,

﴿وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ﴾

﴾*and nothing destroys us except Ad-Dahr (time).*﴿

Allāh the Exalted said in reply,

﴿وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ﴾

﴾*And they have no knowledge of it, they only presume.*﴿

they speculate and guess!

As for the *Ḥadīth* recorded by the two collectors of the *Ṣaḥīḥ*, and Abu Dāwud and An-Nasā'ī, from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«يَقُولُ تَعَالَى: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِيَ الْأَمْرُ، أُقَلِّبُ لَيْلَهُ وَنَهَارَهُ»

«*Allāh the Exalted says, "The Son of 'Ādam annoys Me when he curses Ad-Dahr (time), while I am Ad-Dahr. In My Hand are all matters; I cause the alternation of his days and nights."*»[1] In another narration;

«لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللهَ تَعَالَى هُوَ الدَّهْرُ»

«*Do not curse Ad-Dahr (time), for Allāh is Ad-Dahr.*»[2]

Ash-Shāfi'ī, Abu 'Ubaydah and several other Imāms of *Tafsīr* explained the meaning of the Prophet's statement,

«لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللهَ هُوَ الدَّهْرُ»

«*Do not abuse Ad-Dahr (time), for Allāh is Ad-Dahr.*»

They said, "During the time of *Jāhiliyyah*, when an affliction, a calamity or a disaster struck them, the Arabs used to say, 'Woe to *Ad-Dahr* (time)!' So they used to blame such incidents on *Ad-Dahr*, cursing *Ad-Dahr* in the process. Surely, it is Allāh the Exalted and Most Honored Who causes these (and all) things to happen. This is why when they cursed *Ad-Dahr*, it was as if they were cursing Allāh Himself, since truthfully, He causes all incidents to happen. Therefore, abusing *Ad-Dahr*

[1] *Fatḥ Al-Bāri* 8:437, Muslim 4:1762, Abu Dāwud 5:423, An-Nasā'ī in *Al-Kubrā* 6:457.

[2] Muslim 4:1763

was prohibited due to this consideration, for it was Allāh Whom they meant by abusing *Ad-Dahr*, which – as we said– they accused of causing (distressful) incidents."

This is the best explanation for this subject, and it is the desired meaning. Allāh knows best. We should mention that Ibn Ḥazm and those of the Ẓāhiriyyah like him made an error when they used this *Ḥadīth* to include *Ad-Dahr* among Allāh's most beautiful Names.

Allāh's statement,

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَـٰتُنَا بَيِّنَـٰتٍ﴾

﴿*And when Our Clear Āyāt are recited to them,*﴾

means, when the truth is made plain to them and used as evidence against them, asserting that Allāh is able to resurrect the bodies after they have perished and disintegrated,

﴿مَّا كَانَ حُجَّتَهُمْ إِلَّآ أَن قَالُوا ٱئْتُوا بِـَٔابَآئِنَآ إِن كُنتُمْ صَـٰدِقِينَ﴾

﴿*their argument is no other than that they say: "Bring back our fathers, if you are truthful!"*﴾

'bring them back to life, if what you say is true.' Allāh the Exalted said,

﴿قُلِ ٱللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ﴾

﴿*Say (to them): "Allāh gives you life and then causes you to die..."*﴾

'for you are witnesses that He brings you (or new life) to existence after non–existence,'

﴿كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَـٰكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ﴾

﴿*How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life.*﴾ (2:28)

Therefore, He Who is able to initiate creation, is able to restart it, as well and more obviously,

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿*And He it is Who originates the creation, then He will repeat it; and this is easier for Him.*﴾ (30:27) Allāh said next,

﴿ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ﴾

﴾*then He will assemble you on the Day of Resurrection about which there is no doubt.*﴿

'when He resurrects you, it will be on and for the Day of Resurrection, not in this life. Therefore, your statement is groundless,'

﴿ائْتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ﴾

﴾*Bring back our (dead) fathers, if you are truthful!*﴿ Allāh said,

﴿يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ﴾

﴾*The Day when He will gather you (all) on the Day of Gathering.*﴿ (64:9),

﴿لِأَيِّ يَوْمٍ أُجِّلَتْ (١٢) لِيَوْمِ الْفَصْلِ (١٣)﴾

﴾*For what Day are these signs postponed? For the Day of sorting out.*﴿ (77:12-13), and,

﴿وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ (١٠٤)﴾

﴾*And We delay it only for a term (already) fixed.*﴿ (11:104) Allāh said here,

﴿ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ﴾

﴾*then He will assemble you on the Day of Resurrection about which there is no doubt.*﴿

there is no doubt that it will come,

﴿وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴾*But most of mankind know not.*﴿ and this is why they deny Resurrection and discount the fact that the bodies will be brought back to life. Allāh the Exalted said,

﴿إِنَّهُمْ يَرَوْنَهُ بَعِيدًا (٦) وَنَرَاهُ قَرِيبًا (٧)﴾

﴾*Verily, they see it afar off. But We see it (quite) near.*﴿ (70:6),

they discount the possibility that Resurrection will ever come, while the believers believe that its occurrence is easy and imminent.

الجزء الخامس والعشرون ٥٠١ سورة الجاثية

أَفَرَءَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً فَمَن يَهْدِيهِ مِنۢ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾ وَقَالُوا مَا هِىَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلَّا الدَّهْرُ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّآ أَن قَالُوا ائْتُوا بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾ قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَٰمَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾ وَلِلَّهِ مُلْكُ السَّمَٰوَٰتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَخْسَرُ الْمُبْطِلُونَ ﴿٢٧﴾ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٠﴾ وَأَمَّا الَّذِينَ كَفَرُوٓا أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُم مَّا نَدْرِى مَا السَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ﴿٣٢﴾

﴿وَلِلَّهِ مُلْكُ السَّمَٰوَٰتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَخْسَرُ الْمُبْطِلُونَ ﴿٢٧﴾ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾﴾

﴾27. And to Allāh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established – on that Day the followers of falsehood shall lose.﴿

﴾28. And you will see each nation humbled to their knees (Jāthiyah), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.﴿

﴾29. This Our Record speaks about you with truth. Verily, We were recording what you used to do.﴿

Some of the Conditions of the Day of Resurrection and its Horrors

Allāh mentions that He is the King and Owner of the heavens and earth, and the Only Ruler over them in this life and the Hereafter. Allāh's statement,

﴿وَيَوْمَ تَقُومُ السَّاعَةُ﴾

﴾And on the Day that the Hour will be established﴿

on the Day of Resurrection,

﴿يَخْسَرُ الْمُبْطِلُونَ﴾

﴾*the followers of falsehood shall lose.*﴿ those who disbelieve in Allāh and reject the clear proofs and unequivocal evidences that He has sent down to His Messengers. Allāh said,

﴾وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً﴿

﴾*And you will see each nation humbled to their knees (Jāthiyah),*﴿

kneeling, fearful of the tremendous calamity and events. It was said that this will occur when Hellfire will be brought forth, for she will exhale once, and everyone will fall to their knees, including Ibrāhīm, the *Khalīl*. He will proclaim, "Myself, myself, myself! Today, I will not ask You (O Allāh) but about myself." And even 'Īsā, will proclaim, "Today, I will only argue before You on my own behalf, I will not ask You about Maryam, who gave birth to me." Allāh said next,

﴾كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَٰبِهَا﴿

﴾*each nation will be called to its Record.*﴿ meaning, Record of deeds. Allāh said in a similar *Āyah*,

﴾وَوُضِعَ ٱلْكِتَٰبُ وَجِاىٓءَ بِٱلنَّبِيِّۦنَ وَٱلشُّهَدَآءِ﴿

﴾*And the Book will be presented; and the Prophets and the witnesses will be brought forward*﴿ (39:69). This is why Allāh said here,

﴾ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ﴿

﴾*This Day you shall be recompensed for what you used to do.*﴿

'you will be judged according to your deeds, good and evil.' Allāh said in similar *Āyāt*;

﴾يُنَبَّؤُا ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾﴿

﴾*On that Day man will be informed of what he sent forward, and what he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses.*﴿ (75:13-15)

Allāh said,

﴾هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِٱلْحَقِّ﴿

﴾*This, Our Record speaks about you with truth.*﴿

It contains the record of all your actions, without addition or

deletion. Allāh also said:

﴿وَوُضِعَ ٱلْكِتَـٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَـٰوَيْلَتَنَا مَالِ هَـٰذَا ٱلْكِتَـٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا (٤٩)﴾

﴾And the Book will be presented, and you will see the criminals, fearful of that which is therein. They will say:"Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.﴿ (18:49) Allāh's statement,

﴿إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ﴾

﴾Verily, We were recording what you used to do.﴿

means, 'We ordered Our scribe angels to record your deeds.' Ibn 'Abbās and others commented, "The angels record the deeds of the servants and then ascend to heaven with them. There, they meet the angels entrusted with the Records of deeds sent down from *Al-Lawḥ Al-Maḥfūẓ* on each Night of *Al-Qadr*, containing what Allāh has written will occur from the servants, long before He created them. They will compare their records and find out that not a single letter was added or deleted." He then recited this *Āyah*,

﴿إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ﴾

﴾Verily, We were recording what you used to do.﴿

﴿فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ (٣٠) وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَـٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ (٣١) وَإِذَا قِيلَ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱلسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ (٣٢) وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ (٣٣) وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَـٰذَا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّـٰصِرِينَ (٣٤) ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذْتُمْ ءَايَـٰتِ ٱللَّهِ هُزُوًا وَغَرَّتْكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ (٣٥) فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَـٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَـٰلَمِينَ (٣٦) وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ (٣٧)﴾

﴾30. Then, as for those who believed and did good deeds, their Lord will admit them to His mercy. That will be the evident success.﴿

﴾31. But as for those who disbelieved (it will be said to them): "Were not Our Āyāt recited to you? But you were proud, and you were a people who were criminals."﴿

﴾32. And when it was said: "Verily, Allāh's promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but conjecture, and we have no firm convincing belief (therein)."﴿

﴾33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.﴿

﴾34. And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours. And your abode is the Fire, and there is none to help you."﴿

﴾35. This, because you took the revelations of Allāh in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life.﴿

﴾36. So all praise is due to Allāh, the Lord of the heavens and the Lord of the earth, and the Lord of all that exists.﴿

﴾37. And His is the majesty in the heavens and the earth, and He is Al-'Azīz, Al-Ḥakīm.﴿

Allāh states to us His judgement in His creation on the Day of Resurrection,

﴿فَأَمَّا ٱلَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّـٰلِحَـٰتِ﴾

﴾Then, as for those who believed and did good deeds,﴿

Those whose hearts believed and their limbs performed good deeds, in sincerity to Allāh and conforming with Islāmic legislation;

﴿فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ﴾

﴾their Lord will admit them to His mercy.﴿ **and that is Paradise. In the *Ṣaḥīḥ*, Allāh said to Paradise;**

«أَنْتِ رَحْمَتِي، أَرْحَمُ بِكِ مَنْ أَشَاءُ»

«"You are My mercy, with which I grant mercy to whom I will,"»[1]

[1] *Fatḥ Al-Bāri* 8:460.

Allāh said;

﴿ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ﴾

﴾*That will be the evident success.*﴿ clear and apparent. Allāh said,

﴿وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ﴾

> ﴾*But as for those who disbelieved (it will be said to them): "Were not Our Āyāt recited to you? But you were proud..."*﴿

They will be admonished and criticized with this statement, that means, 'have not the *Āyāt* of Ar-Raḥmān been recited to you? But you did not follow them out of pride and turned away upon hearing them,'

﴿وَكُنتُمْ قَوْمًا مُّجْرِمِينَ﴾

﴾*and you were a people who were criminals.*﴿, 'by your actions, as well as, the denial that your hearts contained.'

﴿وَإِذَا قِيلَ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱلسَّاعَةُ لَا رَيْبَ فِيهَا﴾

> ﴾*And when it was said: "Verily, Allāh's promise is the truth, and there is no doubt about the coming of the Hour,"*﴿

'when the believers said these words to you;'

﴿قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ﴾

> ﴾*you said: "We know not what is the Hour..."*﴿ 'we do not recognize what you are talking about,'

﴿إِن نَّظُنُّ إِلَّا ظَنًّا﴾

> ﴾*we do not think it but conjecture,*﴿ 'we only remotely think that it might come,'

﴿وَمَا نَحْنُ بِمُسْتَيْقِنِينَ﴾

> ﴾*and we have no firm convincing belief (therein).*﴿

'we are not sure of it.' Allāh said,

﴿وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟﴾

﴾*And the evil of what they did will appear to them,*﴿ the repercussion of their evil deeds will become apparent to them,

﴿وَحَاقَ بِهِم﴾

﴾*and will completely encircle them.*﴿ from all directions,

﴿مَا كَانُوا بِهِۦ يَسْتَهْزِءُونَ﴾

﴾*that which they used to mock at*﴿ of the coming torment and punishment,

﴿وَقِيلَ الْيَوْمَ نَنسَىٰكُمْ﴾

﴾*And it will be said: "This Day We will forget you..."*﴿

'We will treat you as if We have forgotten you, casting you in the fire of *Jahannam,*'

﴿كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا﴾

﴾*as you forgot the meeting of this Day of yours.*﴿

'and did not work for it because you did not believe in its coming,'

﴿وَمَأْوَىٰكُمُ النَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ﴾

﴾*And your abode is the Fire, and there is none to help you.*﴿

In the *Ṣaḥīḥ*, it is reported that Allāh the Exalted will ask some of His servants on the Day of Resurrection,

«أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُكْرِمْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ، وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ؟ فَيَقُولُ: بَلَىٰ يَارَبِّ. فَيَقُولُ: أَفَظَنَنْتَ أَنَّكَ مُلَاقِيَّ؟ فَيَقُولُ: لَا. فَيَقُولُ اللهُ تَعَالَىٰ: فَالْيَوْمَ أَنْسَاكَ كَمَا نَسِيتَنِي»

«"Have I not given you a spouse, honored you and subjected the camels and horses to you? Have I not allowed you to be a chief and a master?" The servant will say in answer, "Yes, O Lord!" Allāh will say, "Did you think that you would ever meet Me?" He will say, "No." Allāh the Exalted will say, "then this Day, I will forget you as you forgot Me."»[1] Allāh the Exalted said,

﴿ذَٰلِكُم بِأَنَّكُمُ اتَّخَذْتُمْ ءَايَٰتِ اللَّهِ هُزُوًا﴾

﴾*This, because you took the revelations of Allāh in mockery.*﴿

[1] Muslim 4:2279.

'We gave you this punishment as retribution because you mocked Allāh's proofs that He sent to you, and made them the subject of jokes and jest,'

﴿وَغَرَّتْكُمُ الْحَيَوٰةُ الدُّنْيَا﴾

﴾*and the life of the world deceived you.*﴿ 'this life fooled you and you were seduced by to it, thus becoming among the ultimate losers,'

﴿فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا﴾

﴾*So this Day, they shall not be taken out from there*﴿, from Hellfire,

﴿وَلَا هُمْ يُسْتَعْتَبُونَ﴾

﴾*nor shall they be returned to the worldly life.*﴿ no apologies shall be sought from them, but they will be punished without limit or delay, just as a group of the believers will enter Paradise without limit or delay.

After Allāh mentioned His judgement for the believers and the disbelievers, He said,

﴿فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَٰوَٰتِ وَرَبِّ الْأَرْضِ﴾

﴾*So all praise is due to Allāh, the Lord of the heavens and the Lord of the earth,*﴿

He is their Owner and the Owner of all that is in and on them, and surely,

﴿رَبِّ الْعَٰلَمِينَ﴾

﴾*and the Lord of all that exists.*﴿ Allāh said next,

﴿وَلَهُ الْكِبْرِيَاءُ فِي السَّمَٰوَٰتِ وَالْأَرْضِ﴾

﴾*And His is the majesty in the heavens and the earth,*﴿

meaning, the kingship, according to Mujāhid. This *Āyah* means, Allāh is the Almighty, Worthy of all praise; everything and everyone is subservient and in complete need of and dependent upon Him. In an authentic *Ḥadīth*, the Prophet ﷺ said,

«يَقُولُ اللهُ تَعَالَى: الْعَظَمَةُ إِزَارِي، وَالْكِبْرِيَاءُ رِدَائِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا أَسْكَنْتُهُ نَارِي»

«*Allāh the Exalted said, "Glory is My robe and pride is My garment; whoever rivals Me for either of them, I will make him reside in My Fire!"*»[1] Muslim collected a similar *Ḥadīth*.[2] Allāh said,

﴿وَهُوَ الْعَزِيزُ﴾

﴿*and He is the Al-'Azīz,*﴾ Who is never resisted or rivaled,

﴿الْحَكِيمُ﴾

﴿*Al-Ḥakīm*﴾ all wise in His statements, actions, legislation and the decree that He appoints; all glory and praise are due to Him, none has the right to be worshipped but He, Alone.

This is the end of the *Tafsīr* of *Sūrat Al-Jāthiyah*. All praise and thanks are due to Allāh alone.

[1] Abu Dāwud 4:350.

[2] Muslim 4:2023.

The *Tafsīr* of *Sūrat Al-Aḥqāf* (Chapter - 46)

Which was revealed in Makkah

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِۦ يَسْتَهْزِءُونَ ﴿٣٣﴾ وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٣٤﴾ ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذْتُمْ ءَايَٰتِ ٱللَّهِ هُزُوًا وَغَرَّتْكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾ فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَٰلَمِينَ ﴿٣٦﴾ وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣٧﴾

سُورَةُ الأَحْقَاف

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿٢﴾ مَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَٱلَّذِينَ كَفَرُوا عَمَّآ أُنذِرُوا مُعْرِضُونَ ﴿٣﴾ قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ ۖ ٱئْتُونِى بِكِتَٰبٍ مِّن قَبْلِ هَٰذَآ أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿٤﴾ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ﴿٥﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿حمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿٢﴾ مَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَٱلَّذِينَ كَفَرُوا عَمَّآ أُنذِرُوا مُعْرِضُونَ ﴿٣﴾ قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ ۖ ٱئْتُونِى بِكِتَٰبٍ مِّن قَبْلِ هَٰذَآ أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿٤﴾ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا لَهُمْ أَعْدَآءً وَكَانُوا بِعِبَادَتِهِمْ كَٰفِرِينَ ﴿٦﴾﴾

﴾1. Ḥa Mīm.﴿

﴾2. The revelation of the Book is from Allāh, the Almighty, the All-Wise.﴿

﴾3. We created not the heavens and the earth and all that is

between them except with truth, and for a specified term. But those who disbelieve, turn away from that whereof they are warned.﴿

﴾*4. Say: "Think you about all that you invoke besides Allāh? Show me what have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a scripture prior to this or some trace of knowledge, if you are truthful!"*﴿

﴾*5. And who is more astray than those who invoke besides Allāh others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them?*﴿

﴾*6. And when mankind are gathered, they (false deities) will become their enemies and will deny their worship.*﴿

The Qur'ān is a Revelation from Allāh and the Universe is His True Creation

Allāh informs that He has revealed the Book to His servant and Messenger Muḥammad - may Allāh's blessings be upon him until the Day of Judgement. Allāh then describes Himself as being of unimaginable glory, possessing ultimate wisdom in His statements and actions. Allāh then says,

﴿مَا خَلَقْنَا السَّمَٰوَٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ﴾

﴾*We created not the heavens and the earth and all that is between them except in truth,*﴿

meaning, not in idle play and falsehood.

﴿وَأَجَلٍ مُّسَمًّى﴾

﴾*and for a specified term.*﴿

meaning, for a fixed and specified duration that will not increase or decrease. Allāh continues,

﴿وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ﴾

﴾*But those who disbelieve, turn away from that of which they are warned.*﴿

Meaning, the disbelievers are distracted from what is intended for them. Allāh has indeed revealed to them a Book and sent to them a Messenger. Yet, they obstinately turn away from all

of that. Therefore, they will soon realize the consequence of their behavior.

Refuting the Idolators

Allāh then says,

﴿قُلْ﴾

{*Say*} meaning, to these idolators who worship others besides Allāh.

﴿أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ﴾

> {*Think you about all that you invoke besides Allāh? Show me what they have created of the earth?*} (46:4)

meaning, 'show me the place that they have independently created from the earth.'

﴿أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَـٰوَٰتِ﴾

{*Or have they a share in the heavens?*}

which means that they are not partners in anything in the heavens, nor on earth. They do not own even the thin membrane covering a date's pit. The dominion and control only belong to Allāh, Exalted is He. 'How then would you worship others or join them as partners with Him? Who guided you to that? Who called you to that? Did He command you to do it, or is it something that you suggested yourselves?' Thus, He says,

﴿ٱئْتُونِى بِكِتَـٰبٍ مِّن قَبْلِ هَـٰذَآ﴾

{*Bring me a scripture prior to this*}

meaning, 'bring a book from among the Books of Allāh that have been revealed to the Prophets, that commands you to worship these idols.'

﴿أَوْ أَثَـٰرَةٍ مِّنْ عِلْمٍ﴾

{*or some trace of knowledge,*}

meaning, 'some clear evidence justifying this way you have chosen.'

﴿إِن كُنتُمْ صَـٰدِقِينَ﴾

﴾*if you are truthful!*﴿

meaning, 'you have absolutely no evidence for that – neither textual (from revelation) nor rational.' For this reason, some recited it;

(أَوْ أَثَرَةٍ مِنْ عِلْمٍ)

"or something inherited from knowledge" meaning, 'or true knowledge that you have inherited from anyone before you.' This is similar to Mujāhid's statement when he said,

﴾أَوْ أَثَـٰرَةٍ مِّنْ عِلْمٍ﴿

﴾*or some trace of knowledge.*﴿

"Or anyone who has inherited any knowledge."[1]

Allāh then says,

﴾وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـٰفِلُونَ ﴿٥﴾﴿

﴾*And who is more astray than those who invokes besides Allāh others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them?*﴿

meaning, no one is more misguided than those who invoke idols instead of Allāh, asking them for things that they cannot give – until the Day of Judgment. They (the idols) are unaware of what he asks, they can neither hear, see, or act. This is because they are inanimate, senseless stones. Allāh then says,

﴾وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا لَهُمْ أَعْدَآءً وَكَانُوا بِعِبَادَتِهِمْ كَـٰفِرِينَ ﴿٦﴾﴿

﴾*And when mankind are gathered, they will become their enemies and will deny their worship.*﴿

This is similar to Allāh's saying:

﴾وَٱتَّخَذُوا مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾﴿

﴾*They have taken gods beside Allāh, that they might give them dignity. No! They will deny their worship of them, and will be opponents to them.*﴿ (19:81, 82)

[1] Aṭ-Ṭabarī 22:94.

meaning, they will betray them when they need them the most. (Ibrāhīm) Al-Khalīl, peace be upon him, said:

﴿إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ ﴿٢٥﴾﴾

﴾*You have taken only idols besides Allāh! The love between you is only in the life of this world. On the Day of Resurrection, you shall disown each other and curse each other, and your abode will be the Fire, and you shall have no helpers.*﴿ (29:25)

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾ وَإِذَا
تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَٰذَا
سِحْرٌ مُّبِينٌ ﴿٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ
لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي
وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾ قُلْ مَا كُنتُ بِدْعًا مِّنَ الرُّسُلِ
وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا
إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ أَرَأَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ وَكَفَرْتُم بِهِ
وَشَهِدَ شَاهِدٌ مِّن بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَآمَنَ وَاسْتَكْبَرْتُمْ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ وَقَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ
فَسَيَقُولُونَ هَٰذَا إِفْكٌ قَدِيمٌ ﴿١١﴾ وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ
إِمَامًا وَرَحْمَةً وَهَٰذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ
الَّذِينَ ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾ إِنَّ الَّذِينَ قَالُوا رَبُّنَا
اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَٰذَا سِحْرٌ مُّبِينٌ ﴿٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾ قُلْ مَا كُنتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾﴾

﴾*7. And when Our Clear Āyāt are recited to them, the disbelievers say of the truth when it reaches them: "This is plain magic!"*﴿

﴾*8. Or say they: "He has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and*

you! And He is the Oft-Forgiving, the Most Merciful."﴿

﴾9. Say: "I am not a new thing among the Messengers, nor do I know what will be done with me or you. I only follow that which is revealed to me, and I am but a plain warner."﴿

Refuting Claims of the Idolators about the Qur'ān and the Messenger ﷺ

Concerning the disbelief and rebellion of the idolators, Allāh says that when the clear *Āyāt* of Allāh are recited to them they say;

﴿هَٰذَا سِحْرٌ مُّبِينٌ﴾

﴾This is plain magic!﴿

meaning, simple magic. In this statement of theirs, they have lied, invented a falsehood, went astray and disbelieved.

﴿أَمْ يَقُولُونَ افْتَرَاهُ﴾

﴾Or they say: "He has fabricated it." ﴿

They are referring to Muḥammad ﷺ. Allāh responds saying,

﴿قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا﴾

﴾Say: "If I have fabricated it, you have no power to support me against Allāh..."﴿

which means, 'if I lie against Allāh and falsely claim that He sent me when He actually had not, then He would punish me with a severe punishment. No one on the earth – you or anyone else – would then be able to protect me from Him.' It is similar to Allāh's saying,

﴿قُلْ إِنِّي لَن يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ﴾

﴾Say: "None can protect me from Allāh, nor would I find a refuge except in Him. (My duty) is only to convey from Allāh and (deliver) His Messages."﴿ (72:22-23)

Allāh says,

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾﴾

﴾And if he made up a false saying concerning Us, We surely

would have seized him by the right hand. Then we would have cut off his life artery. And none of you could withhold Us from (punishing) him.﴿ (69:44-47)

Thus, Allāh says here,

﴾قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ﴿

﴾*Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ān)! Sufficient is He as a witness between me and you!..."*﴿

This is a severe threat, intimidation and warning for them. Allāh then says,

﴾وَهُوَ الْغَفُورُ الرَّحِيمُ﴿

﴾*And He is the Oft-Forgiving, the Most Merciful.*﴿

This is an encouragement for them to repent and turn to Allāh. It means, 'despite all of this, if you turn back and repent, Allāh will accept your repentance, pardon you, forgive you, and have mercy upon on.' This is similar to Allāh's saying in *Sūrat Al-Furqān*,

﴾وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾ قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَّحِيمًا ﴿٦﴾﴿

﴾*And they say: "(This Book is) legends of the ancients that he has written down, and they are dictated to him morning and afternoon." Say: "It has been sent down by the One Who knows every secret within the heavens and the earth. Truly, He is ever Forgiving and Merciful."*﴿ (25:5-6)

Allāh then says,

﴾قُلْ مَا كُنتُ بِدْعًا مِّنَ الرُّسُلِ﴿

﴾*Say: "I am not a new thing among the Messengers..."*﴿

which means, 'I am not the first Messenger who ever came to the world. Rather, Messengers came before me. Therefore, I am not an unprecedented incident that should cause you all to reject me and doubt my being sent to you. Indeed, Allāh has sent before me all of the Prophets to various nations.'

Allāh then says,

﴿وَمَا أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْ﴾

﴾nor do I know what will be done with me or with you.﴿

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "It (this *Āyah*) was followed in revelation by,

﴿لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ﴾

﴾That Allāh may forgive for you your sins of the past and future﴿.[1]

Similarly, 'Ikrimah, Al-Ḥasan, and Qatādah all said that this *Āyah* was abrogated by the *Āyah*;

﴿لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ﴾

﴾That Allāh may forgive for you your sins of the past and future﴿.

They said that when the latter *Āyah* was revealed, one of the Muslims said to Allāh's Messenger ﷺ, "Allāh has declared what He will do for you. But what will He do for us?" Then Allāh revealed;

﴿لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

﴾That He may admit the believing men and the believing women to Gardens under which rivers flow﴿.[2]

This is what they said. That which has been confirmed in the *Ṣaḥīḥ* is that the believers said, "May you enjoy that, O Allāh's Messenger! But what do we get?" So Allāh revealed this *Āyah*.[3]

Imām Aḥmad recorded that Khārijah bin Zayd bin Thābit, reported that Umm Al-'Alā' – a woman from the Anṣār who had given her pledge of loyalty to Allāh's Messenger ﷺ – said, "When the Anṣār drew lots regarding taking in the Muhājirūn to dwell with them, our lot was to have 'Uthmān bin Maẓ'ūn. Later, 'Uthmān fell sick in our house, so we nursed him until he died, and we wrapped him in his garments (for burial).

[1] Aṭ-Ṭabarī 22:99.

[2] Aṭ-Ṭabarī 22:99,100.

[3] *Fatḥ Al-Bāri* 7:516.

Allāh's Messenger ﷺ then came in, and I said, 'O Abū As-Sā'ib! May Allāh have mercy on you. I bear witness that Allāh has indeed honored you.' Allāh's Messenger ﷺ asked,

«وَمَا يُدْرِيكِ أَنَّ اللهَ تَعَالَى أَكْرَمَهُ»

«How do you know that Allāh has honored him?»

I said, 'I do not know – may my father and mother both be ransoms for you!' Allāh's Messenger ﷺ then said,

«أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ مِنْ رَبِّهِ، وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ. وَاللهِ مَا أَدْرِي وَأَنَا رَسُولُ اللهِ مَا يُفْعَلُ بِي»

«As for him, certainty (death) has reached him from his Lord, and I surely wish well for him. But by Allāh, even though I am Allāh's Messenger, I do not know what will happen to me (after death).»

I then said, 'Never will I claim a person to be pious after this.' This incident caused me some distress, and I went to sleep thereafter. I saw in my dream that 'Uthmān owned a running water spring. I went to Allāh's Messenger ﷺ and told him about that. Allāh's Messenger ﷺ said,

«ذَاكِ عَمَلُهُ»

«That was his (good) deeds.»'[1]

Al-Bukhāri recorded this *Ḥadīth* but Muslim did not. In one of the narrations, Allāh's Messenger ﷺ said,

«مَا أَدْرِي وَأَنَا رَسُولُ اللهِ مَا يُفْعَلُ بِهِ»

«Even though I am Allāh's Messenger, I do not know what will happen to him.»[2]

This and similar texts indicate that it is not allowed to declare that a specific person will enter *Jannah* except for those who were distinctly indicated by Allāh or his Messenger ﷺ. Examples of those are the Ten,[3] Ibn Sallām, Al-

[1] Aḥmad 6:436 and *Fatḥ Al-Bāri* 7:310.

[2] *Fatḥ Al-Bāri* 3:137.

[3] They are: Abu Bakr, 'Umar, 'Uthmān, 'Ali, Talḥah, Az-Zubayr, 'Abdur-Raḥmān bin 'Awf, Sa'd bin Abī Waqqās, Sa'īd bin Zayd, and Abu 'Ubaydah bin Al-Jarrāḥ.

Ghumayṣā',[1] Bilāl, Surāqah, 'Abdullāh bin 'Amr bin Ḥarām (Jābir's father), the Seventy Reciters (of Qur'ān) who were assassinated near the Well of Ma'ūnah, Zayd bin Ḥārithah, Ja'far, Ibn Rawāḥah, and other similar individuals, may Allāh be pleased with them.

Allāh then says,

﴿إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّ﴾

﴿I only follow that which is revealed to me,﴾

which means, 'I only follow what Allāh has revealed to me of the revelation.'

﴿وَمَآ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ﴾

﴿and I am but a plain warner.﴾

meaning, 'my warnings are obvious to every person with sound intellect and reason.' And Allāh knows best.

﴿قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ وَكَفَرْتُم بِهِۦ وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ فَسَيَقُولُونَ هَٰذَآ إِفْكٌ قَدِيمٌ ﴿١١﴾ وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً وَهَٰذَا كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ ٱلَّذِينَ ظَلَمُوا۟ وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾ إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٤﴾﴾

﴿10. Say: "Tell me! If it was from Allāh and you disbelieved it, (at the same time), a witness from among the Children of Israel has testified to something similar and believed while you rejected (the truth)!" Verily, Allāh does not guide the wrongdoing people.﴾

﴿11. And those who disbelieve say of those who believe: "Had it been a good thing, they (the poor believers) would not have preceded us to it!" And when they have not been guided by it, they say: "This is ancient falsehood!"﴾

﴿12. And before this was the Scripture of Mūsā as a guide and

[1] Better known as Umm Sulaym, may Allāh be pleased with her. She is the mother of Anas bin Mālik, may Allāh be pleased with them.

a mercy. And this is a Book confirming in the Arabic tongue, to warn those who do wrong, and as glad tidings for the doers of good.﴾

﴿*13. Verily, those who say: "Our Lord is (only) Allāh," and thereafter stand firm, on them shall be no fear, nor shall they grieve.*﴾

﴿*14. Such shall be the dwellers of Paradise, abiding therein (forever) – a reward for what they used to do.*﴾

The Qur'ān is Allāh's True Speech and the Position of the Disbelievers and the Muslims towards it

Allāh says,

﴿قُلْ﴾

﴿*Say*﴾ meaning, 'O Muḥammad to these idolators who disbelieve in the Qur'ān.'

﴿أَرَءَيْتُمْ إِن كَانَ﴾

﴿*Tell me! If it was*﴾ meaning, this Qur'ān.

﴿مِنْ عِندِ ٱللَّهِ وَكَفَرْتُم بِهِۦ﴾

﴿*from Allāh, and you disbelieved in it?*﴾ meaning, 'what do you think that Allāh will do to you if this Book that I have come to you with is actually revealed to me from Him in order that I convey it to you, and yet you disbelieve in it and deny it?'

﴿وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ﴾

﴿*(at the same time), a witness from among the Children of Israel has testified to something similar*﴾

meaning, 'the previous Scriptures that were revealed to the Prophets before me all testify to its truthfulness and authenticity. They have prophecied, well in advance, about things similar to that which this Qur'ān informs of.' Concerning Allāh's statement,

﴿فَـَٔامَنَ﴾

﴿*and believed*﴾

'this person who testified to its truthfulness from the Children of Israel, due to his realization that it was the truth.'

﴿وَٱسۡتَكۡبَرۡتُمۡ﴾

﴿while you rejected (the truth)!﴾

'whereas you have arrogantly refused to follow it.' Masrūq said: "That witness believed in his Prophet and Book, while you disbelieved in your Prophet and Book."[1]

﴿إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ﴾

﴿Verily, Allāh does not guide the wrongdoing people.﴾

The witness here refers to any witness in general. It includes 'Abdullāh bin Salām[2] and other from them as well. For indeed, this *Āyah* was revealed in Makkah before 'Abdullāh bin Salām had accepted Islām. This is similar to the statement of Allāh,

﴿وَإِذَا يُتۡلَىٰ عَلَيۡهِمۡ قَالُوٓاْ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلۡحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبۡلِهِۦ مُسۡلِمِينَ﴾

﴿And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we have been Muslims."﴾ (28:53)

It is also similar to Allāh's saying,

﴿إِنَّ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ مِن قَبۡلِهِۦٓ إِذَا يُتۡلَىٰ عَلَيۡهِمۡ يَخِرُّونَۤ لِلۡأَذۡقَانِ سُجَّدٗا ۝ وَيَقُولُونَ سُبۡحَٰنَ رَبِّنَآ إِن كَانَ وَعۡدُ رَبِّنَا لَمَفۡعُولٗا﴾

﴿Verily! Those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration, and they say: "Exalted is our Lord! Truly, the promise of our Lord has been fulfilled."﴾ (17:107-108)

It has been narrated from Sa'd, may Allāh be pleased with him, that he said, "I have not heard Allāh's Messenger ﷺ say about anyone walking on the surface of the earth that he is of the people of *Jannah* - except for 'Abdullāh bin Salām. Concerning him the following *Āyah* was revealed,

﴿وَشَهِدَ شَاهِدٌ مِّنۢ بَنِيٓ إِسۡرَٰٓءِيلَ عَلَىٰ مِثۡلِهِۦ﴾

﴿(at the same time), a witness from among the Children of Israel has testified to something similar﴾"

[1] Aṭ-Ṭabarī 22:103-104.

[2] The Jewish scholar who accepted Islām from the Prophet ﷺ.

This has been recorded in the Two *Ṣaḥīḥs* and An-Ṇasā'ī.[1] Similarly, Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, 'Ikrimah, Yūsuf bin 'Abdullāh bin Salām, Hilāl bin Yasāf, As-Suddi, Ath-Thawrī, Mālik bin Anas and Ibn Zayd all said that this refers to 'Abdullāh bin Salām.[2] Allāh then says,

﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ﴾

﴾And those who disbelieve say of those who believe: "Had it been good, they (the weak and poor) would not have preceded us to it!"﴿

which means that those who disbelieve say of those who believe in the Qur'ān: "Had it (the Qur'ān) been any good, they (the weak and poor) would not have preceded us to it!" By that, they meant Bilāl, 'Ammār, Ṣuhayb, Khabbāb, may Allāh be pleased with them, and others like them of the weak, the male servants, and female servants. The pagans said this only because they thought that they held a high status with Allāh, and that He took special care of them. By that, they made a great and obvious error, as Allāh says:

﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَٰؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِم مِّن بَيْنِنَا﴾

﴾Thus have We tried some of them with others, that they might say: "Is it these whom Allāh has favored from among us?"﴿ (6:53)

meaning, they wonder how could those weaklings be the ones who were guided from among them. Thus, Allāh says,

﴿لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ﴾

﴾Had it been good, they (the weak and poor) would not have preceded us to it!﴿

Contrary to this is the position of *Ahl us-Sunnah wal-Jamā'ah*: They say about any act or saying that has not been reported from the Companions: "It is an innovation. If there was any good in it, they would have preceded us in doing it, because

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[1] Aṭ-Ṭabarī 22:104. This is recorded by Al-Bukhārī (*Fatḥ Al-Bārī* 7:160), Muslim 4:1930, and An-Nasā'ī in *Al-Kubrā* 5:70.

[2] Aṭ-Ṭabarī 22:104-105, and Al-Qurṭubī 16:188.

they have not left off any of the good characteristics except that they hurried to perform them."

Allāh continues,

﴿وَإِذْ لَمْ يَهْتَدُوا بِهِۦ﴾

﴾And when they have not been guided by it,﴿

meaning, the Qur'ān.

﴿فَسَيَقُولُونَ هَٰذَآ إِفْكٌ قَدِيمٌ﴾

﴾they say: "This is an ancient falsehood!"﴿

meaning, an old lie. They mean by this that the Qur'ān has been quoted and taken from the ancient people, thereby belittling the Qur'ān and its followers. This is clear arrogance, as Allāh's Messenger ﷺ said:

«بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ»

«(Arrogance is) rejecting the truth and belittling the people.»[1]

Allāh then says,

﴿وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ﴾

﴾And before this was the Scripture of Mūsā﴿ and it was the Tawrāh.

﴿إِمَامًا وَرَحْمَةً وَهَٰذَا كِتَٰبٌ﴾

﴾as a guide and mercy. And this is a Book﴿ meaning, the Qur'ān.

﴿مُّصَدِّقٌ﴾

﴾confirming﴿ meaning, that which came before it of the previous Books.

﴿لِّسَانًا عَرَبِيًّا﴾

﴾in the Arabic tongue,﴿ means that it is eloquent and clear.

﴿لِّيُنذِرَ ٱلَّذِينَ ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ﴾

﴾to warn those who do wrong, and as glad tidings for the doers of good.﴿

meaning, it contains a warning to the dis- believers and glad

[1] Recorded by Muslim 1:93.

ووصينا الإنسن بولديه إحسنا حملته أمه كرها ووضعته
كرها وحمله وفصله ثلثون شهرا حتى إذا بلغ أشده وبلغ
أربعين سنة قال رب أوزعني أن أشكر نعمتك التي أنعمت
علي وعلى ولدي وأن أعمل صلحا ترضه وأصلح لي في
ذريتي إني تبت إليك وإني من المسلمين ﴿١٥﴾ أولئك الذين
نتقبل عنهم أحسن ما عملوا ونتجاوز عن سيئاتهم في أصحب
الجنة وعد الصدق الذي كانوا يوعدون ﴿١٦﴾ والذي قال
لولديه أف لكما أتعدانني أن أخرج وقد خلت القرون من
قبلي وهما يستغيثان الله ويلك ءامن إن وعد الله حق فيقول
ما هذا إلا أسطير الأولين ﴿١٧﴾ أولئك الذين حق عليهم
القول في أمم قد خلت من قبلهم من الجن والإنس إنهم كانوا
خسرين ﴿١٨﴾ ولكل درجت مما عملوا وليوفيهم أعملهم وهم
لا يظلمون ﴿١٩﴾ ويوم يعرض الذين كفروا على النار أذهبتم طيبتكم
في حياتكم الدنيا واستمتعتم بها فاليوم تجزون عذاب الهون
بما كنتم تستكبرون في الأرض بغير الحق وبما كنتم تفسقون ﴿٢٠﴾

tidings for the believers. Allāh then says:

﴿إن الذين قالوا ربنا الله ثم استقموا﴾

﴿*Verily, those who say: "Our Lord is (only) Allāh," and thereafter stand firm,*﴾

The explanation of this has been discussed earlier in *Sūrat As-Sajdah*. [See 41:30] Allāh then says,

﴿فلا خوف عليهم﴾

﴿*on them shall be no fear,*﴾ meaning, concening their future.

﴿ولا هم يحزنون﴾

﴿*nor shall they grieve.*﴾ meaning, over what they have left behind. Allāh continues,

﴿أولئك أصحب الجنة خلدين فيها جزاء بما كانوا يعملون ﴿١٤﴾﴾

﴿*Such shall be the dwellers of Paradise, abiding therein (forever) – a reward for what they used to do.*﴾

meaning, the deeds are a cause for their attaining the mercy and their being engulfed by it – and Allāh knows best.

﴿ووصينا الإنسن بولديه إحسنا حملته أمه كرها ووضعته كرها وحمله وفصله ثلثون شهرا حتى إذا بلغ أشده وبلغ أربعين سنة قال رب أوزعني أن أشكر نعمتك التي أنعمت علي وعلى ولدي وأن أعمل صلحا ترضه وأصلح لي في ذريتي إني تبت إليك وإني من المسلمين ﴿١٥﴾ أولئك الذين نتقبل عنهم أحسن ما عملوا ونتجاوز عن سيئاتهم في أصحب الجنة وعد الصدق الذي كانوا يوعدون ﴿١٦﴾﴾

﴿15. *And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she delivers him with hardship. And (the period of) his gestation and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims."*﴾

﴿16. *They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise. That is a promise of truth that they had been promised.*﴾

Allāh's Advice about the Parents

After mentioning that one must confess His Oneness, worship Him with sincerity, and remain upright in obeying Him, Allāh follows that by giving instructions regarding the parents. These appear together in many places of the Qur'ān, such as Allāh's saying,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا﴾

﴿*Your Lord has decreed that you worship none but Him, and that you be dutiful to your parents.*﴾ (17:23)

Allāh says,

﴿أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾﴾

﴿*Be grateful to Me and to your parents. Unto Me is the final destination.*﴾ (31:14)

There are many other *Āyāt* like this as well. Here Allāh says,

﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا﴾

﴿*And We have enjoined on man to be dutiful and kind to his parents.*﴾ (46:15)

meaning, 'We have commanded him to treat them well and show compassion towards them. Abu Dāwud Aṭ-Ṭayālisi recorded from Sa'd bin Abi Waqqāṣ, may Allāh be pleased with him, that his mother said to him: "Hasn't Allāh commanded

that you obey your parents? Then I will not eat any food or drink any drink until you disbelieve in Allāh." Thus she stubbornly abstained from eating and drinking, until they had to open her mouth with a stick. Then this *Āyah* was revealed,

﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا﴾

﴾*And We have enjoined on man to be dutiful and kind to his parents.*﴿[1]

This was also recorded by Muslim and the *Sunan* compilers, except for Ibn Mājah.[2]

Allāh continues,

﴿حَمَلَتْهُ أُمُّهُۥ كُرْهًا﴾

﴾*His mother bears him with hardship.*﴿

which means that the mother suffers hardship because of her child, such as fatigue, sickness, vomiting, heaviness, distress, and other forms of hardship that the pregnant women suffer.

﴿وَوَضَعَتْهُ كُرْهًا﴾

﴾*And she delivers him with hardship.*﴿

meaning, she also delivers him with hardship, suffering the pains of labor and their severity.

﴿وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا﴾

﴾*And (the period of) his gestation and weaning is thirty months,*﴿

'Alī, may Allāh be pleased with him, used this *Āyah* along with the following two *Āyāt* to prove that the minimum period of pregnancy (gestation) is six months:

﴿وَفِصَٰلُهُۥ فِى عَامَيْنِ﴾

﴾*And his weaning is in two years.*﴿ (31:14) and

﴿وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ﴾

[1] *Musnad Aṭ-Ṭayālisī* (28). These narrations are about Luqmān 31:14 - 15. See no: 6238 of Muslim.

[2] Muslim 4:1878, Abu Dāwud 3:177, *Tuḥfat Al-Aḥwadhī* 9:48, and An-Nasā'ī in *Al-Kubrā* 6:348.

﴾*The mothers suckle their children two complete years – for those who desire to complete the term of suckling.*﴿ (2:233)

This is a strong and valid conclusion, and it was approved by 'Uthmān and a number of the Companions. Muḥammad bin Isḥāq bin Yasār[1] narrated from Ba'jah bin 'Abdullāh Al-Juhanī that a man from his tribe (Juhaynah) married a woman from Juhaynah. She delivered a baby after six months. So her husband went to 'Uthmān, may Allāh be pleased with him, and told him about that. Thus, 'Uthmān summoned her. When she was getting dressed, her sister started crying. She asked her: "Why do you cry? By Allāh, no one has ever approached me (for sexual relations) of Allāh's creation except him (my husband). So let Allāh decree (for me) as He wills." When she was brought before 'Uthmān, he commanded that she be stoned to death (for adultery). 'Alī heard of this, came to 'Uthmān, and said: "What are you doing?" He ('Uthmān) said: "She delivered after six months! Can this ever happen?" 'Alī, may Allāh be pleased with him, said: "Don't you read the Qur'ān?" He said: "Yes, of course!" He ('Alī) then said: 'Haven't you heard Allāh's saying,

﴿وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا﴾

﴾*and his gestation and weaning is thirty months*﴿, and;

﴿حَوْلَيْنِ كَامِلَيْنِ﴾

﴾ *two complete years*﴿ (2:233)

(Subtracting the two numbers) we are only left with six months." 'Uthmān, may Allāh be pleased with him, said: "By Allāh, I did not see that! Bring the woman back." But they found that she had already been killed. Ba'jah continued: "By Allāh, no two crows and no two eggs are more similar than that child turned out to be to his father! When his father saw that he said, 'By Allāh! This is my son without any doubt.' Later on, Allāh afflicted him with a skin abscess in his face (because of his false accusation to his wife). It kept eating him up until he died."[2]

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[1] This narration is not authentically transmitted.

[2] Ibn Abī Ḥātim and Ibn Al-Mundhir according to *Ad-Durr Al-Manthūr* 6:9. As stated above, this is a weak narration.

Ibn Abi Ḥātim related from his father that Farwah bin Abi Al-Maghrā' told them that 'Alī bin Mushir narrated to them from Dāwud bin Abi Hind, who narrated from 'Ikrimah that Ibn 'Abbās, may Allāh be pleased with him, said, "When a woman delivers after nine months, the baby will only need twenty-one months of suckling. When she delivers after seven months, the baby will need twenty-three months of suckling. When she delivers after six months, the baby will need two full years of suckling, because Allāh says,

﴿وَحَمْلُهُ وَفِصَٰلُهُ ثَلَٰثُونَ شَهْرًا حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُ﴾

﴾and his gestation and weaning is thirty months, till when he attains full strength﴿."[1]

meaning, he becomes strong, youthful, and attains full ability.

﴿وَبَلَغَ أَرْبَعِينَ سَنَةً﴾

﴾and reaches forty years,﴿

meaning, his complete intellect, understanding, and patience reach the level of maturity. It has also been said that usually one will not change his ways once he reaches the age of forty.

﴿قَالَ رَبِّ أَوْزِعْنِىٓ﴾

﴾he says: "My Lord! Grant me the power and ability﴿

meaning, 'inspire me.'

﴿أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ﴾

﴾that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You,﴿

meaning, in the future.

﴿وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ﴾

﴾and make my offspring good.﴿ meaning, my offspring and descendants.

﴿إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ﴾

﴾Truly, I have turned to You in repentance, and truly, I am

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[1] Al-Bayhaqi 7:332.

one of the Muslims.﴾

This contains an instruction for anyone who reaches forty years of age to renew his repentance and turn to Allāh with strong resolution.

Allāh then says,

﴿أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَن سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ﴾

﴿Those are the ones from whom We shall accept the best of what they did and overlook their evil deeds. (They shall be) among the dwellers of Paradise.﴾

meaning, those to whom applies the above description – those who repent to Allāh, turn back to Him, and rectify their shortcomings through repentance and seeking forgiveness - those are the ones from whom We will accept the best of what they did and overlook their evil deeds. Many of their errors will be forgiven and Allāh will accept from them a modest amount of deeds.

﴿فِي أَصْحَابِ الْجَنَّةِ﴾

﴿among the dwellers of Paradise.﴾

which means that they will be among the dwellers of Paradise. That is Allāh's ruling concerning them, as He has promised for those who repent and turn to Him. Thus, He says,

﴿وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ﴾

﴿That is the promise of truth that they had been promised.﴾

﴿وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِن قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾ أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾ وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُم بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ﴿٢٠﴾﴾

﴿17. But he who says to his parents: "Uff to you! Do you promise me that I will be raised up when generations before me have passed?" While they invoke Allāh for help: "Woe to you! Believe! Verily, the promise of Allāh is true." But he says:

"This is nothing but the legends of the ancient."﴿

﴾*18. They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.*﴿

﴾*19. And for all, there will be degrees according to that which they did, so that He might fully recompense for their deeds. And they will not be wronged.*﴿

﴾*20. On the Day when those who disbelieve will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allāh's command.*﴿

Mention of the Undutiful Children and Their End

In the previous *Āyāt*, Allāh mentions the dutiful offspring who supplicate for their parents and treat them with kindness. He describes the success and salvation He has prepared for them. Here He connects to that discussion the situation of the wretched offspring who are undutiful toward their parents. Allāh says,

﴿وَالَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ﴾

﴾*But he who says to his parents: "Uff to you! ..."*﴿

As for the saying *"Uff"* in this *Āyah*, it is a general description applying to anyone who says it to his parents. Some people claim that it was revealed about 'Abdur-Raḥmān bin Abi Bakr. But this claim is weak and rejected, because 'Abdur-Raḥmān bin Abi Bakr embraced Islām after this was revealed. His adherence to Islām was excellent, and he was among the best of his contemporaries.

Al-Bukhārī recorded from Yūsuf bin Māhak that Marwān (bin Al-Ḥakam) was governor of Hijāz (Western Arabia), appointed by Mu'āwiyah bin Abi Sufyān. He (Marwan) delivered a speech in which he mentioned Yazīd bin Mu'āwiyah and urged the people to give a pledge of allegiance after his father. 'Abdur-Raḥmān bin Abi Bakr said something to him in response to that, upon which Marwān commanded

his men: "Arrest him!" But he entered 'Āishah's house, and they were not able to capture him. Marwān then said: "This is the one about whom Allāh revealed:

﴿وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِن قَبْلِي﴾

﴿But he who says to his parents: "Uff to you! Do you promise me that I will be raised - when generations before me have passed?"﴾"

From behind the curtain, 'Āishah responded: "Allāh did not reveal any Qur'ān in our regard (i.e. the children of Abū Bakr), except for the declaration of my innocence."[1]

In another report recorded by An-Nasā'ī, Muḥammad bin Ziyād reported that when Mu'āwiyah was soliciting people to pledge allegiance to his son, and Marwān declared: "This follows the tradition of Abū Bakr and 'Umar." On hearing this, 'Abdur-Raḥmān bin Abi Bakr said: "Rather, this is the tradition of Heraclius and Caesar." Marwān responded: "This is the one about whom Allāh revealed,

﴿وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا﴾

﴿But he who says to his parents: "Uff to you!"﴾"

When that was conveyed to 'Ā'ishah, she said: "Marwān is lying! By Allāh, that was not revealed about him. If I wish to name the person meant by it, I could. On the other hand, Allāh's Messenger ﷺ placed a curse on Marwān's father (Al-Ḥakam bin Abi Al-'Āṣ when Marwān was still in his loins, so Marwān (bin Al-Ḥakam) is an outcome of Allāh's curse."[2] As for Allāh's statement:

﴿أَتَعِدَانِنِي أَنْ أُخْرَجَ﴾

﴿Do you promise me that I will be raised﴾

meaning, resurrected.

﴿وَقَدْ خَلَتِ الْقُرُونُ مِن قَبْلِي﴾

﴿when generations before me have passed?﴾

meaning, generations of people have already passed away, and

[1] *Fatḥ Al-Bāri* 8:439. She was referring to *Sūrat An-Nūr* 24:11-18.

[2] An-Nasā'ī in *Al-Kubrā* 6:458.

none of them has ever returned to tell (what happened to them)?

﴿وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ﴾

﴾*While they invoke Allāh for help*﴿

meaning, they ask Allāh to guide him, and they say to their son,

﴿وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ﴾

﴾*"Woe to you! Believe! Verily, the promise of Allāh is true." But he says: "This is nothing but the legends of the ancient."*﴿

Allāh then says,

﴿أُوْلَٰٓئِكَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ﴿١٨﴾﴾

﴾*They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.*﴿

This indicates that all such people will be among their likes and their peers among the disbelievers, who will lose themselves and their families on the Day of Resurrection. Allāh's saying,

﴿أُوْلَٰٓئِكَ﴾

﴾*Those are*﴿ after He said,

﴿وَٱلَّذِى قَالَ﴾

﴾*But he who says*﴿ confirms what we have mentioned above that the latter is a general description of a type of people including all those who fall under that description. Al-Ḥasan and Qatādah both said, "This applies to the disbelieving, sinful person who is undutiful to his parents and who denies resurrection."[1] Allāh then says,

﴿وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟﴾

﴾*And for all, there will be degrees according to that which they did,*﴿

meaning that there will be degrees of punishment for each of them according to what they did.

[1] Aṭ-Ṭabarī 22:118.

﴿وَلِيُوَفِّيَهُمْ أَعْمَٰلَهُمْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿so that He might fully recompense them for their deeds, and they will not be wronged.﴾

which means Allāh will not be unjust to them even in the amount of a speck of dust or less. 'Abdur-Raḥmān bin Zayd bin Aslam said: "The levels of the Fire descend, and those of Paradise ascend."[1] Allāh then says,

﴿وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا﴾

﴿On the Day when those who disbelieve will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein..."﴾

which means that this will be said to them by way of blame and reprimand. The Commander of the faithful, 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, gave up many of the joys of food and drink and refrained from them while saying, "I am afraid of being like those whom Allāh has reproached and condemned by saying,

﴿أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا﴾

﴿You received your good things in the life of the world, and you took your pleasure therein﴾."

Abū Mijlaz said: "Some people will lose good deeds that they had in the worldly life, and they will be told,

﴿أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى حَيَاتِكُمُ ٱلدُّنْيَا﴾

﴿You received your good things in the life of the world﴾."

Then Allāh says,

﴿فَٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ﴾

﴿Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allāh's command.﴾

which indicates that their punishment will be of a type comparable to their deeds. They enjoyed themselves, were arrogant in their denial of the truth, and were involved in

[1] Aṭ-Ṭabarī 22:119.

sinning and disobedience. Thus, Allāh punishes them with extreme humiliation, disgrace, severe pains, continued sorrow, and positions in the terrible depths of Hell – may Allāh protect us from all of that.

﴿وَاذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا
إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾ قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا
إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾ قَالَ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ وَأُبَلِّغُكُم مَّا أُرْسِلْتُ بِهِ وَلَٰكِنِّي أَرَاكُمْ
قَوْمًا تَجْهَلُونَ ﴿٢٣﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا
اسْتَعْجَلْتُم بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾ تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا
مَسَاكِنُهُمْ كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾﴾

﴾21. And remember the brother of 'Ād, when he warned his people in Al-Aḥqāf. And surely, warners had already passed on before him and after him (saying): "Worship none but Allāh; truly, I fear for you the torment of a mighty Day."﴿

﴾22. They said: "Have you come to delude us from our gods? Then bring us that with which you threaten us, if you are one of the truthful!"﴿

﴾23. He said: "The knowledge (of that) is only with Allāh. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"﴿

﴾24. Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that which you were asking to be hastened - a wind wherein is a painful torment!﴿

﴾25. Destroying everything by the command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the criminal people!﴿

The Story of 'Ād

Allāh says, consoling His Prophet ﷺ in regard to the rejection of those who opposed him among his people,

﴿وَاذْكُرْ أَخَا عَادٍ﴾

﴾And remember the brother of 'Ād,﴿

This refers to Hūd, peace be upon in him. Allāh sent him to

the first people of 'Ād who inhabited *Al-Aḥqāf*. *Aḥqāf* is plural of *Ḥaqf*. According to Ibn Zayd, it means a sand dune;[1] and according to 'Ikrimah, it means a mountain or a cave. Qatādah said: "We were informed that 'Ād was a tribe in Yemen. They dwelt among sand (hills), and overlooked the sea in a land called Ash-Shiḥr." [2]

Under the chapter, "He Who supplicates should first mention Himself," Ibn Mājah recorded that Ibn 'Abbās narrated that the Prophet ﷺ said:

«يَرْحَمُنَا اللهُ وَأَخَا عَادٍ»

«*May Allāh have mercy on us and the Brother of 'Ād.*»[3]

Allāh then says,

﴿وَقَدْ خَلَتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ﴾

﴿*And surely, warners had already passed on before him and after him.*﴾

meaning, Allāh had sent Messengers and warners to the towns surrounding the land of 'Ād. This is similar to Allāh's saying,

﴿فَجَعَلْنَـٰهَا نَكَـٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا﴾

﴿*And We made it a deterrent punishment for those who were present and those who succeeded them.*﴾ (2:66)

And it is also similar to Allāh's saying,

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَـٰعِقَةً مِّثْلَ صَـٰعِقَةِ عَادٍ وَثَمُودَ ۝١٣ إِذْ جَآءَتْهُمُ الرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓا إِلَّا اللَّهَ﴾

﴿*But if they turn away, then say: "I have warned you of a thunderbolt like the thunderbolt that struck 'Ād and Thamūd. (That occurred) when the Messengers had come to them from before them and after them (saying): "Worship none but Allāh."*﴾ (41:13-14)

Allāh then says,

﴿إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾

[1] Aṭ-Ṭabarī 22:125.

[2] Aṭ-Ṭabarī 22:124.

[3] Abu Dāwud no. 3984, and Ibn Mājah 2:1266. Al-Albāni graded this *Ḥadīth* weak. Al-Buṣayri said that it is *Ṣaḥīḥ*.

﴾*truly, I fear for you the torment of a mighty Day.*﴿

meaning, Hūd said this to them (his people), and they responded to him saying,

﴿أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا﴾

﴾*Have you come to delude us from our gods?*﴿ meaning, to prevent us.

﴿عَنْ ءَالِهَتِنَا﴾

﴾*from our gods?*﴿

﴿فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ﴾

﴾*Then bring us that with which you threaten us, if you are one of the truthful!*﴿

They sought to hasten Allāh's torment and punishment, believing that it will not happen. This is similar to Allāh's saying,

﴿يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

﴾*Those who do not believe in it (the Last Hour) seek to hasten it*﴿ (42:18).

Hūd's response was,

﴿قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ﴾

﴾*He said: "The knowledge (of that) is only with Allāh."*﴿

which means, 'Allāh knows best about you. If you deserve the punishment to be hastened, He will do that to you. As for me, my duty is to deliver my message to you.'

﴿وَلَـٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ﴾

﴾*But I see that you are a people given to ignorance!*﴿

which means, 'you have no comprehension or understanding.' Allāh then says,

﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ﴾

﴾*Then, when they saw it as a dense cloud approaching their valleys,*﴿

meaning, when they saw the punishment coming towards them, they thought it to be clouds full of rain. That made them happy and joyful, because they had a drought and

needed rain. Allāh then said,

﴿بَلْ هُوَ مَا ٱسْتَعْجَلْتُم بِهِۦ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ﴾

﴾*Nay, but it is that which you were asking to be hastened - a wind wherein is a painful torment!*﴿

meaning, this is the torment that you called for saying, "Bring to us what you promise us if you should be of the truthful."

﴿تُدَمِّرُ كُلَّ شَىْءٍۭ﴾

﴾*Destroying every thing*﴿ meaning, destroying every part of their land that could normally be destroyed.

﴿بِأَمْرِ رَبِّهَا﴾

﴾*by the command of its Lord!*﴿ meaning, it had Allāh's permission to do that.

This is similar to Allāh's saying,

﴿مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَٱلرَّمِيمِ ۝٤٢﴾

﴾*It spared nothing that it reached, but blew it into broken spreads of rotten ruins.*﴿ (51:42)

meaning, like something dilapidated (or decrepit).

Because of this, Allāh says,

﴿فَأَصْبَحُوا۟ لَا يُرَىٰٓ إِلَّا مَسَٰكِنُهُمْ﴾

﴾*So they became such that nothing could be seen except their dwellings!*﴿

means, all of them were destroyed, and none of them were spared. Allāh then says:

﴿كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ﴾

﴾*Thus do We recompense the criminal people!*﴿

which means that this is Our judgement regarding those who reject Our Messengers and disobey Our commands.

Imām Aḥmad recorded from 'Ā'ishah, may Allāh be pleased with her, that she said, "I never saw Allāh's Messenger ﷺ fully laughing so that I would see his uvula. He would only smile." She added that when Allāh's Messenger ﷺ saw clouds or wind, that would reflect on his face (as discomfort). She asked him: "O Allāh's Messenger! When the people see clouds, they

become happy, hoping that they bring them rain. But I notice that when you see them, displeasure appears on your face." Allāh's Messenger ﷺ replied,

«يَا عَائِشَةُ، مَا يُؤْمِنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ، قَدْ عُذِّبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَى قَوْمٌ الْعَذَابَ وَقَالُوا: هٰذَا عَارِضٌ مُمْطِرُنَا»

«*O 'Ā'ishah! What would guarantee to me that they do not bring punishment? Some nations had been punished with wind. On seeing the punishment approaching them, a nation once said: "This is a cloud bringing us rain."*»[1] This is also recorded by Al-Bukhāri and Muslim.

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her, said that when Allāh's Messenger ﷺ saw clouds on any of the horizons, he would leave whatever he was doing – even if he was in prayer – and say:

«اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ»

«*O Allāh! I seek refuge with you from any harm that it (the cloud) contains.*»

If Allāh removed those clouds, the Prophet ﷺ would praise Allāh, and if rain fell, he would say:

«اللّٰهُمَّ صَيِّبًا نَافِعًا»

«*O Allāh! Make it pouring and beneficent.*»[2]

Muslim also recorded in his *Ṣaḥīḥ* from 'Ā'ishah, may Allāh be pleased with her, that when the wind blew, Allāh's Messenger ﷺ would say,

«اللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ»

«*O Allāh! I ask You of its good, the good that it contains, and the good with which it has been sent. And I seek refuge in You from its evil, the evil that it contains, and the evil with which it has been sent.*»

She added that if the sky became cloudy, his color would

[1] Aḥmad 6:66, *Fatḥ Al-Bāri* 8:441, and Muslim 2:616.

[2] Aḥmad 6:190.

change; he would exit, enter, come, and go. When it rained, his anxiety would be relieved. When 'Ā'ishah, may Allāh be pleased with her, noticed that, she asked him about it and he said:

«لَعَلَّهُ يَا عَائِشَةُ كَمَا قَالَ قَوْمُ عَادٍ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا﴾»

«O 'Ā'ishah! It could be like what the people of 'Ād said, ﴾Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain!"﴿»[1]

We have previously mentioned the story of the destruction of the people of 'Ād in both *Sūrat Al-A'rāf* and *Sūrah Hūd.*[2] Thus, there is no need to repeat it here; and verily Allāh is worthy of all praise and gratitude.

الجزء السادس والعشرون ٥٠٥ سورة الأحقاف

وَاذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾ قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾ قَالَ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ وَأُبَلِّغُكُم مَّا أُرْسِلْتُ بِهِ وَلَٰكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٣﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُم بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾ تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَاكِنُهُمْ كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾ وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُم مِّن شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٦﴾ وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾ فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ﴿٢٨﴾

﴿وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُم مِّن شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٦﴾ وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾ فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ﴿٢٨﴾﴾

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[1] Muslim 2:616.

[2] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf* [7:65-72], and volume five, the *Tafsīr* of *Sūrah Hūd* [11:50 - 60].

﴾*26. And indeed We had firmly established them with that wherewith We have not established you! We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing since they used to deny the Āyāt of Allāh, and they were completely encircled by that which they used to ridicule!*﴿

﴾*27. And indeed We have destroyed towns round about you, and We have shown (them) the signs in various ways so that they might return.*﴿

﴾*28. As for those whom they had taken for gods besides Allāh, as the means of approach to Him, why then did they not aid them? Nay, but they vanished completely from them. And that was their falsehood, and what they were fabricating.*﴿

Allāh says, 'We have granted the earlier nations wealth and offspring in the worldly life. That which We granted them, we did not give you anything similar or close to it.' Furthermore,

﴿وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُوا۟ يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ﴾

﴾*We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing when they used to deny Allāh's signs, and they were completely encircled by that which they used to ridicule!*﴿

meaning, they were encircled by the torment and exemplary punishment that they denied and whose occurrence they doubted. This means, you listeners must beware of being like them lest a punishment similar to theirs strikes you in this life and the Hereafter. Allāh then says,

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ ٱلْقُرَىٰ﴾

﴾*And indeed We have destroyed towns round about you,*﴿

This is addressed to the people of Makkah. Allāh destroyed the nations who disbelieved in the Messengers who lived around Makkah, such as 'Ād who were at *Al-Aḥqāf* in Haḍramawt near Yemen, Thamūd whose dwellings were between Makkah and Ash-Shām (Greater Syria), Saba' who were in Yemen, the people of Madyan who were on the route and passage to Ghazzah (Western Palestine), and the people of Lūṭ who dwelt

by the lake (the Dead Sea) which they used to pass by (on the way to Jordan) as well. Allāh then says,

﴾وَصَرَّفْنَا ٱلْآيَـٰتِ﴿

﴾*and We have shown (them) the signs in various ways*﴿ meaning, 'We explained and clarified them.'

﴾لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾ فَلَوْلَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ قُرْبَانًا ءَالِهَةًۢ﴿

﴾*so that perhaps they might return. As for those whom they had taken for gods besides Allāh, as the means of approach to Him, why then did they not aid them?*﴿

meaning, did they help them when they were in the greatest need for them?

﴾بَلْ ضَلُّوا۟ عَنْهُمْ﴿

﴾*but they vanished completely from them.*﴿ Rather, they completely left them alone when they needed them the most.

﴾وَذَٰلِكَ إِفْكُهُمْ﴿

﴾*And that was their falsehood,*﴿ meaning, their lie.

﴾وَمَا كَانُوا۟ يَفْتَرُونَ﴿

﴾*and what they were fabricating.*﴿ which means that they fabricated lies by taking them as gods, and they lost and failed in their worship of them and their reliance upon them - and Allāh knows best.

﴾وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا۟ يَـٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَـٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَـٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَـٰٓئِكَ فِى ضَلَـٰلٍ مُّبِينٍ ﴿٣٢﴾﴿

﴾*29. And (remember) when We sent toward you a group of the Jinn, to listen to the Qur'ān. When they attended it, they said: "Listen quietly!" And when it was concluded, they returned to their people, as warners.*﴿

﴾*30. They said: "O our people! Verily, we have heard a Book*

sent down after Mūsā, confirming what came before it, it guides to the truth and to the straight path."﴾

﴿*31. "O our people! Respond to Allāh's Caller, and believe in him. He (Allāh) will forgive you some of your sins, and protect you from a painful torment."*﴾

﴿*32. "And whosoever does not respond to Allāh's Caller, he cannot escape on earth, and he will not have besides Allāh any protectors. Those are in manifest error."*﴾

The Story of the *Jinns* listening to the Qur'ān

Imām Aḥmad recorded from Az-Zubayr that he commented on the *Āyah*;

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ﴾

﴿*And (remember) when We sent towards you a group of the Jinn, to listen to the Qur'ān.*﴾

"They were at a place called Nakhlah[1] while Allāh's Messenger ﷺ was performing the *'Ishā'* prayer, and

﴿كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا﴾

﴿*they crowded on top of each other to hear him.*﴾ (72:19)"

Sufyān said, "They stood on top of each other like piled wool."[2] Aḥmad was alone in recording this. Imām Aḥmad and the famous Imām, Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi in his book *Dalā'il An-Nubuwwah*, both recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "Allāh's Messenger ﷺ never recited Qur'ān to the *Jinns*, nor did he see them. Allāh's Messenger ﷺ was heading with a group of his Companions towards the 'Ukāẓ market. At that time, the devils had been prevented from eavesdropping on the news of the heavens, and they were being attacked by burning flames (whenever they tried to listen). When the devils went back to their people, they asked them what happened to them, and they answered, 'We have been prevented from eavesdropping on the news of the heavens, and burning flames now attack us.' Their people told

[1] Nakhlah is the name of a valley located between Makkah and Aṭ-Ṭā'if

[2] Aḥmad 1:167.

them, 'You have only been prevented from eavesdropping on the information of the heavens because of something (major) that has happened. So go all over the earth, east and west, and see what is it that has obstructed you from eavesdropping on the news of the heavens.' Thus they traveled all over the earth, east and west, seeking that which had obstructed them from eavesdropping on the news of the heavens. A group of them went towards Tihāmah,[1] and found Allāh's Messenger ﷺ while he was at a place called Nakhlah along the way to the 'Ukāẓ market. He was leading his Companions in the *Fajr* prayer. When the *Jinns* heard the recitation of the Qur'ān, they stopped to listen to it, and then they said: 'By Allāh! This is what has prevented you from eavesdropping on the news of the heavens.' Then they returned to their people and told them: 'Our people! We certainly have heard an amazing recitation (the Qur'ān), it guides to the right path. So we have believed in it, and we will join none in worship with our Lord.' So Allāh revealed to His Prophet ﷺ,

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ﴾

﴾*Say: It has been revealed to me that a group of Jinns have listened (to the Qur'ān).*﴿ (72:19)

Thus, what was revealed to him was only the saying of the *Jinns*."[2] Al-Bukhāri recorded a similar narration, and Muslim recorded it (as it is here). At-Tirmidhi also recorded it, as did An-Nasā'ī in his *Tafsīr*.[3]

'Abdullāh bin Mas'ūd reported that the *Jinns* came down upon the Prophet ﷺ while he was reciting the Qur'ān at a place called Nakhlah. When they heard him,

﴿قَالُوا أَنصِتُوا﴾

﴾*They said: "Listen quietly."*﴿

meaning, hush! They were nine in number, and one of them was called Zawba'ah. So Allāh revealed,

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[1] A village about seventy-two miles toward the west of Al-Madīnah.

[2] Aḥmad 1:252 and *Dalā'il An-Nubuwwah* 2:225.

[3] Al-Bukhārī no. 773, 4921, Muslim 1:331, *Tuhfat Al-Ahwadhi* 9:168, and *An-Nasā'ī* in *Al-Kubrā* 6:499.

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾﴾

﴿And when We sent toward you a group of Jinns, to listen to the Qur'ān. When they attended it, they said: "Listen quietly!" And when it was concluded, they returned to their people as warners.﴾ until His saying:

﴿ضَلَـٰلٍ مُّبِينٍ﴾

﴿manifest error.﴾[1]

Thus, this report along with the above one by Ibn 'Abbās, may Allāh be pleased with him, indicate that Allāh's Messenger ﷺ was not aware of the presence of the *Jinns* at that time. They only listened to his recitation and went back to their people. Later on, they came to him in groups, one party after another, and one group after another.

As for Allāh's saying,

﴿وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ﴾

﴿they returned to their people as warners.﴾

It means that they went back to their people and warned them about what they heard from Allāh's Messenger ﷺ. This is similar to Allāh's saying,

﴿لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

﴿...that they may obtain understanding in religion and warn their people when they return to them, so that they might be cautious (of evil).﴾ (9:122)

This *Āyah* has been used as evidence that the *Jinns* have warners from among themselves, but no Messengers. There is no doubt that Allāh did not send Messengers from among the *Jinns*, because He says,

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ﴾

﴿And We did not send before you as Messengers any but men, to whom We revealed from among the people of cities.﴾

[1] Al-Ḥākim 2:456.

(12:109)

And Allāh says,

﴿وَمَآ أَرۡسَلۡنَا قَبۡلَكَ مِنَ ٱلۡمُرۡسَلِينَ إِلَّآ إِنَّهُمۡ لَيَأۡكُلُونَ ٱلطَّعَامَ وَيَمۡشُونَ فِي ٱلۡأَسۡوَاقِۗ﴾

﴾*And We never sent before you any of the Messengers but verily they ate food and walked in the markets.*﴿ (25:20)

And He says about Ibrāhīm Al-Khalīl, upon him be peace,

﴿وَجَعَلۡنَا فِي ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلۡكِتَٰبَ﴾

﴾*...And We placed in his descendants prophethood and Scripture.*﴿(29:27)

Thus, every Prophet whom Allāh sent after Ibrāhīm was from his offspring and progeny. As for Allāh's saying in *Sūrat Al-An'ām*,

﴿يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ أَلَمۡ يَأۡتِكُمۡ رُسُلٞ مِّنكُمۡ﴾

﴾*O company of Jinns and human beings! Did there not come to you Messengers from among you*﴿ (6:130)

It only applies to the two kinds collectively, but specifically pertains to just one of them, which is the human. This is like Allāh's saying,

﴿يَخۡرُجُ مِنۡهُمَا ٱللُّؤۡلُؤُ وَٱلۡمَرۡجَانُ ٢٢﴾

﴾*From both of them (salty and fresh waters) emerge pearl and Marjān.*﴿[1] (55:22)

Although He said "both of them" this applies to only one of the two types of water (the salty water). Allāh then explains how the *Jinns* warned their people. He says,

﴿قَالُواْ يَٰقَوۡمَنَآ إِنَّا سَمِعۡنَا كِتَٰبًا أُنزِلَ مِنۢ بَعۡدِ مُوسَىٰ﴾

﴾*They said: "O our people! Verily, we have heard a Book sent down after Mūsā..."*﴿

They did not mention 'Īsā, peace be upon him, because the Injīl that was revealed to him contained admonitions and exhortations, but very few permissions or prohibitions. Thus, it was in reality like a complement to the legislation of the

[1] See the explanation of this *Āyah*.

Tawrāh, the Tawrāh being the reference. That is why they said, "Sent down after Mūsā." This is also the way that Waraqah bin Nawfal spoke when the Prophet ﷺ told him about his first meeting with Jibrīl, An-Nāmūs, peace be upon him. He said: "Very good, very good! This is (the angel) that used to come to Mūsā. I wish that I was still a young man (to support you)."[1]

﴿مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

﴿*confirming what came before it,*﴾ meaning, the Scriptures that were revealed before it to the previous Prophets. They then said,

﴿يَهْدِىٓ إِلَى ٱلْحَقِّ﴾

﴿*it guides to the truth*﴾ means in belief and information.

﴿وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ﴾

﴿*and to the straight path.*﴾

which means, in deeds. For verily, the Qur'ān contains two things: information and commandments. Its information is true, and its commandments are all just, as Allāh says,

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴿*And the Word of Your Lord has been fulfilled in truth and in justice.*﴾ (6:115)

Allāh says,

﴿هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ﴾

﴿*It is He Who has sent His Messenger with the guidance and the religion of truth.*﴾ (9:122)

The guidance is the beneficent knowledge, and the religion of truth means the righteous good deeds. Thus, the *Jinns* said,

﴿يَهْدِىٓ إِلَى ٱلْحَقِّ﴾

﴿*it guides to the truth*﴾ in matters of belief,

﴿وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ﴾

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[1] See *Fatḥ Al-Bāri* 1:30 but without the words "*Bakh, Bakh*" (very good, very good).

﴾*and to the straight path.*﴿ meaning, in regard to actions.

﴿يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ﴾

﴾*O our people! Respond to Allāh's Caller,*﴿ This is proof that Muḥammad ﷺ has been sent to both the human beings and the *Jinns*. Thus, Allāh says,

﴿أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ﴾

﴾*Respond to Allāh's Caller and believe in him.*﴿

Then Allāh says,

﴿يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ﴾

﴾*He will then forgive you some of your sins,*﴿

Some scholars say that "some" here is auxiliary, but this is questionable since it is rarely used to strengthen an affirmative meaning. Others say that it means partial forgiveness.

﴿وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ﴾

﴾*and protect you from a painful torment.*﴿

meaning, He will protect you from His painful punishment. Then Allāh informs that they said,

﴿وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ﴾

﴾*And whosoever does not respond to Allāh's Caller, he cannot escape on earth,*﴿

meaning, Allāh's power encompasses him and surrounds him.

﴿وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ﴾

﴾*and he will not have besides Allāh any protectors.*﴿

meaning, no one can protect him against Allāh.

﴿أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ﴾

﴾*Those are in manifest error.*﴿

This is a threat and warning. Thus, those *Jinns* called their people with encouragement and warning. Because of this, many of the *Jinns* took heed and came to Allāh's Messenger ﷺ in successive delegations; and verily, Allāh is worthy of all praise and gratitude, and Allāh knows best.

وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا۟ يَـٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَـٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَـٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَـٰٓئِكَ فِى ضَلَـٰلٍ مُّبِينٍ ﴿٣٢﴾ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَـٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَلَيْسَ هَـٰذَا بِٱلْحَقِّ ۖ قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٤﴾ فَٱصْبِرْ كَمَا صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّن نَّهَارٍۭ ۚ بَلَـٰغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلْفَـٰسِقُونَ ﴿٣٥﴾

سُورَةُ مُحَمَّدٍ

﴿أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَـٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَلَيْسَ هَـٰذَا بِٱلْحَقِّ ۖ قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٤﴾ فَٱصْبِرْ كَمَا صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّن نَّهَارٍۭ ۚ بَلَـٰغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلْفَـٰسِقُونَ ﴿٣٥﴾﴾

﴾33. Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.﴿

﴾34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, by our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"﴿

﴾35. Therefore be patient as did those of determination among the Messengers and be in no hurry for them. On the Day when they will see what they are promised, it will be as though they had not remained (in the world) except an hour in a day. (This is) a clear Message. But will any be destroyed except the defiantly rebellious people?﴿

Evidence for Life after Death

Allāh says, those who deny resurrection on Judgement Day, and doubt that the bodies will be raised on that Last Day - Do they not see,

﴿أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ﴾

﴿that Allāh, Who created the heavens and the earth, and was not wearied by their creation,﴾

meaning, the creation of the heavens and earth did not exhaust Him.' Rather, He commanded them: "Be," and they were, without any refusal or delay. They obeyed and responded to Him with submission and fear. Is He not then able to revive the dead? This is similar to what Allāh said elsewhere,

﴿لَخَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾﴾

﴿Verily, the creation of the heavens and earth is greater than the creation of the people. But most people do not know.﴾ (40:57)

Allāh responds to the above question by saying,

﴿بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴿Yes, He surely is Able to do all things.﴾

Then Allāh says, as a threat and a warning to whoever disbelieves in Him,

﴿وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَلَيْسَ هَـٰذَا بِٱلْحَقِّ﴾

﴿And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" ﴾

meaning, it will be said to them, "Isn't this the truth? Is this magic, or do you not see?"

﴿قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ﴾

﴿They will say: "Yes, by our Lord!"﴾ meaning, they will have no choice but to confess.

﴿قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

﴾*He will say: "Then taste the torment, because you used to disbelieve!"*﴿

Commanding the Prophet ﷺ to persevere

Allāh then commands His Messenger ﷺ to observe patience with those who rejected him among his people. He says,

﴾فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ﴿

﴾*Therefore be patient as did those of determination among the Messengers.*﴿

meaning, as they were patient with their people's rejection of them. "Those of determination" among the Messengers are Nūh, Ibrāhīm, Mūsā, 'Īsā and the last of all of the Prophets, Muhammad ﷺ. Allāh has specifically mentioned their names in two *Āyāt*: *Sūrat Al-Ahzāb* (33:7) and *Sūrat Ash-Shūrā* (42:13).

﴾وَلَا تَسْتَعْجِل لَّهُمْ﴿

﴾*and be in no hurry for them.*﴿ which means, 'do not rush the punishment for them.' This is similar to Allāh's saying:

﴾وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾﴿

﴾*And leave Me alone to deal with the rejectors, those who are in possession of good things of life. And give them respite for a little while.*﴿ (73:11)

﴾فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾﴿

﴾*So allow time for the disbelievers, and leave them for a while.*﴿ (86:17)

Then Allāh says:

﴾كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ﴿

﴾*On the Day when they will see that which they are promised, it will be as though they had not remained (in the world) except an hour in a day.*﴿

Which is similar to Allāh's saying,

﴾كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾﴿

﴾*On the Day they see it (the Hour), it will be as though they*

had not remained (in the world) except for a day's afternoon or its morning.﴾ (79:46)

and as He says,

﴿وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ﴾

﴿*And on the Day when He shall gather them together, (it will be) as if they had not stayed but an hour of a day. They will recognize each other.*﴾(10:45)

Then Allāh says,

﴿بَلَـٰغٌ﴾

﴿*A clear message.*﴾ meaning, this Qur'ān provides a clear concept.

﴿فَهَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلْفَـٰسِقُونَ﴾

﴿*But will any be destroyed except the defiantly rebellious people?*﴾

Which means that Allāh does not destroy anyone except those who choose the way of destruction. It is part of Allāh's justice that He does not punish anyone except those who deserve the punishment - and Allāh knows best.

This concludes the explanation of *Sūrat Al-Aḥqāf*. And all praise and blessings are due to Allāh. Both success and protection from faults are by His help.

The *Tafsīr* of *Sūrat Al-Qitāl* [1] (Chapter - 47)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ﴿١﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾ ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِن رَّبِّهِمْ كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ﴿٣﴾﴾

﴾*1. Those who disbelieve and hinder (men) from the path of Allāh, He will render their deeds vain.*﴿

﴾*2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad - for it is the truth from their Lord - He expiates from them their sins and amends their Bāl.*﴿

﴾*3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allāh set forth for mankind their parables.*﴿

The Reward of the Disbelievers and the Believers

Allāh says,

﴿الَّذِينَ كَفَرُوا﴾

﴾*Those who disbelieve*﴿ meaning, in the *Āyāt* of Allāh.

﴿وَصَدُّوا﴾

﴾*and hinder (men)*﴿ Others.

﴿عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ﴾

﴾*from the path of Allāh, He will render their deeds vain.*﴿ meaning, He renders their deeds vain and futile, and He

[1] This *Sūrah* is commonly called *Sūrah Muḥammad*.

denies them any rewards or blessings for them. This is similar to His saying,

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾﴾

﴾*And We will approach what they have done of deeds and make them as dispersed dust.*﴿ (25:23)

Allāh then says,

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴾*And those who believe and do righteous good deeds,*﴿

Which means that their hearts and souls have believed, and their limbs and their hidden and apparent acts have complied with Allāh's Law.

﴿وَءَامَنُوا۟ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ﴾

﴾*And believe in that which has been sent down to Muḥammad*﴿

Adding this statement to the previous one is a method of adding a specific meaning to a general one. This provides proof that after Muḥammad's advent, believing in him is a required condition for the true faith.

Allāh then says,

﴿وَهُوَ ٱلْحَقُّ مِن رَّبِّهِمْ﴾

﴾*For it is the truth from their Lord.*﴿ which is a beautifully placed parenthetical clause. Thus, Allāh says,

﴿كَفَّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ وَأَصْلَحَ بَالَهُمْ﴾

﴾*He expiates from them their sins and amends their Bāl.*﴿

Ibn 'Abbās, said, "This means their matter." Mujāhid said, "This means their affair." Qatādah and Ibn Zayd both said, "Their condition." And all of these are similar in meaning. It has been mentioned (from the Prophet ﷺ) in the *Ḥadīth* of the responding to one who sneezes,

«يَهْدِيكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ»

«*May Allāh guide you and rectify your (Bāl) affairs.*»[1]

Then Allāh says,

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[1] *Tuḥfat Al-Aḥwadhi* 8:11.

بسم الله الرحمن الرحيم

الذين كفروا وصدوا عن سبيل الله أضل أعمالهم ﴿١﴾ والذين
ءامنوا وعملوا الصالحات وءامنوا بما نزل على محمد وهو الحق من
ربهم كفر عنهم سيئاتهم وأصلح بالهم ﴿٢﴾ ذلك بأن الذين كفروا
اتبعوا الباطل وأن الذين ءامنوا اتبعوا الحق من ربهم كذلك يضرب
الله للناس أمثالهم ﴿٣﴾ فإذا لقيتم الذين كفروا فضرب الرقاب حتى
إذا أثخنتموهم فشدوا الوثاق فإما منا بعد وإما فداء حتى تضع الحرب
أوزارها ذلك ولو يشاء الله لانتصر منهم ولكن ليبلوا بعضكم
ببعض والذين قتلوا في سبيل الله فلن يضل أعمالهم ﴿٤﴾ سيهديهم
ويصلح بالهم ﴿٥﴾ ويدخلهم الجنة عرفها لهم ﴿٦﴾ يا أيها الذين
ءامنوا إن تنصروا الله ينصركم ويثبت أقدامكم ﴿٧﴾ والذين كفروا
فتعسا لهم وأضل أعمالهم ﴿٨﴾ ذلك بأنهم كرهوا ما أنزل الله
فأحبط أعمالهم ﴿٩﴾ ۞ أفلم يسيروا في الأرض فينظروا كيف
كان عاقبة الذين من قبلهم دمر الله عليهم وللكافرين أمثالها ﴿١٠﴾
ذلك بأن الله مولى الذين ءامنوا وأن الكافرين لا مولى لهم ﴿١١﴾

﴿ذلك بأن الذين كفروا اتبعوا الباطل﴾

﴿That is because those who disbelieve follow falsehood,﴾

meaning, 'We only invalidate the deeds of the disbelievers and overlook the sins of the righteous, and amend their affairs, because those who disbelieve follow falsehood.' Meaning, they choose falsehood over the truth.

﴿وأن الذين ءامنوا اتبعوا الحق من ربهم كذلك يضرب الله للناس أمثالهم﴾

﴿while those who believe follow the truth from their Lord. Thus does Allāh set forth for the people their parables.﴾

Thus He makes the consequence of their actions clear to them, and He shows them where they will end in their next life – and Allāh knows best.

﴿فإذا لقيتم الذين كفروا فضرب الرقاب حتى إذا أثخنتموهم فشدوا الوثاق فإما منا بعد وإما فداء حتى تضع الحرب أوزارها ذلك ولو يشاء الله لانتصر منهم ولكن ليبلوا بعضكم ببعض والذين قتلوا في سبيل الله فلن يضل أعمالهم ﴿٤﴾ سيهديهم ويصلح بالهم ﴿٥﴾ ويدخلهم الجنة عرفها لهم ﴿٦﴾ يا أيها الذين ءامنوا إن تنصروا الله ينصركم ويثبت أقدامكم ﴿٧﴾ والذين كفروا فتعسا لهم وأضل أعمالهم ﴿٨﴾ ذلك بأنهم كرهوا ما أنزل الله فأحبط أعمالهم ﴿٩﴾﴾

﴿4. So, when you meet those who disbelieve (in battle), smite (their) necks until you have fully defeated them, then tighten their bonds. Thereafter (is the time) either for generosity or

ransom, until the war lays down its burden. Thus, and had Allāh so willed, He could have taken vengeance against them;- but (He lets you struggle) so as to test with one another. But those who are killed in the way of Allāh, He will never let their deeds be lost.﴾

﴾*5. He will guide them and amend their condition.*﴾

﴾*6. And admit them to Paradise, which He has made known to them.*﴾

﴾*7. O you who believe! If you support (in the cause of) Allāh, He will support you, and make your foothold firm.*﴾

﴾*8. But as for those who disbelieve, misery awaits them, and (Allāh) will make their deeds vain.*﴾

﴾*9. That is because they hate that which Allāh has sent down; so He has made their deeds fruitless.*﴾

The Command to strike the Enemies' Necks, tighten Their Bonds, and then free Them either by an Act of Grace or for a Ransom

Guiding the believers to what they should employ in their fights against the idolators, Allāh says,

﴿فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ فَضَرْبَ ٱلرِّقَابِ﴾

﴾*So, when you meet those who disbelieve (in battle), smite their necks*﴾

which means, 'when you fight against them, cut them down totally with your swords.'

﴿حَتَّىٰٓ إِذَآ أَثْخَنتُمُوهُمْ﴾

﴾*until you have fully defeated them,*﴾ meaning, 'you have killed and utterly destroyed them.'

﴿فَشُدُّوا۟ ٱلْوَثَاقَ﴾

﴾*tighten their bonds.*﴾ 'This is referring to the prisoners of war whom you have captured. Later on, after the war ends and the conflict has ceased, you have a choice in regard to the captives: You may either act graciously toward them by setting them free without charge, or free them for a ransom that you require from them.' It appears that this *Āyah* was revealed after the battle of

Badr. At that time, Allāh reproached the believers for sparing many of the enemy's soldiers, and holding too many captives in order to take ransom from them. So He said then:

﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْءَاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَّوْلَا كِتَـٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾﴾

﴾It is not for a Prophet to have captives of war until he had made a great slaughter (among the enemies) in the land. You desire the commodities of this world, but Allāh desires (for you) the Hereafter. Allāh is Mighty and Wise. Were it not for a prior decree from Allāh, a severe torment would have touched you for what you took.﴿ (8:67-68)

Allāh's saying,

﴿حَتَّىٰ تَضَعَ ٱلْحَرْبُ أَوْزَارَهَا﴾

﴾...until the war lays down its burden.﴿ Mujāhid said: "Until 'Īsā bin Maryam (peace be upon him) descends."[1] It seems as if he derived this opinion from the Prophet's ﷺ saying,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ حَتَّى يُقَاتِلَ آخِرُهُمُ الدَّجَّالَ»

«There will always be a group of my Ummah victorious upon the truth, until the last of them fight against Ad-Dajjāl.»[2]

Imām Aḥmad recorded from Jubayr bin Nufayr who reported from Salamah bin Nufayl that he went to the Messenger of Allāh ﷺ and said, "I have let my horse go, and thrown down my weapon, for the war has ended. There is no more fighting." Then the Prophet ﷺ said to him,

«الْآنَ جَاءَ الْقِتَالُ، لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى النَّاسِ، يُزِيغُ اللهُ تَعَالَى قُلُوبَ أَقْوَامٍ، فَيُقَاتِلُونَهُمْ وَيَرْزُقُهُمُ اللهُ مِنْهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ وَهُمْ عَلَى ذٰلِكَ، أَلَا إِنَّ عُقْرَ دَارِ الْمُؤْمِنِينَ الشَّامُ، وَالْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ»

«Now the time of fighting has come. There will always be a group of my Ummah dominant over others. Allāh will turn the hearts of some people away (from the truth), so they (that

[1] Aṭ-Ṭabarī 22:157.

[2] Abu Dāwud 3:11.

group) will fight against them, and Allāh will bestow on them (war spoils) from them (the enemies) - until Allāh's command comes to pass while they are in that state. Verily, the center of the believers' abode is Ash-Shām. And goodness is tied around the horses' foreheads till the Day of Resurrection.»[1]

An-Nasā'ī also recorded this narration.[2]

Allāh then says,

﴿ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ﴾

﴿*Thus, and had Allāh so willed, He could have taken vengeance against them;*﴾

which means that had He so willed, He could have taken immediate vengeance against the disbelievers with a chastisement or exemplary punishment directly from Him.

﴿وَلَٰكِن لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ﴾

﴿*but (He lets you struggle) so as to test with one another.*﴾

meaning, He has ordered *Jihād* and fighting against the enemies in order to try you and test your affairs. Allāh also expresses His wisdom by the legislation of *Jihād* in the following two *Sūrahs*, *Āl 'Imrān* and *At-Tawbah*, in which He says,

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ﴿١٤٢﴾﴾

﴿*Or did you think that you would enter the Paradise before Allāh had made evident those of you who fight in His cause and made evident those who are steadfast?*﴾ (3:142)

﴿قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾﴾

﴿*Fight them; Allāh will then punish them by your hands, disgrace them, grant you victory over them, satisfy the breasts of a believing people, and remove the fury of their (the believers') hearts. Allāh turns in forgiveness to whom He wills; Allāh is Knowing and Wise.*﴾ (9:14-15)

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[1] Aḥmad 4:104.

[2] An-Nasā'ī 6:214, and in *Al-Kubrā* 5:218.

Merit of the Martyrs

Since it is customary during wars that many of the believers die, Allāh says:

﴿وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ﴾

﴾*But those who are killed in the way of Allāh, He will never let their deeds be lost.*﴿

which means that He would not let their good deeds go to waste, but would rather multiply and increase them. Some of them will continue being rewarded for their good deeds for the entire length of their stay in *Al-Barzakh*.[1] This has been mentioned in a *Ḥadīth* recorded by Imām Aḥmad in his *Musnad* on the authority of Kathīr bin Murrah, who reported from Qays Al-Judhāmī, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«يُعْطَى الشَّهِيدُ سِتَّ خِصَالٍ عِنْدَ أَوَّلِ قَطْرَةٍ مِنْ دَمِهِ: تُكَفَّرُ عَنْهُ كُلُّ خَطِيئَةٍ، وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيُزَوَّجُ مِنَ الْحُورِ الْعِينِ، وَيَأْمَنُ مِنَ الْفَزَعِ الْأَكْبَرِ، وَمِنْ عَذَابِ الْقَبْرِ، وَيُحَلَّى حُلَّةَ الْإِيمَانِ»

«*As the first drop of his blood gushes forth, a martyr is granted six merits: all of his sins are forgiven, he is shown his place in Paradise, he is married to wide-eyed Hūris, he is secured from the great fear (on Judgement Day) and the torment of the grave, and he is adorned with the adornments of Īmān.*»

Aḥmad was alone in recording this *Ḥadīth*.[2]

Abū Ad-Dardā', may Allāh be pleased with him, reported that Allāh's Messenger ﷺ said,

«يُشَفَّعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ»

«*A martyr is allowed to intercede for seventy members of his household.*»

This was recorded by Abu Dāwūd,[3] and there are numerous other *Ḥadīths* mentioning the merits of the martyrs.

As for Allāh's saying,

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[1] The intermediate state between this life and the Hereafter.

[2] Aḥmad 4:200.

[3] Abu Dāwud no. 2522.

﴿سَيَهْدِيهِمْ﴾

﴿*He will guide them*﴾

meaning, He will guide them to *Jannah*. This is similar to Allāh's saying,

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَانِهِمْ تَجْرِى مِن تَحْتِهِمُ الْأَنْهَارُ فِى جَنَّاتِ النَّعِيمِ ۝﴾

﴿*Indeed, those who have believed and done righteous good deeds, their Lord will guide them because of their Faith: beneath them rivers will flow in the Gardens of Pleasure.*﴾ (10:9)

Allāh says,

﴿وَيُصْلِحُ بَالَهُمْ﴾

﴿*and amend their condition.*﴾ meaning, their situation and affairs.

﴿وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ۝﴾

﴿*And (He will) admit them to Paradise, which He has made known to them.*﴾

It means that He has acquainted them with Paradise and guided them to it. Mujāhid said: "The people of Paradise will be guided to their houses and dwellings and whatever sections Allāh has ordained for them in it. They will not make mistakes in this, nor will they ask anyone for directions to their dwellings – as if they had dwelt in it from the time they were first created."[1]

Al-Bukhāri recorded from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، يَتَقَاصُّونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا هُذِّبُوا وَنُقُّوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ، وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّ أَحَدَهُمْ بِمَنْزِلِهِ فِي الْجَنَّةِ أَهْدَى مِنْهُ بِمَنْزِلِهِ الَّذِي كَانَ فِي الدُّنْيَا»

«*After the believers securely pass the Fire (on the Day of Judgement), they will be held back upon a bridge between Paradise and the Fire. There, they will have any acts of injustice that they committed against one another in the life of*

[1] At-Ṭabarī 22:160.

this world rectified. After they are completely purified and cleansed (from injustice), they will be admitted into Paradise. By the One in Whose Hand is my soul, each one of them will find his way to his dwelling in Paradise better than he found his way to his dwelling in the worldly life.»[1]

Support Allāh's Cause, He will then support You

Allāh then says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَنصُرُوا۟ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۝٧﴾

﴾*O you who believe! If you support (the cause of) Allāh, He will support you and make your foothold firm.*﴿

This is similar to His saying,

﴿وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ﴾

﴾*Indeed, Allāh will surely support those who support Him (His cause).*﴿ (22:40)

That is because the reward is comparable to the type of deed that is performed. Thus, Allāh says here,

﴿وَيُثَبِّتْ أَقْدَامَكُمْ﴾

﴾*and make your foothold firm.*﴿ Allāh then says,

﴿وَٱلَّذِينَ كَفَرُوا۟ فَتَعْسًا لَّهُمْ﴾

﴾*But as for those who disbelieve – misery awaits them*﴿

This misery is the opposite of making firm the footholds of the believers who support the cause of Allāh and His Messenger ﷺ. It has been confirmed in a *Ḥadīth* that Allāh's Messenger ﷺ said,

«تَعِسَ عَبْدُ الدِّينَارِ، تَعِسَ عَبْدُ الدِّرْهَمِ، تَعِسَ عَبْدُ الْقَطِيفَةِ، تَعِسَ وَانْتَكَسَ وَإِذَا شِيكَ فَلَا انْتَقَشَ»

«*Misery awaits the servant of the Dīnār; misery awaits the servant of the Dirham; misery awaits the servant of velvet. Misery awaits him, and degeneracy; and if he is pricked by a thorn, may he not find anyone to pull it for him.*»[2]

[1] Al-Bukhārī no. 6535.

[2] *Fatḥ Al-Bārī* 6:95 and Ibn Mājah 2:1386.

This means may Allāh not cure him. Then Allāh says,

﴿وَأَضَلَّ أَعْمَالَهُمْ﴾

﴾*and (Allāh) will make their deeds vain.*﴿ meaning, He will nullify them and make them fruitless. Thus, Allāh says,

﴿ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ﴾

﴾*That is because they hate that which Allāh has sent down;*﴿ which means that they did not want or like what Allāh revealed.

﴿فَأَحْبَطَ أَعْمَالَهُمْ﴾

﴾*so He made their deeds fruitless.*﴿

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ دَمَّرَ اللَّهُ عَلَيْهِمْ ۖ وَلِلْكَافِرِينَ أَمْثَالُهَا ﴿١٠﴾ ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَىٰ لَهُمْ ﴿١١﴾ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ﴿١٢﴾ وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾﴾

﴾*10. Have they not traveled through the earth and seen what happened in the end to those before them? Allāh destroyed them completely, and a similar (awaits) the disbelievers.*﴿

﴾*11. That is because Allāh is the Protector of those who believe, whereas the disbelievers have no protector.*﴿

﴾*12. Certainly Allāh will admit those who believe and do righteous good deeds, into Gardens under which rivers flow (Paradise); while those who disbelieve enjoy their life and eat as cattle eat; but the Fire will be their abode.*﴿

﴾*13. And how many a town mightier than your town that has driven you out We have destroyed, with none to help them!*﴿

Admonition and Fire for the Disbelievers; Paradise for Those Who have *Taqwā*

Allāh says,

﴿أَفَلَمْ يَسِيرُوا﴾

﴾*Have they not traveled*﴿ meaning, those who associate

partners with Allāh and deny His Messenger ﷺ.

﴿فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۖ دَمَّرَ ٱللَّهُ عَلَيْهِمْ﴾

﴾through the land and seen what happened in the end to those before them? Allāh destroyed them completely,﴿

which means that Allāh punished them because of their denial and disbelief, and saved the believers from among them. That is why He says,

﴿وَلِلْكَـٰفِرِينَ أَمْثَـٰلُهَا﴾

﴾and a similar (end awaits) the disbelievers.﴿ Then Allāh says,

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ مَوْلَى ٱلَّذِينَ ءَامَنُوا۟ وَأَنَّ ٱلْكَـٰفِرِينَ لَا مَوْلَىٰ لَهُمْ ﴿١١﴾﴾

﴾That is because Allāh is the Protector of all those who believe, whereas the disbelievers have no protector.﴿

After the battle of Uḥud, Abū Sufyān Sakhr bin Ḥarb, the commander of the idolators at that time, inquired about the Prophet ﷺ, Abū Bakr, and 'Umar, may Allāh be pleased with them. When he heard no response, he announced: "Verily, those three have died!" 'Umar then responded to him: "You lie, O enemy of Allāh! Allāh has indeed saved those who will displease you. Indeed, those whom you mentioned are all alive!"

Abū Sufyān then said: "Well, today makes up for (the defeat on) the day of Badr, and the war has its ups and downs. And indeed, you are going to find mutilation (in the bodies of your dead) that I did not command, nor did I prohibit." Then he turned around chanting: "Glory to Hubal (their greatest idol), Glory to Hubal." Allāh's Messenger ﷺ said:

«أَلَا تُجِيبُوهُ؟»

«Aren't you going to respond to him?»

The Companions said: "What should we say, O Messenger of Allāh?" He ﷺ said:

«قُولُوا: اللهُ أَعْلَى وَأَجَلُّ»

«Say: "Allāh is Most High and Most Glorious."»

Then Abū Sufyān said: "We have Al-'Uzzā (their second idol),

and you have no *'Uzzā*. (honor)." Allāh's Messenger ﷺ said:

«أَلَا تُجِيبُوهُ؟»

«*Aren't you all going to respond to him?*» They said: "What should we say, O Messenger of Allāh?" He said:

«قُولُوا: اللهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ»

«*Say: "Allāh is our Protector, and you have no protector."*»[1]

Allāh then says,

﴿إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ﴾

﴾*Verily, Allāh will admit those who believe and do righteous good deeds into Gardens through which rivers flow.*﴿ meaning, on the Day of Resurrection.

﴿وَٱلَّذِينَ كَفَرُوا۟ يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ ٱلْأَنْعَـٰمُ﴾

﴾*Whereas those who disbelieve enjoy their life and eat as cattle eat.*﴿

Which means that the disbelievers enjoy their worldly life and eat in it like animals, munching and gnawing (with greed). They have no concern other than that. Thus, it has been confirmed in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ»

«*A believer eats with one intestine, and a disbeliever eats with seven intestines.*»[2]

Then Allāh says,

﴿وَٱلنَّارُ مَثْوًى لَّهُمْ﴾

﴾*but the Fire will be their abode.*﴿ meaning, on the Day of their Reckoning.

Allāh then says,

﴿وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ ٱلَّتِىٓ أَخْرَجَتْكَ﴾

﴾*And how many a town mightier than your town that has driven you out*﴿ meaning, Makkah.

[1] *Fatḥ Al-Bāri* 6:188.

[2] *Fatḥ Al-Bāri* 9:446.

﴿أَهْلَكْنَٰهُمْ فَلَا نَاصِرَ لَهُمْ﴾

﴿We have destroyed, with none to help them!﴾

This is a great threat and severe warning to the people of Makkah because they rejected Allāh's Messenger ﷺ, who was the chief of the Messengers and the last of the Prophets. If Allāh had destroyed the previous nations because of their denial of their Messengers, what then would those (people of Makkah) expect that Allāh would do to them in the worldly life and the Hereafter? And if the torment were to be lifted off some of them in this life by the blessing of the presence of the Messenger, the Prophet of Mercy, the torment will be stored for them in their next life, as Allāh says,

﴿يُضَٰعَفُ لَهُمُ ٱلْعَذَابُ مَا كَانُوا۟ يَسْتَطِيعُونَ ٱلسَّمْعَ وَمَا كَانُوا۟ يُبْصِرُونَ ﴿٢٠﴾﴾

﴿Their torment will be doubled! They could not bear to hear (the preaching), and they used not to see (the truth).﴾ (11:20)

Concerning Allāh's saying,

﴿مِّن قَرْيَتِكَ ٱلَّتِىٓ أَخْرَجَتْكَ﴾

﴿than Your town that has driven you out﴾ This means, 'its people who have driven you (Muḥammad ﷺ) out from amongst them (the people of Makkah).' Ibn Abi Ḥātim recorded from Ibn 'Abbās, may Allāh be pleased with him, that when Allāh's Messenger ﷺ left Makkah (at the time of *Hijrah* – migration), and he reached the cave and hid inside it, he looked back toward Makkah and said,

«أَنْتِ أَحَبُّ بِلَادِ اللهِ إِلَى اللهِ، وَأَنْتِ أَحَبُّ بِلَادِ اللهِ إِلَيَّ، وَلَوْلَا أَنَّ الْمُشْرِكِينَ أَخْرَجُونِي لَمْ أَخْرُجْ مِنْكِ»

«You are the most beloved to Allāh among Allāh's lands, and you are also the most beloved to me among Allāh's lands. Were it not that the idolators have driven me out from you, I would never have left you.»

Ibn 'Abbās then said, "The worst of enemies is he who transgresses against Allāh in His own sacred place, who kills a person who is not trying to kill him, or who kills because of *Jāhiliyyah* vengeance. Allāh then revealed to His Prophet ﷺ,

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَٰرُ وَٱلَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ ٱلْأَنْعَٰمُ
وَٱلنَّارُ مَثْوًى لَّهُمْ ﴿١٢﴾ وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ
ٱلَّتِىٓ أَخْرَجَتْكَ أَهْلَكْنَٰهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾ أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ
مِّن رَّبِّهِۦ كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ وَٱتَّبَعُوٓا أَهْوَآءَهُم ﴿١٤﴾ مَّثَلُ ٱلْجَنَّةِ
ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ
يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى
وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ
وَسُقُوا مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ﴿١٥﴾ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ
حَتَّىٰٓ إِذَا خَرَجُوا مِنْ عِندِكَ قَالُوا لِلَّذِينَ أُوتُوا ٱلْعِلْمَ مَاذَا قَالَ ءَانِفًا
أُو۟لَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَٱتَّبَعُوٓا أَهْوَآءَهُمْ ﴿١٦﴾ وَٱلَّذِينَ
ٱهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ﴿١٧﴾ فَهَلْ يَنظُرُونَ إِلَّا
ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً فَقَدْ جَآءَ أَشْرَاطُهَا فَأَنَّىٰ لَهُمْ إِذَا جَآءَتْهُمْ
ذِكْرَىٰهُمْ ﴿١٨﴾ فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ
وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَىٰكُمْ ﴿١٩﴾

﴿وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ ٱلَّتِىٓ أَخْرَجَتْكَ أَهْلَكْنَٰهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾﴾

﴾And how many a town mightier than your town that has driven you out have We destroyed, with none to help them!﴿"[1]

﴿أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ وَٱتَّبَعُوٓا أَهْوَآءَهُم ﴿١٤﴾ مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ﴿١٥﴾﴾

﴾14. Can then he, who stands on clear evidence from his Lord, be like those for whom their evil deeds are beautified for them, while they follow their own lusts?﴿

﴾15. The description of Paradise which is promised to those who have Taqwā, (is that) in it are rivers of water that are not Āsin, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink it, and rivers of refined honey; and therein for them are all kinds of fruits, and forgiveness from their Lord. Can this be likened to those who abide eternally in the Fire and are given to drink boiling water that severs their intestines?﴿

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[1] Aṭ-Ṭabarī 22:165.

The Worshipper of the Truth and the Worshipper of Lust are not Equal

Allāh says:

﴿أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ﴾

﴾*Can then he, who stands on clear evidence from his Lord...*﴿

This means a person who is upon clear vision and certainty concerning Allāh's commands and His religion, because of the guidance and knowledge that Allāh has revealed in His Book, and because of the pure nature upon which Allāh has created him.

﴿كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُم﴾

﴾*(Can he) be likened to those for whom their evil deeds are beautified for them, while they follow their own lusts?*﴿

which means that they cannot be equal. This is similar to Allāh's saying,

﴿أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰٓ﴾

﴾*Can he who knows that what has been revealed unto you from your Lord is the truth be like him who is blind?*﴿ (13:19) And,

﴿لَا يَسْتَوِىٓ أَصْحَـٰبُ ٱلنَّارِ وَأَصْحَـٰبُ ٱلْجَنَّةِ ۚ أَصْحَـٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾﴾

﴾*Not equal are the people of the Fire and the people of Paradise. The People of Paradise will be the successful ones.*﴿ (59:20)

Description of Paradise and Its Rivers

Allāh then says:

﴿مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ﴾

﴾*The description of Paradise which is promised for those who have Taqwā...*﴿

'Ikrimah said,

﴿مَّثَلُ ٱلْجَنَّةِ﴾

﴾*The description of Paradise*﴿ "This means its description."

﴿فِيهَآ أَنْهَـٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ﴾

﴾*In it are rivers of water that are not Āsin,*﴿

Ibn 'Abbās, may Allāh be pleased with him, Al-Ḥasan, and Qatādah all said, "It does not change."[1] Qatādah, Aḍ-Ḍaḥḥāk, and 'Aṭā' Al-Khurāsānī all said, "It is not foul-smelling." The Arabs say *Āsin* if its (water) scent changes.[2]

﴿وَأَنْهَرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ﴾

﴿rivers of milk, the taste of which never changes,﴾

which means that the milk is of utmost whiteness, sweetness, and richness. It has been mentioned in a *Ḥadīth* attributed to the Prophet ﷺ "Their milk did not come out of the udders of cattle."

﴿وَأَنْهَرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّرِبِينَ﴾

﴿rivers of wine delightful to those who drink it,﴾

hich means that the wine does not have a bad taste or foul smell like that of the worldly life. Rather, it is good in its appearance, taste, smell, and effect, as Allāh says,

﴿لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾﴾

> *﴿it (the wine) has no bad effects, nor does it cause intoxication.﴾* (37:47) and,

﴿لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾﴾

> *﴿From which (the wine) they will have no headache, nor will they be intoxicated.﴾* (56:19)

﴿بَيْضَآءَ لَذَّةٍ لِّلشَّرِبِينَ ﴿٤٦﴾﴾

﴿white, delicious to the drinkers.﴾(37:46)

It has been mentioned in a *Ḥadīth* attributed to the Prophet ﷺ, "Their wine was not pressed under men's feet."

﴿وَأَنْهَرٌ مِّنْ عَسَلٍ مُّصَفًّى﴾

﴿and rivers of refined honey;﴾

which means that the honey is of utmost purity and pleasant color, taste, and smell. It has been mentioned in a *Ḥadīth* attributed to the Prophet ﷺ, "Their honey did not come out of

[1] Aṭ-Ṭabarī 22:166.

[2] Aṭ-Ṭabarī 22:167.

the bellies of bees." [1]

Imām Aḥmad recorded from Ḥakīm bin Mu'āwiyah who narrated from his father that Allāh's Messenger ﷺ said,

«فِي الْجَنَّةِ بَحْرُ اللَّبَنِ وَبَحْرُ الْمَاءِ وَبَحْرُ الْعَسَلِ وَبَحْرُ الْخَمْرِ، ثُمَّ تُشَقَّقُ الْأَنْهَارُ مِنْهَا بَعْدُ»

«*Verily, there is in Paradise a lake of milk, a lake of water, a lake of honey, and a lake of wine. The rivers then gush out of them.*[2]

At-Tirmidhi reported this narration in his section of the Description of Paradise, and he said, "*Ḥasan Ṣaḥīḥ*.[3]

In the *Ṣaḥīḥ*, it is recorded that Allāh's Messenger ﷺ said,

«إِذَا سَأَلْتُمُ اللهَ تَعَالَى فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمٰنِ»

«*When you ask Allāh, ask Him for Al-Firdaws, because it is the central and highest part of the Paradise, and from it gush the rivers of the Paradise and above it is the Throne of the Most Merciful.*»[4] Allāh says,

﴿وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ﴾

﴾*...and therein for them are all kinds of fruits, ...*﴿

This similar to His saying,

﴿يَدْعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾﴾

﴾*They will call in it for every kind of fruit in peace and security.*﴿ (44:55)

And His saying,

﴿فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾﴾

﴾*In them will be every kind of fruits in pairs.*﴿ (55:52)

Allāh says

[1] This narration and the meaning of the one before it were recorded by Ibn Al-Mundhir as a saying of Sa'īd bin Jubayr according to *Ad-Durr Al-Manthūr* 6:25.

[2] Aḥmad 5:5.

[3] *Tuḥfat Al-Aḥwadhi* 7:287.

[4] *Fatḥ Al-Bāri* 6:14.

﴿وَمَغْفِرَةٌ مِّن رَّبِّهِمْ﴾

﴿*...and forgiveness from their Lord.*﴾ meaning, in addition to all of the above. Allāh says,

﴿كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ﴾

﴿*Can this be likened to those who abide eternally in the Fire*﴾ meaning, 'can those that We have described their position in the Paradise be like those who will abide eternally in the Fire?' They are not equal, and nor are those who will be in the high ranks (in the Paradise) and those who will be in the lowest depths (Hell).

﴿وَسُقُوا۟ مَآءً حَمِيمًا﴾

﴿*and are given to drink boiling water*﴾ meaning, extremely hot; so hot that it is unbearable.

﴿فَقَطَّعَ أَمْعَآءَهُمْ﴾

﴿*that severs their intestines*﴾ meaning, that will cut their insides - both bowels and intestines. We seek refuge in Allāh from that.

﴿وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰٓ إِذَا خَرَجُوا۟ مِنْ عِندِكَ قَالُوا۟ لِلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مَاذَا قَالَ ءَانِفًا ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ﴿١٦﴾ وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ﴿١٧﴾ فَهَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً ۖ فَقَدْ جَآءَ أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَىٰهُمْ ﴿١٨﴾ فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَىٰكُمْ ﴿١٩﴾﴾

﴿*16. And among them are some who listen to you till when they go out from you, they say to those who have received knowledge: "What is it that he has said just now?" Such are men whose hearts Allāh has sealed because they followed their lusts.*﴾

﴿*17. And as for those who accept guidance, He increases them in guidance and bestows on them their Taqwā.*﴾

﴿*18. Do they then await except that the Hour should come upon them suddenly? But already there have come (some of) its portents; and when it (actually) is on them, how can they benefit then by their reminder?*﴾

﴾19. So know that Lā ilāha illallāh and ask forgiveness for your sin, and also for (the sin of) believing men and women. And Allāh knows well your moving about, and your place of rest.﴿

The Description of the Situation of the Hypocrites and the Command to maintain *Tawḥīd* and seek Forgiveness

Allāh describes the hypocrites' stupidity and limited understanding. They used to sit before Allāh's Messenger ﷺ and listen to his words without understanding anything. Then when they left from his presence,

﴿قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ﴾

﴾they say to those who have received knowledge﴿

from the Companions

﴿مَاذَا قَالَ ءَانِفًا﴾

﴾"What is it that he has said just now?"﴿ meaning, at this moment. They did not understand what he said, nor did they care about it.

Allāh says,

﴿أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ﴾

﴾Such are the men whose hearts Allāh has sealed because they followed their lusts.﴿

which means that they had neither sound understanding nor correct intentions. Allāh then says,

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى﴾

﴾And as for those who accept guidance, He increases them in guidance﴿

which means that those who seek guidance, Allāh facilitates it for them; He guides them to it, makes them firm on it, and gives them more of it.

﴿وَءَاتَىٰهُمْ تَقْوَىٰهُمْ﴾

﴾and bestows on them their Taqwā.﴿ meaning, He inspires them to their righteous guidance. Allāh then says,

﴿فَهَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً﴾

❴*Do they then await except that the Hour should come upon them suddenly?*❵

meaning, while they are unaware of it.

﴿فَقَدْ جَآءَ أَشْرَاطُهَا﴾

❴*But already there have come (some of) its portents;*❵

meaning, the signs of its approach. This is similar to Allāh's saying,

﴿هَـٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ ۝٥٦ أَزِفَتِ ٱلْـَٔازِفَةُ ۝٥٧﴾

❴*This is a warner of the warners of old. The approaching Day has drawn near.*❵ (53:56-57)

And His saying,

﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ۝١﴾

❴*The Hour has drawn near, and the moon has split.*❵ (54:1)

And His saying,

﴿أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

❴*The command of Allāh is coming, so do not be impatient for it.*❵ (16:1)

And His saying,

﴿ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ ۝١﴾

❴*The people's Day of Reckoning has approached while they turn away in heedlessness.*❵ (21:1)

Thus, the Messenger's advent is one of the signs of the Hour, because he is the Finality of the Messengers. With him, Allāh has completed the religion and established the evidence against all people in a way that was never done by a previous Prophet. Allāh's Messenger ﷺ has most clearly informed about the signs and indications of the Hour, as we have discussed elsewhere.

Al-Bukhāri recorded from Sahl bin Sa'd, may Allāh be pleased with him, that he saw Allāh's Messenger ﷺ bring his index and middle fingers together while he said,

«بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ»

«I have been sent before the Hour as these two (fingers).»[1]

Allāh continues,

﴿فَأَنَّىٰ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ﴾

﴾and when it (actually) is on them, how can they benefit then by their reminder?﴿

meaning, how would remembering benefit the disbelievers when the Hour comes upon them? This is similar to Allāh's saying,

﴿يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾﴾

﴾On that Day will the human being remember, but what would that remembrance avail him then?﴿ (89:23)

And His saying,

﴿وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ ﴿٥٢﴾﴾

﴾They will say (in the Hereafter): "Now we believe in it!" But how could they claim belief from such a far place?﴿ (34:52)

Allāh then says,

﴿فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ﴾

﴾So know that Lā ilāha illallāh﴿

This is a declaration that there is no true God except Allāh. It is not something that is easy for him to command the people to have knowledge of. That is why Allāh connected it with,

﴿وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

﴾and ask forgiveness for your sin and for the believing men and women.﴿

In the *Ṣaḥīḥ*, it is recorded that Allāh's Messenger ﷺ used to say,

«اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي، وَخَطَئِي وَعَمْدِي، وَكُلُّ ذٰلِكَ عِنْدِي»

«O Allāh, forgive my sin, my ignorance, my immoderation in my affairs, and all that You know better about my (faults) than

[1] *Fatḥ Al-Bārī* 8:560.

myself. O Allāh, forgive for me my joking, my seriousness, my unintended error, and my deliberate (mistakes) - and I have done of all that.»[1]

It is also reported in the *Ṣaḥīḥ* that he ﷺ used to say at the end of the prayer,

«اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ إِلٰهِي لَا إِلٰهَ إِلَّا أَنْتَ»

«O Allāh, forgive for me what I have previously done, what I may commit in future, what I have committed secretly, what I have committed openly, what I have done excessively, and all sins that You know better than me. You are my God. There is no (true) God except You.»[2]

It is also recorded in the *Ṣaḥīḥ* that he ﷺ used to say,

«يَاأَيُّهَا النَّاسُ تُوبُوا إِلَىٰ رَبِّكُمْ، فَإِنِّي أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً»

«O people! Repent to your Lord! Verily, I ask Allāh for forgiveness and repent to Him more than seventy times every day.»[3] Allāh then says,

﴿وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَىٰكُمْ﴾

﴾And Allāh knows well your moving about, and your place of rest.﴿

means, He knows how you behave during the day, and where you settle at night. This is similar to His saying,

﴿وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ﴾

﴾It is He Who takes your souls by night and knows all that you do by day.﴿(6:60)

And He says,

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَٰبٍ مُّبِينٍ ۝﴾

[1] *Fatḥ Al-Bāri* 11:200.

[2] *Fatḥ Al-Bāri* 13:473.

[3] *Fatḥ Al-Bāri* 11:104.

﴾*And there is no moving creature on earth but its provision is up to Allāh, and He knows its dwelling place and its deposit (before birth and after death) – all is in a clear register.*﴿ (11:6)

﴿وَيَقُولُ ٱلَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا ٱلْقِتَالُ رَأَيْتَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ فَأَوْلَىٰ لَهُمْ ﴿٢٠﴾ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ ٱلْأَمْرُ فَلَوْ صَدَقُوا ٱللَّهَ لَكَانَ خَيْرًا لَّهُمْ ﴿٢١﴾ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا أَرْحَامَكُمْ ﴿٢٢﴾ أُولَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ ﴿٢٣﴾﴿

سورة محمد ٥٠٩ الجزء السادس والعشرون

وَيَقُولُ ٱلَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَآ أُنزِلَتْ سُورَةٌ
مُّحْكَمَةٌ وَذُكِرَ فِيهَا ٱلْقِتَالُ رَأَيْتَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
يَنظُرُونَ إِلَيْكَ نَظَرَ ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ فَأَوْلَىٰ لَهُمْ
﴿٢٠﴾ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ ٱلْأَمْرُ فَلَوْ صَدَقُوا ٱللَّهَ
لَكَانَ خَيْرًا لَّهُمْ ﴿٢١﴾ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا
فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا أَرْحَامَكُمْ ﴿٢٢﴾ أُولَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ
فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ ﴿٢٣﴾ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ
أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾ إِنَّ ٱلَّذِينَ ٱرْتَدُّوا عَلَىٰٓ أَدْبَٰرِهِم
مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَى ٱلشَّيْطَٰنُ سَوَّلَ لَهُمْ وَأَمْلَىٰ
لَهُمْ ﴿٢٥﴾ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ
ٱللَّهُ سَنُطِيعُكُمْ فِى بَعْضِ ٱلْأَمْرِ وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ
﴿٢٦﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ
وَأَدْبَٰرَهُمْ ﴿٢٧﴾ ذَٰلِكَ بِأَنَّهُمُ ٱتَّبَعُوا مَآ أَسْخَطَ ٱللَّهَ
وَكَرِهُوا رِضْوَٰنَهُۥ فَأَحْبَطَ أَعْمَٰلَهُمْ ﴿٢٨﴾ أَمْ حَسِبَ
ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَٰنَهُمْ ﴿٢٩﴾

﴾*20. Those who believe say: "Why is not a Sūrah sent down (for us)?" But now that a decisive Sūrah is sent down mentioning fighting, you can see those in whose hearts is disease (of hypocrisy) looking at you with the look of one who is about to faint for fear of death. But it was better for them.*﴿

﴾*21. Obedience and good words. And when the matter is resolved, then if they had been true to Allāh, it would have been better for them.*﴿

﴾*22. So would you perhaps, if you turned away,*[1] *spread corruption on earth, and sever your ties of kinship?*﴿

[1] Some commentators including Aṭ-Ṭabari suggest the meaning: 'if you were given the authority', instead of 'if you turned away'.

﴾23. Such are the ones whom Allāh has cursed, so that He has made them deaf and blinded their vision.﴿

The Situation of the True Believer and the Sick-Hearted when the Command for *Jihād* was revealed

Allāh mentions that the believers were hoping that *Jihād* would be legislated. But when Allāh ordained it, many of the people turned back, as Allāh says,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا۟ أَيْدِيَكُمْ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا۟ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ وَٱلْءَاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾﴾

﴾Have you not seen those who were told: "Restrain your hands (from fighting), establish the Ṣalāh, and give Zakāh." But then when fighting was ordained for them, you find a party of them fearing the people as they fear Allāh or more. They said: "Our Lord! Why have You decreed fighting upon us? If only You have postponed us for a short period." Say: "The enjoyment of this world is little. The Hereafter is far better for him who had Taqwā of (Allāh), and you will not be dealt with unjustly, even as much as a thin thread (inside a date's pit)."﴿(4:77)

Similarly, Allāh says here,

﴿وَيَقُولُ ٱلَّذِينَ ءَامَنُوا۟ لَوْلَا نُزِّلَتْ سُورَةٌ﴾

﴾Those who believe say: "Why is not a Sūrah sent down (for us)?"﴿

means, a *Sūrah* containing an order to fight. Then He says,

﴿فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا ٱلْقِتَالُ رَأَيْتَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ﴾

﴾But now that a decisive Sūrah is sent down mentioning fighting, you can see those in whose hearts is disease looking at you with the look of one who is about to faint for fear of death.﴿

meaning, due to their fear, terror, and cowardice concerning meeting the enemies. Allāh then encourages them by saying,

﴿فَأَوْلَىٰ لَهُمْ ﴿٢٠﴾ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ﴾

﴾But it was better for them, obedience and good words.﴿

which means that it would have been better for them to listen and obey in that present situation.

﴿فَإِذَا عَزَمَ الْأَمْرُ﴾

﴾*When the matter (of fighting) is resolved.*﴿ which means when the situation becomes serious and the time of fighting truly arrives.

﴿فَلَوْ صَدَقُوا اللَّهَ﴾

﴾*if they had been true to Allāh,*﴿ meaning, by making their intentions sincerely for Him.

﴿لَكَانَ خَيْرًا لَّهُمْ﴾

﴾*it would have been better for them*﴿ Allāh then says,

﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ﴾

﴾*So would you perhaps, if you turned away*﴿ meaning, from *Jihād* and you withdrew from it.

﴿أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ﴾

﴾*spread corruption on earth, and sever your ties of kinship?*﴿

which means, would you then go back to your old practices of the time of ignorance: shedding blood and severing kinship ties? Allāh then says,

﴿أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ ﴿٢٣﴾﴾

﴾*Such are the ones whom Allāh has cursed, so He has made them deaf and blinded their vision.*﴿

This involves a general prohibition of spreading corruption on earth, and a specific prohibition of severing the ties of kinship. In fact, Allāh has commanded the people to establish righteousness on earth, as well as to join the ties of kinship by treating the relatives well in speech, actions, and spending wealth in charity. Many authentic and sound *Ḥadīths* have been reported through numerous routes of transmission from Allāh's Messenger in this regard. Al-Bukhāri recorded from Abū Hurayrah, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«خَلَقَ اللهُ تَعَالَىٰ الْخَلْقَ فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ فَأَخَذَتْ بِحَقْوِ الرَّحْمٰنِ عَزَّ وَجَلَّ فَقَالَ: مَهْ، فَقَالَتْ: هٰذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ، فَقَالَ تَعَالَىٰ: أَلَا تَرْضَيْنَ أَنْ

أَصِلَ مَنْ وَصَلَكِ وَأَقْطَعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَى، قَالَ: فَذَاكِ لَكِ»

«After Allāh completed creating the creation, the womb stood up and pulled at the lower garment of the Most Merciful. He said, 'Stop that!' It replied, 'My stand here is the stand of one seeking refuge in you from severance of ties.' Allāh said, 'Would it not please you that I join whoever joins you and sever whoever severs you?' It replied, 'Yes indeed!' He said, 'You are granted that!'»

Abu Hurayrah then added, "Read if you wish:

﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾﴾

﴾So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship?﴿"

Then Al-Bukhārī recorded it with another wording which states that the Messenger of Allāh ﷺ said,

«اقْرَءُوا إِنْ شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾﴾»

«Read if you wish: ﴾So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship?﴿»

Muslim also recorded it.

Imām Aḥmad recorded from Abū Bakrah, may Allāh be pleased with him, that Allāh's Messenger ﷺ said:

«مَا مِنْ ذَنْبٍ أَحْرَى أَنْ يُعَجِّلَ اللهُ تَعَالَى عُقُوبَتَهُ فِي الدُّنْيَا، مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ، مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ»

«No sin deserves that Allāh hasten its punishment in the worldly life, in addition to what He reserves in the Hereafter for those who commit it, more than injustice and severance of the ties of kinship.»[1]

This was also recorded by Abu Dāwud, At-Tirmidhi, and Ibn Mājah. At-Tirmidhi said, "This *Ḥadīth* is *Ṣaḥīḥ*."[2] Imām Aḥmad recorded from Thawbān, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

[1] Aḥmad 5:38.

[2] Abu Dāwud 5:208, *Tuḥfat Al-Ahwadhi* 7:213, Ibn Mājah 2:1408.

«مَنْ سَرَّهُ النَّسَاءُ فِي الْأَجَلِ وَالزِّيَادَةُ فِي الرِّزْقِ، فَلْيَصِلْ رَحِمَهُ»

«Whoever likes for his life to be extended, and his provision increased, let him connect his ties of kinship.»[1]

Aḥmad was alone in recording this narration, but it has a supporting narration in the *Ṣaḥīḥ*.

Imām Aḥmad recorded from 'Abdullāh bin 'Amr, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«إِنَّ الرَّحِمَ مُعَلَّقَةٌ بِالْعَرْشِ، وَلَيْسَ الْوَاصِلُ بِالْمُكَافِىءِ، وَلٰكِنِ الْوَاصِلُ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا»

«Verily, the womb is attached to the Throne. And connecting its ties does not mean dealing evenly (with the kinsfolk), but it rather means that if one's kinsfolk sever the ties, he connects them.»[2]

This *Ḥadīth* was also recorded by Al-Bukhāri.

Aḥmad also recorded from 'Abdullāh bin 'Amr, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«تُوضَعُ الرَّحِمُ يَوْمَ الْقِيَامَةِ لَهَا [حُجْنَةٌ كَحُجْنَةِ] الْمِغْزَلِ تَكَلَّمُ بِلِسَانٍ طَلِقٍ ذَلِقٍ، فَتَقْطَعُ مَنْ قَطَعَهَا وَتَصِلُ مَنْ وَصَلَهَا»

«The womb will be placed on the Day of Resurrection, curved like a spinning wheel, speaking with an eloquent fluent tongue, calling to severing whoever had severed it, and joining whoever had joined it.»[3]

Imām Aḥmad recorded from 'Abdullāh bin 'Amr, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمٰنُ، ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمْكُمْ أَهْلُ السَّمَاءِ، وَالرَّحِمُ شُجْنَةٌ مِنَ الرَّحْمٰنِ، مَنْ وَصَلَهَا وَصَلَتْهُ وَمَنْ قَطَعَهَا بَتَّتْهُ»

«The merciful ones will be granted mercy from the Most Merciful. Have mercy on those on earth – the One above the heavens will then have mercy on you. And Ar-Raḥim (the womb) is from Ar-Raḥmān, so whoever joins it, it joins him;

[1] Aḥmad 5:279, and similar with Al-Bukhāri 5985.

[2] *Fatḥ Al-Bāri* 10:437, and Aḥmad 2:163.

[3] Aḥmad 2:189.

and whoever severs it, it severs him.»[1]

Abu Dāwud and At-Tirmidhi both recorded this *Ḥadīth* and it has been reported with continuous chains of transmission. At-Trimidhi said, "*Hasan Ṣaḥīḥ*."[2] There are numerous other *Ḥadīths* in this regard.

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾ إِنَّ ٱلَّذِينَ ٱرْتَدُّوا۟ عَلَىٰٓ أَدْبَٰرِهِم مِّنۢ بَعْدِ
مَا تَبَيَّنَ لَهُمُ ٱلْهُدَى ٱلشَّيْطَٰنُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾ ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لِلَّذِينَ
كَرِهُوا۟ مَا نَزَّلَ ٱللَّهُ سَنُطِيعُكُمْ فِى بَعْضِ ٱلْأَمْرِ وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ
ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ ﴿٢٧﴾ ذَٰلِكَ بِأَنَّهُمُ ٱتَّبَعُوا۟ مَآ أَسْخَطَ ٱللَّهَ
وَكَرِهُوا۟ رِضْوَٰنَهُۥ فَأَحْبَطَ أَعْمَٰلَهُمْ ﴿٢٨﴾﴾

﴾24. Will they not then reflect upon the Qur'ān, or are there locks upon their hearts?﴿

﴾25. Verily, those who have turned back as disbelievers after guidance had become clear to them – Shayṭān has enticed them and filled them with false hopes.﴿

﴾26. That is because they said to those who hate what Allāh has sent down: "We will obey you in part of the matter." And Allāh knows their secrets.﴿

﴾27. Then how (will it be) when the angels will take their souls at death, striking their faces and their backs?﴿

﴾28. That is because they followed that which angered Allāh and hated what earns His pleasure, so He rendered their deeds worthless.﴿

The Command to reflect upon the Qur'ān

Commanding the people to reflect and ponder upon the Qur'ān, and prohibiting them from turning away from it, Allāh says,

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾﴾

﴾Will they not then reflect upon the Qur'ān, or are there locks upon their hearts?﴿

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[1] Aḥmad 2:160.

[2] Abu Dāwud 5:231, and *Tuḥfat Al-Ahwadhi* 6:51.

means, there indeed are locks upon some hearts, firmly closing them so that none of its meanings can reach them. Ibn Jarīr recorded from Hishām bin 'Urwah, from his father, may Allāh be pleased with him, that Allāh's Messenger ﷺ once recited this *Āyah*,

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾﴾

﴾Will they not then reflect upon the Qur'ān, or are there locks upon their hearts?﴿

and a young man from Yemen said, "Indeed, there are locks upon them – until Allāh opens them totally or slightly." After that 'Umar, may Allāh be pleased with him, always liked that young man, and kept that to himself until he became in charge, upon which he utilized him (as a consultant).[1]

Condemning Apostasy

Allāh then says,

﴿إِنَّ ٱلَّذِينَ ٱرْتَدُّوا۟ عَلَىٰٓ أَدْبَٰرِهِم﴾

﴾Verily, those who have turned back﴿ meaning, they departed from the faith and returned to disbelief.

﴿مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَى ٱلشَّيْطَٰنُ سَوَّلَ لَهُمْ﴾

﴾... after guidance had become clear to them – Shayṭān has enticed them﴿

meaning he adorned and beautified that (apostasy) for them.

﴿وَأَمْلَىٰ لَهُمْ﴾

﴾and filled them with false hopes.﴿ meaning, he tempted them, and deceived them.

﴿ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لِلَّذِينَ كَرِهُوا۟ مَا نَزَّلَ ٱللَّهُ سَنُطِيعُكُمْ فِى بَعْضِ ٱلْأَمْرِ﴾

﴾That is because they said to those who hate what Allāh sent down: "We will obey your in part of the matter."﴿

means, they plotted secretly with them and gave them evil advice – as is the common practice of the hypocrites who declare the opposite of what they conceal. Because of this,

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[1] Aṭ-Ṭabarī 22:180.

Allāh says,

﴿وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ﴾

﴿*And Allāh knows their secrets.*﴾

whatever they hide and conceal, Allāh is well-acquainted with it and He knows it. This is similar to His saying,

﴿وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ﴾

﴿*...And Allāh records all that they plot by night.*﴾ (4:81)

Allāh then says,

﴿فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾﴾

﴿*How (will it be) when the angels will take their souls at death, striking their faces and their backs?*﴾

That is, how their situation will be when the angels come to take their lives, and their souls cling to their bodies, causing the angels to extract them by force, harshness, and beating. This is similar to Allāh's saying,

﴿وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ﴾

﴿*If you could but see when the angels take away the lives of the disbelievers, striking their faces and their backs.*﴾ (8:50)

And His saying,

﴿وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ﴾

﴿*If you could but see when the wrongdoers are in the agonies of death, while the angels extend their hands*﴾ (6:93).

meaning, to beat them.

﴿أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾﴾

﴿*(saying): "Deliver your souls! This day you will be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth, and because you used to arrogantly reject His signs."*﴾ (6:93)

Because of the above, Allāh says,

﴿ذَٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾﴾

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي
لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ
الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣١﴾ إِنَّ الَّذِينَ
كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ
لَهُمُ الْهُدَىٰ لَن يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحْبِطُ أَعْمَالَهُمْ ﴿٣٢﴾
۞ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا
أَعْمَالَكُمْ ﴿٣٣﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا
وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ
وَأَنتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَالَكُمْ ﴿٣٥﴾ إِنَّمَا
الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَإِن تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ
وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ ﴿٣٦﴾ إِن يَسْأَلْكُمُوهَا فَيُحْفِكُمْ
تَبْخَلُوا وَيُخْرِجْ أَضْغَانَكُمْ ﴿٣٧﴾ هَا أَنتُمْ هَٰؤُلَاءِ تُدْعَوْنَ
لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنكُم مَّن يَبْخَلُ وَمَن يَبْخَلْ
فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنتُمُ الْفُقَرَاءُ وَإِن
تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُم ﴿٣٨﴾

﴾That is because they pursued what angered Allāh and disliked what earns His pleasure, so He rendered their deeds worthless.﴿

﴾أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ﴿٢٩﴾ وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣١﴾﴿

﴾29. Or do those in whose hearts is a disease, think that Allāh will not expose their ill-wills?﴿

﴾30. Had We so willed, We could have shown them clearly to you, so that you would know them by their marks; but you will know them by the tone of their speech! And Allāh knows (all) your deeds.﴿

﴾31. And We will surely, try you until We know those who strive among you and the patient, and We will put to a test all your affairs.﴿

Exposing the Hidden Secret of the Hypocrites

Allāh says,

﴾أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ﴿٢٩﴾﴿

> *﴾Or do those in whose hearts is disease think that Allāh would never expose their ill-wills?﴿*

meaning, do the hypocrites think that Allāh will not expose

their affair to His believing servant? Yes indeed, He will expose their affair and manifest it so that those with insight will be able to understand it. In that regard, Allāh revealed *Sūrah Barā'ah* (or *At-Tawbah*), in which He clarified the hypocrites' scandals, and pinpointed their practices that are indicative of their hypocrisy. Because of that, this *Sūrah (Surah Barā'ah)* is also called "The Exposer". *Aḍghān* is the plural of *Ḍighn*, which means what the souls harbor of envy and hatred toward Islām and its people who support it.
Allāh then says,

﴿وَلَوْ نَشَآءُ لَأَرَيْنَٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَٰهُمْ﴾

﴾Had We so willed, We could have shown them clearly to you, so that you would know them by their marks.﴿

Allāh is telling His Messenger ﷺ, "Had We willed, O Muḥammad, We would have shown you the specific individuals who are hypocrites, so that you would plainly know them." However, Allāh did not do that in regard to all of the hypocrites. He conceals His creation, lets their affairs run according to apparent purity, and leaves the inner secrets to the One Who is well aware of them.
Allāh then adds,

﴿وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ﴾

﴾But you will know them by the tone of their speech!﴿

which means, 'you will know them by their speech that reveals their intentions.' A person declares his association through the context and meaning of his words – as the Commander of the faithful 'Uthmān bin 'Affān, may Allāh be pleased with him, said, "Never would one conceal a secret but Allāh will expose it by the look on his face and the uncontrolled words of his tongue."
Allāh then says,

﴿وَلَنَبْلُوَنَّكُمْ﴾

﴾And We will surely try you﴿ meaning, 'We will surely test you with commands and prohibitions.'

﴿حَتَّىٰ نَعْلَمَ ٱلْمُجَٰهِدِينَ مِنكُمْ وَٱلصَّٰبِرِينَ وَنَبْلُوَا۟ أَخْبَارَكُمْ﴾

﴾until We know those who strive among you and the patient,

and We will put to a test all your affairs.﴾

There is absolutely no doubt that Allāh's knowledge precedes the occurrence of all events. In this *Āyah*, "until We know" means 'until We know of its occurrence.' This is why Ibn 'Abbās said in regard to this and similar texts, "Except so that We may know, means, so that We may see."

﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَن يَضُرُّوا
اللَّهَ شَيْئًا وَسَيُحْبِطُ أَعْمَالَهُمْ ﴿٣٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا
أَعْمَالَكُمْ ﴿٣٣﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾
فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَالَكُمْ ﴿٣٥﴾﴾

﴾32. *Verily, those who disbelieve, and hinder from the path of Allāh, and oppose the Messenger, after the guidance has been clearly shown to them, they will not harm Allāh in the least, but He will make their deeds fruitless,*﴾

﴾33. *O you who believe! Obey Allāh, and obey the Messenger and invalidate not your deeds.*﴾

﴾34. *Verily, those who disbelieved and obstructed others from the path of Allāh and then died as disbelievers - never will Allāh not forgive them.*﴾

﴾35. *So do not lose heart and beg for peace while you are superior. Allāh is with you and He will never deprive you of (the reward of) your deeds.*﴾

Nullifying the Disbelievers' Deeds and the Command to chase Them

Allāh then informs about those who disbelieve, obstruct others from the path of Allāh, oppose the Messenger ﷺ and contend with him, and revert from the faith after guidance has become clear to them. He indicates that those people can never harm Allāh in the least, and rather they only harm themselves and become losers on the Day of Resurrection. He will nullify their deeds. Allāh will not reward them even the weight of a mosquito (i.e., the smallest thing) for any good that they did before their apostasy, but would instead totally invalidate and destroy it. Their apostasy wipes away their good deeds entirely, just as the good deeds would normally wipe away the evil

deeds. Imām Aḥmad Ibn Naṣr Al-Marwazi reported in *Kitāb Aṣ-Ṣalāh* (the Book of Prayer) that Abū Al-'Āliyah said, "The Prophet's Companions used to think that no sin would harm a person who says *'Lā ilāha illāllāh,'* just as no good deed would benefit a person who joins partners with Allāh. So Allāh revealed,

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾

﴾*Obey Allāh and obey the Messenger and do not invalidate your deeds.*﴿

This made them fear that some sins could nullify their deeds."[1]

It has also been reported from Ibn 'Umar, may Allāh be pleased with him, that he said, "We, the Companions of Allāh's Messenger ﷺ, used to think that good deeds would all be accepted, until Allāh revealed,

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾

﴾*Obey Allāh and obey the Messenger and do not invalidate your deeds.*﴿

So we asked each other: 'What is it that can nullify our deeds?' So we said, 'The major sins, great offenses that require admission into the Fire and immoral sins.' But then Allāh revealed,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾

﴾*Verily, Allāh does not forgive joining partners with Him in worship, but He forgives except that to whom He wills.*﴿ (4:48)

After this was revealed, we ceased saying that. We thereafter continued to fear for those who committed great sins and immoral sins and to have hope for those who did not."[2]

Then, Allāh commands His believing servants to obey Him and His Messenger ﷺ, which would result in their happiness in this worldly life and the Hereafter. He also prohibits them from apostasy, because that would result in the nullification of their deeds. Thus He says,

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[1] *Aṣ-Ṣalāh* by Al-Marwazi 2:645.

[2] *Aṣ-Ṣalāh* by Al-Marwazi 2:646.

﴿وَلَا تُبْطِلُوٓا۟ أَعْمَـٰلَكُمْ﴾

﴾*and do not invalidate your deeds.*﴿ meaning, by apostasy. Thus, Allāh says after this,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ثُمَّ مَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ﴿٣٤﴾﴾

﴾*Verily, those who disbelieved and obstructed others from the path of Allāh and then died as disbelievers – never will Allāh forgive them.*﴿

This is similar to His saying,

﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾

﴾*Verily, Allāh does not forgive joining partners with Him in worship, but He forgives except that to whom He wills.*﴿ (4:48)

Allāh then addresses His believing servants by saying,

﴿فَلَا تَهِنُوا۟﴾

﴾*So do not lose heart*﴿ meaning, do not be weak concerning the enemies.

﴿وَتَدْعُوٓا۟ إِلَى ٱلسَّلْمِ﴾

﴾*and beg for peace*﴿ meaning, compromise, peace, and ending the fighting between you and the disbelievers while you are in a position of power, both in great numbers and preparations. Thus, Allāh says,

﴿فَلَا تَهِنُوا۟ وَتَدْعُوٓا۟ إِلَى ٱلسَّلْمِ وَأَنتُمُ ٱلْأَعْلَوْنَ﴾

﴾*So do not lose heart and beg for peace while you are superior.*﴿

meaning, in the condition of your superiority over your enemy. If, on the other hand, the disbelievers are considered more powerful and numerous than the Muslims, then the Imām (general commander) may decide to hold a treaty if he judges that it entails a benefit for the Muslims. This is like what Allāh's Messenger ﷺ did when the disbelievers obstructed him from entering Makkah and offered him treaty in which all fighting would stop between them for ten years. Consequently, he ﷺ agreed to that.

Allāh then says:

﴿وَٱللَّهُ مَعَكُمْ﴾

﴾*And Allāh is with you*﴿ This contains the good news of victory and triumph over the enemies.

﴿وَلَن يَتِرَكُمْ أَعْمَٰلَكُمْ﴾

﴾*and He will never deprive you of (the reward of) your deeds.*﴿ meaning, Allāh will never invalidate your deeds, nullify them, or deprive you of them, but rather He will give you your rewards complete, without any reduction." And Allāh knows best.

﴿إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ ﴿٣٦﴾ إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَٰنَكُمْ ﴿٣٧﴾ هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ فَمِنكُم مَّن يَبْخَلُ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا۟ أَمْثَٰلَكُم ﴿٣٨﴾﴾

> ﴾*36. This worldly life is only amusement and diversion. And if you believe and have Taqwā of Allāh, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.*﴿
>
> ﴾*37. If He would demand of you all of it and urge you, you would withhold. And He will expose your (secret) ill-wills.*﴿
>
> ﴾*38. Here you are now invited to spend in Allāh's cause; but among you are those who withhold (stingily). And whoever acts stingily is but stingy toward himself. For Allāh is indeed free of needs, while you are the needy. And if you turn away, He will replace you with other people; then they will not be like you.*﴿

Showing the Triviality of the Worldly Life and encouraging Spending

Expressing the insignificance and worthlessness of the worldly life, Allāh says,

﴿إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ﴾

﴾*This worldly life is only amusement and diversion.*﴿

which means that such is its outcome, except for that which is done for the sake of Allāh. Because of this, Allāh says,

﴿وَإِن تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ﴾

﴿And if you believe and have Taqwā of Allāh, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.﴾

meaning, He is in no need of you, and asks you for nothing. He only ordained giving charity from your wealth so that you would help your needy brothers. The benefit of that would then come back to you, as well as the rewards.
Allāh then says,

﴿إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا﴾

﴿If He would demand of you all of it and urge you, you would withhold.﴾

meaning, if He pressures you much, you would become stingy.

﴿وَيُخْرِجْ أَضْغَٰنَكُمْ﴾

﴿And He will expose your (secret) ill-wills.﴾ Qatādah said, "Allāh knows that extracting wealth (i.e., money from people) brings about ill-wills."[1] Indeed, Qatādah has said the truth, because money is dear to the people, and they do not spend it except in things that are dearer to them than it.
Allāh then says,

﴿هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا فِى سَبِيلِ ٱللَّهِ فَمِنكُم مَّن يَبْخَلُ﴾

﴿Here you are now invited to spend in Allāh's cause; but among you are those who withhold (stingily).﴾

meaning, they refuse to spend. Allāh continues,

﴿وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ﴾

﴿And whoever acts stingily is but stingy toward himself.﴾

meaning, he only reduces his own rewards, and the bad outcome of that will come back to him.

﴿وَٱللَّهُ ٱلْغَنِىُّ﴾

﴿For Allāh is indeed Al-Ghani﴾

Allāh is in need of nothing else, whereas everything is ever in

[1] 'Abdur-Razzāq 3:224.

need of Him. Thus, Allāh says,

﴿وَأَنتُمُ الْفُقَرَآءُ﴾

﴾while you are the needy.﴿

meaning, specifically of Him. The description of Allāh as *Al-Ghanī* (in no need) is a necessary description of Allāh; on the other hand, the description of the creation as *Faqr* (needy) is a necessary description for them that they cannot avoid.
Allāh then says,

﴿وَإِن تَتَوَلَّوْا﴾

﴾And if you turn away,﴿ which means, if you turn away from obeying Him and adhering to His Laws.

﴿يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا أَمْثَٰلَكُم﴾

﴾He will replace you with other people; then they will not be like you.﴿

meaning, rather, they will be people who will listen to Him and obey His commands.

This concludes the *Tafsīr* of *Sūrat Al-Qitāl*. And Allāh is worthy of all praise and gratitude.

The *Tafsīr* of *Sūrat Al-Fatḥ* (Chapter - 48)

Which was revealed in Al-Madīnah

The Merit of *Surah Al-Fatḥ*

Imām Aḥmad recorded from 'Abdullāh bin Mughaffal, who said that Allah's Messenger ﷺ recited *Sūrah Al-Fatḥ* on the (day) of the conquest of Makkah, riding on his she-camel. He recited it in a vibrating and pleasant tone. Mu'āwiyah (a subnarrator) added: "Were I not afraid that the people would crowd around me, I would surely try to imitate and produce his recitation." Both Al-Bukhāri and Muslim recorded this *Ḥadīth* through Shu'bah.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا ﴿٢﴾ وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾﴾

﴾1. Verily, We have given you a manifest victory.﴿

﴾2. That Allāh may forgive you your sins of the past and the future, and complete His favor on you, and guide you on the straight path,﴿

﴾3. And that Allāh may help you with strong help.﴿

The Reason behind revealing *Sūrat Al-Fatḥ*

This honorable *Sūrah* was revealed after the Messenger of Allāh ﷺ returned from the area of Al-Ḥudaybiyyah, during the month of *Dhul-Qa'dah*, in the sixth year of Hijrah. This is when the idolators prevented him from reaching *Al-Masjid Al-Ḥarām* to perform the *'Umrah* he intended. They stopped the Prophet ﷺ from reaching Makkah at that time, but then were prone to peace negotiations. A peace treaty was conducted

stipulating that the Messenger ﷺ would return this year and then come back for *'Umrah* the following year. The Messenger ﷺ agreed. However, some of the Companions disliked these terms, including 'Umar bin Al-Khaṭṭāb, as we will mention in detail, Allāh willing, while explaining this *Sūrah*. After the Prophet ﷺ slaughtered his sacrificial animals in the area where he was stopped and headed back to Al-Madīnah, Allāh the Exalted and Most Honored revealed this *Sūrah* about what occurred between him and the idolators. Allāh declared the Al-Ḥudaybiyyah peace treaty a manifest victory, because of the benefits peace would carry and the good results that did originate from it. 'Abdullāh bin Mas'ud and other Companions said, "You consider the conquering of Makkah to be *Al-Fatḥ* (the victory), while to us, *Al-Fatḥ* is the treaty conducted at Al-Ḥudaybiyyah." Jābir (bin 'Abdullāh) said, "We only considered *Al-Fatḥ* to be the day of Ḥudaybiyyah!"[1] Al-Bukhāri recorded that Al-Barā' (bin 'Āzib) said, "You consider *Al-Fatḥ* to be the conquest of Makkah, which was indeed a victory. However, we consider *Al-Fatḥ* to be the pledge of *Ar-Riḍwān* on the Day of Al-Ḥudaybiyyah. Then, we were fourteen hundred with the Messenger of Allāh ﷺ. Al-Ḥudaybiyyah had a well, whose water we consumed, not leaving a drop of water in it. When the news of what happened reached the Messenger of Allāh ﷺ, he came towards us and sat on the edge of the well. Then he asked to be brought a bucket of water and used it for ablution. He next rinsed his mouth, invoked Allāh and poured that water into the well. Soon after, that well provided us, as well as our animals, with sufficient water, in whatever amount of water we wished."[2]

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb said, "We were with the Messenger of Allāh ﷺ on a trip, and I asked him about a matter three times, but he did not answer me. So I said to myself, 'May your mother lose you, O son of Al-Khaṭṭāb! You were stubborn in repeating your question three times to the Messenger of Allāh ﷺ; each time he did not respond to you.' So I mounted my animal, my camel, and went ahead for fear that a part of the Qur'ān might be revealed in

[1] Aṭ-Ṭabari 22:201.

[2] *Fatḥ Al-Bāri* 7:505.

my case. Suddenly, I heard a caller calling, 'O 'Umar!' So, I went to the Messenger ﷺ while fearing that part of the Qur'ān was revealed about me. The Prophet ﷺ said,

«نَزَلَ عَلَيَّ الْبَارِحَةَ سُورَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ﴾»

«Last night, a Sūrah was revealed to me that is dearer to me than this life and all that it contains: ﴾Verily, We have given you a manifest victory. That Allāh may forgive you your sins of the past and the future.﴿»[1]

Al-Bukhāri, At-Tirmidhi and An-Nasā'ī collected this *Ḥadīth* from several chains of narration through Mālik, may Allāh grant him His mercy.[2] 'Ali bin Al-Madīni commented, "This is a good chain of narration consisting of the scholars of Al-Madīnah." Imām Aḥmad recorded that Anas bin Mālik said, "This *Āyah* was revealed to the Prophet ﷺ,

﴿لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ﴾

﴾That Allāh may forgive you your sins of the past and the future,﴿

on his return from Al-Ḥudaybiyyah. The Prophet ﷺ said,

«لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ آيَةٌ أَحَبُّ إِلَيَّ مِمَّا عَلَى الْأَرْضِ»

«Tonight, an Āyah, that is dearer to me than all that the earth carries, was revealed to me.»

The Prophet ﷺ recited the *Āyah* to them. They said, 'Congratulations, O Allāh's Messenger! Allāh the Exalted and Most Honored has stated what He will do with you. So what will He do with us?' These *Āyāt* were revealed to the Prophet ﷺ,

﴿لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

﴾That He may admit the believing men and the believing women to Gardens under which rivers flow...﴿, until,

[1] Aḥmad 1:31.

[2] *Fatḥ Al-Bāri* 8:675, *Tuḥfat Al-Aḥwadhi* 9:167, An-Nasā'ī in *Al-Kubrā* 6:461.

﴿فَوْزًا عَظِيمًا﴾

﴾...a supreme success.﴿"[1] This *Hadīth* is recorded in the Two *Sahīhs*.[2] Imām Ahmad recorded that Al-Mughīrah bin Shu'bah said, "The Prophet ﷺ used to pray until both his feet were swollen. He was asked, 'Has not Allāh forgiven you all your sins of the past and of future?' He ﷺ said,

«أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟»

«*Should I not be a thankful servant?*»"[3] The two collectors of the *Sahīhs* collected this *Hadīth*, as well as, the rest of the Group, except Abu Dāwud.[4]
Allāh's statement,

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا﴾

﴾*Verily, We have given you a manifest victory.*﴿ means, clear and apparent victory. This *Āyah* is about the treaty at Al-Hudaybiyyah, which resulted in great goodness, including people embracing Islām in large crowds and having the chance to meet each other openly. During that time, the believers preached to the idolators and thus beneficial knowledge and faith spread all around. Allāh's statement,

﴿لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ﴾

﴾*That Allāh may forgive you your sins of the past and the future,*﴿

contains one of the special virtues of the Messenger ﷺ, and no one else shares this honor with him. There is not an authentic *Hadīth* that states that any person other than the Messenger ﷺ earned forgiveness for all of his sins of the past and future on account of performing good deeds. This, indeed, is a great honor for the Messenger of Allāh ﷺ, who fulfilled the

[1] Ahmad 3:197.

[2] *Fath Al-Bāri* 7:516, Muslim 3:1413.

[3] Ahmad 4:55.

[4] Al-Bukhāri no. 4836, Muslim no. 2819, At-Tirmidhi no. 412, An-Nasā'ī 3:219 and Ibn Mājah no. 1419.

requirements of Allāh's obedience, righteousness and straightness at a level never surpassed by a human being in past generations, nor will it ever be surpassed in the generations to come. Muḥammad ﷺ is the perfect human being and the leader and chief of all mankind in this life and the Hereafter. And since he was, and will always be, the most obedient of Allāh's creation to Him and the most honoring of Allāh's commands and prohibitions, he said when his she-camel insisted on kneeling down,

«حَبَسَها حَابِسُ الْفِيلِ»

«He Who stopped the elephant, has stopped her too.»

The Prophet ﷺ then declared,

«وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَسْأَلُونِّي الْيَوْمَ شَيْئًا يُعَظِّمُونَ بِهِ حُرُمَاتِ اللهِ إِلَّا أَجَبْتُهُمْ إِلَيْهَا»

«By the Name of Him in Whose Hand my soul is, this day, if they ask me anything which will respect the ordinances of Allāh, I will grant it to them.»[1]

And when the Messenger ﷺ obeyed Allāh and accepted the peace offer from the Quraysh, Allāh the Exalted said to him,

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ﴾

﴿Verily, We have given you a manifest victory. That Allāh may forgive you your sins of the past and the future, and complete His favor on you,﴾

in this life and the Hereafter,

﴿وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا﴾

﴿and guide you on the straight path,﴾ with the glorious legislation and the straight religion that He ordains on you,

﴿وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ۝﴾

﴿And that Allāh may help you with strong help.﴾ due to your obedience of the orders of Allāh, the Exalted and Most Honored;

[1] *Fatḥ Al-Bāri* 5:388.

Allāh will elevate your status and give you victory above your enemies. An authentic *Ḥadīth* states,

«وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا. وَمَا تَوَاضَعَ أَحَدٌ لِلهِ عَزَّ وَجَلَّ إِلَّا رَفَعَهُ اللهُ تَعَالَى»

«*No servant pardons but Allāh grants him honor, and none humbles himself for Allāh except that Allāh the exalted and sublime raises him (in rank).*»[1]

'Umar bin Al-Khaṭṭāb said, "You will never punish someone who disobeyed Allāh with you better than obeying Allāh the Exalted and Most Honored with him."

سُورَةُ الفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا ﴿٢﴾ وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾ هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾ وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

﴿هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾ وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾﴾

﴿*4. He it is Who sent down As-Sakīnah into the hearts of the believers, that they may grow more in faith along with their faith. And to Allāh belong the armies of the heavens and the*

[1] Muslim 4:2001.

earth, and Allāh is Ever All-Knower, All-Wise.﴾

﴿*5. That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever, and He may expiate from them their sins; and that is with Allāh supreme success,*﴾

﴿*6. And that He may punish the hypocrites men and women, and also the idolators men and women, who think evil thoughts about Allāh, for them is a disgraceful torment. And the anger of Allāh is upon them, and He has cursed them and prepared Hell for them and worst indeed is that destination.*﴾

﴿*7. And to Allāh belong the armies of the heavens and the earth. And Allāh is Ever All-Powerful, All-Wise.*﴾

Allāh sent down the *Sakīnah* into the Hearts of the Believers

Allāh the Exalted said,

﴿هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ﴾

﴿*He it is Who sent down As-Sakīnah*﴾, meaning, tranquility. Qatādah commented, "Grace into the hearts of the believers", that is, the Companions, may Allāh be pleased with them, on the Day of Al-Ḥudaybiyyah. The companions were they, who accepted the call of Allāh and His Messenger ﷺ and obeyed the decisions of Allāh and His Messenger ﷺ. When their hearts felt content with acceptance and were at peace, Allāh increased their faith, joining it to the faith they already had. Al-Bukhāri, and other Imāms, relied on this *Āyah* as proof that faith increases and decreases in the hearts. Allāh the Exalted said next that had He willed, He would have inflicted defeat on the disbelievers, Allāh says;

﴿وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*And to Allāh belong the armies of the heavens and the earth*﴾

and had He willed to send only one angel to them, that angel would have brought destruction to all what they had. However, Allāh the Exalted willed *Jihād* and fighting to be established for, and by, the believers for great wisdom, clear reasons and unequivocal evidences that He had in all this. This is why Allāh the Great said next,

﴿وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا﴾

﴾and Allāh is Ever All-Knower, All-Wise.﴿

Allāh the Exalted and Most Honored said,

﴿لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا﴾

﴾That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,﴿

We mentioned the *Hadīth* that Anas narrated in which the Companions said, "Congratulations, O Allāh's Messenger! This good news is for you, so what good news do we have?" Allāh the Exalted sent down this *Āyah*,

﴿لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا﴾

﴾That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,﴿[1]

meaning they will remain in Paradise forever,

﴿وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ﴾

﴾and He may expiate from them their sins;﴿ Allāh will not punish them for their errors and mistakes. Rather, He will forgive, absolve and pardon them and cover the errors, grant mercy and appreciate,

﴿وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ فَوْزًا عَظِيمًا﴾

﴾and that is with Allāh supreme success.﴿ Allāh the Exalted said in a similar *Āyah*,

﴿فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ﴾

﴾And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful.﴿ (3:185) Allāh said,

﴿وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوْءِ﴾

﴾And that He may punish the hypocrites, men and women,

[1] *Fath Al-Bāri* 7:516.

and also the idolators, men and women, who think evil thoughts about Allāh,﴿

who question the wisdom in Allāh's decisions and think that the Messenger ﷺ and his Companions, may Allāh be pleased with them, might be killed and exterminated. This is why Allāh the Exalted said,

﴿عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ﴾

﴾*for them is a disgraceful torment. And the anger of Allāh is upon them, and He has cursed them*﴿

He has cast them away from His mercy,

﴿وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَآءَتْ مَصِيرًا﴾

﴾*and prepared Hell for them - and worst indeed is that destination.*﴿

Allāh the Exalted and Most Honored asserted His ability to take revenge from the enemies of Islām and all disbelievers and hypocrites,

﴿وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا﴾

﴾*And to Allāh belong the armies of the heavens and the earth. And Allāh is Ever All-Powerful, All-Wise.*﴿

﴿إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝٨ لِّتُؤْمِنُوا بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝٩ إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۝١٠﴾

﴾*8. Verily, We have sent you as a witness, as a bearer of glad tidings, and as a warner.*﴿

﴾*9. In order that you (O mankind) may believe in Allāh and His Messenger and that you Tu'azzirūh and Tuwaqqirūh, and Tusabbiḥūh Bukrah and Aṣīlā.*﴿

﴾*10. Verily, those who give pledge to you, they are giving pledge to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills what he has the covenants he makes with Allāh, He will bestow on him a great reward.*﴿

Qualities of the Messenger of Allāh ﷺ

Allāh the Exalted says to His Prophet, Muḥammad ﷺ,

﴿إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا﴾

﴿*Verily, We have sent you as a witness,*﴾ of the creation,

﴿وَمُبَشِّرًا﴾

﴿*as a bearer of glad tidings,*﴾ to the believers,

﴿وَنَذِيرًا﴾

﴿*and as a warner.*﴾ to the disbelievers. We explained these meanings in the *Tafsīr* of *Sūrat Al-Aḥzāb.*[1] Allāh said,

﴿لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ﴾

﴿*In order that you may believe in Allāh and His Messenger, and that you Tu'azzirūh*﴾

or you honor him, according to 'Abdullāh bin 'Abbās and several others,[2]

﴿وَتُوَقِّرُوهُ﴾

﴿*and Tuwaqqirūh*﴾, where *Tawqīr* means, respect, honor and high regard,

﴿وَتُسَبِّحُوهُ﴾

﴿*and that you Tusabbiḥūh*﴾, glorify Allāh's praises,

﴿بُكْرَةً وَأَصِيلًا﴾

﴿*Bukrah and Aṣīlā*﴾, the early and late part of the day.

The Pledge of *Ar-Riḍwān*

Allāh the Exalted and Most Honored honors, regards and praises His Messenger ﷺ by saying,

﴿إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ﴾

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[1] See volume seven, the *Tafsīr* of *Sūrat Al-Aḥzāb* (33 : 45 - 46)

[2] Aṭ-Ṭabari 22 :207.

❴*Verily, those who give pledge to you, they are giving pledge to Allāh.*❵

Allāh the Exalted and Most High said in another *Āyah*,

﴿مَّن يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

❴*He who obeys the Messenger, has indeed obeyed Allāh.*❵ (4:80) Allāh said, next,

﴿يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾

❴*The Hand of Allāh is over their hands.*❵ meaning, He is with them, hearing their statements and witnessing their stand, having full knowledge of them inwardly and outwardly. Therefore, Allāh the Exalted was indeed taking the pledge from them through His Messenger ﷺ,

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالْإِنجِيلِ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ ۚ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾﴾

❴*Verily, Allāh has purchased of the believers their lives and their properties for which theirs shall be the Paradise. They fight in Allāh's cause, so they kill and are killed. It is a promise in truth, binding on Him in the Tawrāh and the Injīl and the Qur'ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain you have concluded. That is the supreme success.*❵(9:111)

Allāh said,

﴿وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾

❴*...and whosoever fulfills what the covenants he makes with Allāh, He will bestow on him a great reward.*❵

a generous reward. The pledge mentioned here is the pledge of *Ar-Riḍwān* which was pledged under a tree, a *Samurah*, in the area of Al-Ḥudaybiyyah. The number of the Companions who gave their pledge to Allāh's Messenger ﷺ at that time was either 1,300, 1,400 or 1,500. However, 1,400 is the better choice.

Ḥadīths about the Pledge at Al-Ḥudaybiyyah

Al-Bukhāri recorded that Jābir bin 'Abdullāh, may Allāh be pleased with him, said, "We numbered one thousand and four hundred on the day of Ḥudaybiyyah."[1] Muslim also collected this *Ḥadīth*.[2]

The Two *Ṣaḥīḥs* recorded that Jābir said; "We numbered one thousand and four hundred at that time. The Messenger ﷺ placed his hand in the water and it started gushing forth from between his fingers until everyone had quenched their thirst."[3] This is a short form of the story. Another narration of it mentioned that the Companions became thirsty on the day of Al-Ḥudaybiyyah and the Messenger of Allāh ﷺ gave them an arrow from his quiver. They took the arrow, placed it in the well of Al-Ḥudaybiyyah and the water gushed out until they all satisfied their thirst. Jābir was asked how many of them there were on that day and he said, "We were one thousand and four hundred. And had we been a hundred thousand, that water would still have been sufficient to satisfy us all."[4] In another narration collected in the Two *Ṣaḥīḥs*, Jābir bin 'Abdullāh said that they were one thousand and five hundred at the time.[5]

Al-Bukhāri recorded that Sa'īd bin Al-Musayyib was asked by Qatādah, "How many were present for the pledge of *Ar-Riḍwān*?" Sa'īd said, "One thousand and five hundred." Qatādah posed, "Jābir bin 'Abdullāh, may Allāh be pleased with them both, said that they were one thousand and four hundred." Sa'īd said, "He forgot. He told me that they were one thousand and five hundred."[6] However, Al-Bayhaqi commented, "This narration testifies that Jābir used to state that they were one thousand and five hundred, but later on remembered the true number and said that they were one thousand and four hundred."[7]

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[1] *Fatḥ Al-Bāri* 8:451.

[2] Muslim 3:1484.

[3] *Fatḥ Al-Bāri* 7:505 and Muslim 3:1484.

[4] *Fatḥ Al-Bāri* 7:504.

[5] *Fatḥ Al-Bāri* 7:507 and Muslim 3:1484.

[6] *Fatḥ Al-Bāri* 7:507.

[7] *Dalā'il An-Nubuwwah* 4:97.

The Reason behind conducting the Pledge of *Ar-Riḍwān*

Muḥammad bin Isḥāq bin Yasār said in his book on *Sīrah:* "The Messenger of Allāh ﷺ beckoned 'Umar bin Al-Khaṭṭāb in order to send him to Makkah, so that he could inform the chiefs of Quraysh of the Prophet's intent (to perform *'Umrah* at Makkah). 'Umar said, 'O Allāh's Messenger! I fear the Quraysh for my being. There are no longer any chiefs from the tribe of Bani 'Adi bin Ka'b remaining in Makkah who would protect me, in addition, the Quraysh know my enmity and harshness against them. However, I could tell you about a man who is mightier than I in Makkah: 'Uthmān bin 'Affān. We should send him to Abu Sufyān and the chiefs of the Quraysh informing them that you did not come to fight them, but to visit this House and to honor its holiness.' 'Uthmān left to Makkah. He met Abān bin Sa'īd bin Al-'Āṣ upon entering Makkah or just before that. As a result, Abān took 'Uthmān with him and extended his protection to him so he could deliver the message of Allāh's Messenger ﷺ. 'Uthmān indeed went to Abu Sufyān and the chiefs of Quraysh and imparted the Prophet's message that he was sent with. When 'Uthmān finished delivering the Prophet's message to them they said to him, 'If you wish, you can perform *Ṭawāf* around the House.' 'Uthmān replied, 'I would not do that before the Messenger of Allāh ﷺ gets the chance to perform *Ṭawāf* around it.' So the Quraysh kept 'Uthmān waiting in Makkah. However, the Messenger of Allāh ﷺ and the Muslims were told that 'Uthmān had been killed." Ibn Isḥāq continued, "I was told by 'Abdullāh bin Abu Bakr that when news of 'Uthmān's death was conveyed to him, the Messenger of Allāh ﷺ said,

«لَا نَبْرَحُ حَتّٰى نُنَاجِزَ الْقَوْمَ»

«*We will not leave until we fight the people.*»"[1]

Ibn Isḥāq continued, "The Messenger of Allāh ﷺ called the Muslims to give a pledge of allegiance, resulting in the pledge of *Ar-Riḍwān* being conducted under the tree. Later, people used to say that the Messenger of Allāh ﷺ took the pledge from them to die. However, Jābir bin 'Abdullāh said, 'The

[1] Ibn Hishām 3:329-330. This part of the narration is not authentic but its general meaning is found in the upcoming references.

Messenger of Allāh ﷺ did not ask us to give a pledge to die (or be victorious), but that we would not run away (from battle).'[1] The Muslims gave their pledge and none among them held back from giving it, except Al-Jadd bin Qays from the tribe of Bani Salamah. Jābir used to say afterwards, 'By Allāh, it is as if I am looking at him now next to the shoulder of his camel taking refuge behind it, so that the people did not see him.' Soon afterwards, news came to the Messenger of Allāh ﷺ that the story of 'Uthmān's death was not true."[2]

Al-Bukhāri recorded that Nāfi' said, "People said that 'Abdullāh bin 'Umar embraced Islām before 'Umar, but this is not true. What happened is that on the Day of Ḥudaybiyyah, 'Umar sent 'Abdullāh to bring his horse that he kept with a man from Al-Anṣār, so he could use it to fight. The Messenger of Allāh ﷺ was then taking the pledge from the Muslims under the tree while 'Umar was unaware. So, 'Abdullāh conducted his pledge and fetched the horse and brought it to 'Umar, who was wearing his armor in preparation for battle. 'Abdullāh told 'Umar that the Messenger of Allāh ﷺ was accepting the pledge under the tree. 'Umar proceeded with 'Abdullāh and gave his pledge to the Messenger of Allāh ﷺ. This is why some people thought that 'Abdullāh bin 'Umar embraced Islām before 'Umar, may Allāh be pleased with them both."[3]

Al-Bukhāri also recorded Ibn 'Umar saying that, the people who were with the Messenger of Allāh ﷺ scattered under the shade of trees. Suddenly, the people gathered around the Prophet ﷺ and 'Umar said, "O 'Abdullāh! Investigate why the people are gathering around Allāh's Messenger." Ibn 'Umar found the people giving their pledge. He gave his pledge, then went back and told 'Umar, who also went and gave his pledge.[4] In a *Ḥadīth* collected by Muslim,[5] Jābir bin 'Abdullāh said, "On the day of Al-Ḥudaybiyyah, we were one thousand and four hundred. We gave the pledge of allegiance to the Prophet while 'Umar was holding the Prophet's hand

[1] See the references for Muslim that follow.

[2] Ibn Hishām 3:329-330.

[3] *Fatḥ Al-Bāri* 7:521.

[4] *Fatḥ Al-Bāri* 7:521.

[5] Muslim 3:1483.

under the tree, which was a *Samurah* (a kind of thorny tree). We gave the pledge to him not to run away (from battle). We did not give the pledge to die."

Muslim recorded that Ma'qil bin Yasār, may Allāh be pleased with him, said, "On the day of the Tree, while the Prophet ﷺ was taking the pledge from the people, I was holding a branch of that tree away from his head. We were fourteen hundred. We did not give him our pledge to die, but gave the pledge not to run from battle."[1]

However, Al-Bukhāri recorded that Salamah bin Al-Akwa', may Allāh be pleased with him, said, "I gave the pledge to the Messenger of Allāh ﷺ under the tree." Yazīd asked him, "O Abu Maslamah, to what did you pledge at that time?" Salamah said, "To die!"[2] Al-Bukhāri also collected a *Ḥadīth* from Salamah bin Al-Akwa' that he said, "I gave my pledge to the Messenger of Allāh ﷺ on the day of Ḥudaybiyyah. I stood to the side and the Messenger ﷺ said,

«يَا سَلَمَةُ أَلَا تُبَايِعُ؟»

«*Why not give the pledge, O Salamah?*» and I said, 'I did.' He ﷺ said,

«أَقْبِلْ فَبَايِعْ»

«*Come and give pledge*». I went close to him and gave him my pledge.'" Salamah was asked, "What was the pledge that you gave then, O Salamah?" Salamah said, "To die."[3] Muslim collected this *Ḥadīth*[4] as well, while Al-Bukhāri collected from 'Abbād bin Tamīm that the pledge they gave was to die.[5]

Al-Bayhaqi recorded that Salamah bin Al-Akwā', may Allāh be pleased with him said, "We went to Al-Ḥudaybiyyah with the Messenger of Allāh ﷺ, and we numbered fourteen hundred at that time. We reached the well and found around fifty sheep drinking from it, but its water was barely sufficient for them. The Messenger of Allāh ﷺ sat on its rim, invoked Allāh and spat in the well and its water gushed out. We made our animals drink from it and also drank from it. Next, the

[1] Muslim 3:1485.
[2] *Fatḥ Al-Bāri* 6:136.
[3] *Fatḥ Al-Bāri* 13:211.
[4] Muslim 3:1486.
[5] *Fatḥ Al-Bāri* 6:136.

Messenger of Allāh ﷺ called the people to give the pledge when he was under the tree, and I was among the first to give the pledge to him. The remaining people then started giving the pledge. When about half the people have given the pledge, the Messenger ﷺ said to me,

«بَايِعْنِي يَا سَلَمَةُ»

«*Give me the pledge, O Salamah!*»

I said, 'O Allāh's Messenger! I have already pledged my pledge in the first group of people.' He ﷺ said,

«وَأَيْضًا»

«*Do it again.*»

So I pledged my pledge again. He also saw that I was not wearing any armor and gave me some. He went on accepting the pledge from the people. When they were about to finish, he said,

«أَلَا تُبَايِعُ يَا سَلَمَةُ؟»

«*Will you not give me your pledge, O Salamah!*»

I said, 'O Allāh's Messenger! I have given you the pledge in the beginning and the middle.' He ﷺ said,

«وَأَيْضًا»

«*Do it again,*»

I gave him my pledge for a third time. The Messenger of Allāh ﷺ asked me,

«يَا سَلَمَةُ أَيْنَ حَجَفَتُكَ أَوْ دَرَقَتُكَ الَّتِي أَعْطَيْتُكَ؟»

«*Where is the armor that I gave you O Salamah?*» I said, 'O Allāh's Messenger! 'Āmir met me and I found that he did not have a shield, so I gave it to him.' The Messenger of Allāh ﷺ laughed and said to me,

«إِنَّكَ كَالَّذِي قَالَ الْأَوَّلُ اللَّهُمَّ أَبْغِنِي حَبِيبًا هُوَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي»

«*You are just like the man of old times who said, 'O Allāh! Give me a dear person who is dearer to me than myself!'*»

Then the idolators of Makkah sent a delegation asking for a peace treaty, and we agreed to make peace. I used to work for Ṭalḥah bin 'Ubaydullah, may Allāh be pleased with him, by

providing water for his horse. For taking care of it, Ṭalḥah gave me a portion of his food. I had left my family and wealth and migrated to Allāh and His Messenger (so I was poor). After the people of Makkah and us conducted peace and were freely mingling with each other, I went by a tree, removed its thorny branches and rested under its shade. Four of the idolators of Makkah stood close to me and started mentioning the Messenger of Allāh ﷺ in an improper way and I hated being close to them. So, I moved under the shade of another tree. They hanged their weapons and rested under it. Meanwhile, a caller shouted these words from the bottom of the valley, 'O Emigrants! Ibn Zunaym was killed,' so I held my sword and went after the four idolators. They were asleep, so I took possession of their weapons and held them in my hand, saying, 'By He Who has honored the face of Muḥammad ﷺ, if any one of you raises his head, I will strike that which holds his eyes!' I brought them to the Messenger of Allāh ﷺ, while my uncle 'Āmir brought another man, an idolator, whose name was Mikraz, and I and my uncle brought the men to the Messenger of Allāh ﷺ. The number of captured idolators swelled to seventy. The Messenger of Allāh ﷺ looked at them and said,

«دَعُوهُمْ يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَثِنَاهُ»

«*Let them go, for theirs will be the initiation of hostilities and its burden.*»

The Messenger of Allāh ﷺ forgave them and Allāh the Exalted and Most Honored said,

﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾

﴾*And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.*﴿[48:24][1]" Muslim collected a narration that is the same or similar.[2]

The Two *Ṣaḥīḥs* recorded that Sa'īd bin Al-Musayyib said, "My father was among those who gave the pledge to the Messenger of Allāh ﷺ under the tree. He said, 'In the following year, we went for *Ḥajj* and we could not find the tree.' Therefore, if you

[1] *Dalā'il An-Nubuwwah* 4:138.

[2] Muslim 1807.

know where that tree is, then you have more knowledge!"[1]

Abu Bakr Al-Ḥumaydi recorded that Jābir said, "When the Messenger of Allāh ﷺ called the people to the pledge, we found a man from our tribe whose name is Al-Jadd bin Qays, hiding under the shoulder of his camel."[2] Muslim collected this *Ḥadīth*.[3] Al-Ḥumaydi also recorded that 'Amr said that he heard Jābir say, "On the day of Ḥudaybiyyah, we were one thousand and four hundred and the Messenger of Allāh ﷺ said to us,

«أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ الْيَوْمَ»

«*Today, you are the best people on the earth.*»"

Jābir went on saying, "If I still had my sight, I would have shown you the tree."[4] Sufyān commented that the Companions later on differed over the location of the tree of Al-Ḥudaybiyyah; the Two *Ṣaḥīḥs* collected this statement from him.[5] Imām Aḥmad recorded that Jābir said that the Messenger of Allāh ﷺ said,

«لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ»

«*None among those who gave the pledge under the tree shall enter Hellfire.*»[6]

'Abdullāh bin Imām Aḥmad recorded that Jābir said that the Messenger of Allāh ﷺ said,

«مَنْ يَصْعَدُ الثَّنِيَّةَ ثَنِيَّةَ الْمُرَارِ فَإِنَّهُ يُحَطُّ عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيلَ»

«*He who ascends Thaniyyah (i.e. a mountainous pass), the Thaniyyah of Al-Murār, will have as much of his sins relieved for him as the sins that were relieved from the Children of Israel.*»

The first to ascend that hill were the horsemen of (the Anṣār tribe of) Banu Al-Khazraj, then the Muslims followed suit. The Prophet ﷺ said,

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[1] *Fatḥ Al-Bāri* 7:512, Muslim 3:1485.

[2] *Musnad Al-Ḥumaydi* 2:537.

[3] Muslim 3:1483.

[4] *Musnad Al-Ḥumaydi* 2:514, Muslim no. 4811.

[5] *Fatḥ Al-Bāri* 7:507, Muslim 3:1484.

[6] Aḥmad 3:350.

«كُلُّكُمْ مَغْفُورٌ لَهُ إِلَّا صَاحِبَ الْجَمَلِ الأَحْمَرِ»

«*All of you will be forgiven, except the owner of the red camel.*»

We said to him, "Come, let the Messenger of Allāh ﷺ invoke Allāh to forgive you," but he said, "By Allāh! Finding my lost camel is dearer to me than having your companion invoke Allāh to forgive me." That man was only looking for his lost camel. Muslim collected this *Ḥadīth* from Ubaydullāh (from Jābir).[1]

Muslim also recorded that Abu Az-Zubayr heard Jābir say, "Umm Mubashshir told me that she heard the Messenger of Allāh ﷺ saying, while he was with Ḥafṣah,

«لَا يَدْخُلُ النَّارَ إِنْ شَاءَ اللهُ تَعَالَى مِنْ أَصْحَابِ الشَّجَرَةِ الَّذِينَ بَايَعُوا تَحْتَهَا، أَحَدٌ»

«*Allāh willing, none of the Companions of the tree, who gave the pledge under it, will ever enter Hellfire.*» She said, 'No, O Allāh's Messenger.' The Prophet ﷺ rebuked her but Ḥafṣah said,

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾

﴿*There is not one of you but will pass over it (Hell)*﴾(19:71) but the Prophet ﷺ responded,

«قَدْ قَالَ اللهُ تَعَالَى: ﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا﴾»

«*Allāh the Exalted said next,* ﴿*Then We shall save those who had Taqwā and We shall leave the wrongdoers therein on their knees.*﴾»(19:71)"[2]

Muslim also narrated that Jābir said, "A slave of Ḥāṭib bin Abi Balta'ah came to the Messenger ﷺ complaining against Ḥāṭib and saying, 'O Allāh's Messenger! Ḥāṭib shall surely enter Hell.' The Messenger of Allāh ﷺ replied,

«كَذَبْتَ لَا يَدْخُلُهَا فَإِنَّهُ قَدْ شَهِدَ بَدْرًا وَالْحُدَيْبِيَةَ»

«*You lie, he shall never enter the Fire; he participated in Badr and Al-Ḥudaybiyyah.*»[3]

This is why Allāh the Exalted said while praising these Companions,

[1] Muslim 4:2144.
[2] Muslim 4:1942.
[3] Muslim 4:1942.

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ
فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ
ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾ سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ
مِنَ ٱلْأَعْرَابِ شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا فَٱسْتَغْفِرْ لَنَا يَقُولُونَ
بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ
شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًۢا بَلْ كَانَ ٱللَّهُ بِمَا تَعْمَلُونَ
خَبِيرًۢا ﴿١١﴾ بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ إِلَىٰٓ
أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِى قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ ٱلسَّوْءِ
وَكُنتُمْ قَوْمًۢا بُورًا ﴿١٢﴾ وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ
أَعْتَدْنَا لِلْكَٰفِرِينَ سَعِيرًا ﴿١٣﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَكَانَ ٱللَّهُ غَفُورًا
رَّحِيمًا ﴿١٤﴾ سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ
مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا۟
كَلَٰمَ ٱللَّهِ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ ٱللَّهُ مِن قَبْلُ
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا۟ لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

﴿إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾

﴾Verily, those who give pledge to you, they are giving pledge to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills whatever covenant he has made with Allāh, He will bestow on him a great reward.﴿

Allāh the Exalted and Most Honored said in another *Āyah*,

﴿لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾﴾

﴾Indeed, Allāh was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down tranquillity upon them, and He rewarded them with a near victory.﴿ (48:18)

﴿سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا فَٱسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًۢا بَلْ كَانَ ٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرًۢا ﴿١١﴾ بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ إِلَىٰٓ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِى قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ ٱلسَّوْءِ وَكُنتُمْ قَوْمًۢا بُورًا ﴿١٢﴾ وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَعِيرًا ﴿١٣﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾﴾

﴾11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allāh, if He intends you hurt or intends you benefit? Nay, but Allāh is Aware of what you do.﴿

﴾12. Nay, but you thought that the Messenger and the believers would never return to their families, and that was made fair seeming in your hearts, and you did think an evil thought and you became a Būra."﴿

﴾13. And whosoever does not believe in Allāh and His Messenger, then verily, We have prepared for the disbelievers a blazing Fire.﴿

﴾14. And to Allāh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Forgiving, Most Merciful.﴿

The Fabricated Excuse offered by Those Who lagged behind and did not participate in Al-Ḥudaybiyyah; Allāh's Warning for Them

Allāh informs His Messenger ﷺ of the excuses that the bedouins who lagged behind would offer him, those bedouins who preferred to remain in their homes and possessions and did not join the Messenger of Allāh ﷺ. They offered an excuse for lagging behind, as that of being busy – in their homes and with their wealth! They asked the Messenger of Allāh ﷺ to invoke Allāh to forgive them, not because they had faith in the Prophet ﷺ and his invocation, but to show off and pretend. This is why Allāh the Exalted said about them,

﴿يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا﴾

﴾They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allāh, if He intends you hurt or intends you benefit?"﴿

Allāh says, none can resist what Allāh has decided in your case, all praise and honor belong to Him. Allāh is the Knower of your secrets and what your hearts conceal, even if you

pretend and choose to be hypocritical with us. This is why Allāh the Exalted said,

﴿بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا﴾

﴾*Nay, but Allāh is Ever All-Aware of what you do.*﴿ then He said,

﴿بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا﴾

﴾*Nay, but you thought that the Messenger and the believers would never return to their families,*﴿

'for your lagging behind was not an excusable act or just a sin. Rather, your lagging behind was because of hypocrisy and because you thought that the Muslims would be killed to the extent of extermination, their lives would be extinguished and none of them will ever come back,'

﴿وَظَنَنتُمْ ظَنَّ السَّوْءِ وَكُنتُمْ قَوْمًا بُورًا﴾

﴾*and you did think an evil thought and you became a people Būr*﴿

going for destruction, according to 'Abdullāh bin 'Abbās, Mujāhid and several others.[1] Qatādah explained *Būr* to mean, corrupt[2] and some said that it is a word used in the Arabic dialect of the area of Oman. Allāh the Exalted then said,

﴿وَمَن لَّمْ يُؤْمِن بِاللَّهِ وَرَسُولِهِ﴾

﴾*And whosoever does not believe in Allāh and His Messenger,*﴿

Allāh states here that whoever does not purify his actions outwardly and inwardly for Allāh's sake, then Allāh the Exalted will punish him in the Blazing Fire, even if he pretends to show people that he follows the faith, contradicting his true creed. Allāh the Exalted then states that He is the Only Authority, King and Owner Who has full control over the residents of the heavens and earth,

﴿يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

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[1] Aṭ-Ṭabari 22:214.

[2] Aṭ-Ṭabari 22:214.

﴿He forgives whom He wills, and punishes whom He wills. And Allāh is Forgiving, Most Merciful.﴾

with those who repent, return and submit to Him with humiliation.

﴿سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ اللَّهُ مِن قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾﴾

﴿15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allāh's Words. Say: "You shall not follow us; thus Allāh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.﴾

Allāh characterizes the bedouins who lagged behind the Messenger of Allāh ﷺ during the *'Umrah* of Ḥudaybiyyah, saying that when the Prophet ﷺ and his Companions later went on to conquer Khaybar, the bedouins asked them to take them along. They were hoping to collect war booty, having been absent when it was time to fight the enemy and enduring with patience therein. Allāh the Exalted ordered His Messenger ﷺ to refuse to give them permission to accompany him, being a punishment that is similar to their error. Allāh has promised those who were present at Al-Ḥudaybiyyah to earn Khaybar's war spoils alone, not shared in that with the bedouins who lagged behind. Therefore, the legislation that Allāh gave in this regard was joined to the destiny that He decided, occurring just as He decided. Allāh's statement,

﴿يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ﴾

﴿They want to change Allāh's Words﴾, which refers to the promise that Allāh gave those who were present at Al-Ḥudaybiyyah, according to the explanation reported from Mujāhid, Qatādah, Juwaybir and which Ibn Jarīr preferred.[1] Allāh said,

﴿قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ اللَّهُ مِن قَبْلُ﴾

﴿Say: "You shall not follow us; thus Allāh has said beforehand."﴾

[1] Aṭ-Ṭabari 22:215.

قُل لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ
تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِن تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۖ
وَإِن تَتَوَلَّوْا كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَّيْسَ
عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ۗ
وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ
وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾ ۞ لَّقَدْ رَضِيَ اللَّهُ عَنِ
الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ
فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ
كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَكُمُ اللَّهُ
مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِ وَكَفَّ أَيْدِيَ
النَّاسِ عَنكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا
مُّسْتَقِيمًا ﴿٢٠﴾ وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا
لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ
اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

'when He promised the participants of Al-Hudaybiyyah before you asked to join them,'

﴿فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا﴾

﴾*Then they will say: "Nay, you envy us."*﴿ 'you do not want us to share the war spoils with you,'

﴿بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا﴾

﴾*Nay, but they understand not except a little.*﴿ the truth is nothing close to what they claimed, but they understand not.

﴿قُل لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِن تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۖ وَإِن تَتَوَلَّوْا كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَّيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ۗ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾﴾

﴾*16. Say to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allāh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."*﴿

﴾*17. No blame or sin is there upon the blind, nor is there sin upon the lame, nor is there sin upon the sick. And whosoever obeys Allāh and His Messenger, He will admit him to Gardens*

beneath which rivers flow; and whosoever turns back, He will punish him with a painful torment.﴾

Allāh conveys the News that there will be Many Cases of *Jihād*, and that *Jihād* distinguishes the Ranks of the Believers and exposes the Hypocrites

Scholars of *Tafsīr* differ over who the people mentioned here are. They are people experienced at warfare who will be called to fight. There are many opinions, first, they are the tribe of Ḥawāzin, as Shu'bah narrated from Abu Bishr from Sa'īd bin Jubayr, or 'Ikrimah, or both of them.[1] Hushaym narrated this explanation from Abu Bishr, from both Sa'īd bin Jubayr and 'Ikrimah.[2] Qatādah, as narrated from him in one version, held the same view.[3] The second view is that these people are the tribe of Thaqīf, according to Aḍ-Ḍaḥḥāk. The third view is that they are Banu Ḥanīfah, according to Juwaybir and Az-Zuhri, as Muḥammad bin Isḥāq narrated from him.[4] Similar was narrated from Sa'īd bin Jubayr and 'Ikrimah.[5] The fourth opinion is that they are the Persians, according to 'Ali bin Abi Ṭalḥah who reported that from 'Abdullāh bin 'Abbās. This is also the view of 'Aṭā', Mujāhid, and 'Ikrimah.[6] Ka'b Al-Aḥbār said that they are the Romans,[7] while Ibn Abi Laylā, 'Aṭā, Al-Ḥasan and Qatādah – in a different narration from him, said that they are the Persians and Romans.[8] Mujāhid also said that they are the idolators.[9] In another narration Mujāhid said, "They are men given to great warfare," and did not specify any particular people. This last explanation is the view preferred by Ibn Jurayj and Ibn Jarīr.
Allāh's statement,

[1] Aṭ-Ṭabari 22:220.
[2] Aṭ-Ṭabari 22:220.
[3] Aṭ-Ṭabari 22:220.
[4] Aṭ-Ṭabari 22:220.
[5] Aṭ-Ṭabari 22:220.
[6] Aṭ-Ṭabari 22:219, Al-Qurṭubi 16:272.
[7] Aṭ-Ṭabari 22:221.
[8] Aṭ-Ṭabari 22:219.
[9] *Ad-Durr Al-Manthūr* 7:520.

﴿تُقَـتِلُونَهُمْ أَوْ يُسْلِمُونَ﴾

﴿*Then you shall fight them, or they shall surrender.*﴾

means, 'you are called to fight them in *Jihād*, through constant warfare, until you become victorious over them or they surrender. Or, they will embrace your religion without a fight, but with their full consent.' Allāh the Exalted and Most Honored said next,

﴿فَإِن تُطِيعُواْ﴾

﴿*Then if you obey,*﴾ 'if you accept the call to *Jihād* and prepare for it and fulfill your duty in this regard,'

﴿يُؤْتِكُمُ اللَّهُ أَجْراً حَسَناً وَإِن تَتَوَلَّوْاْ كَمَا تَوَلَّيْتُمْ مِّن قَبْلُ﴾

﴿*Allāh will give you a fair reward; but if you turn away as you turned away before,*﴾

'on the day of Al-Ḥudaybiyyah, when you were called to *Jihād*, yet lagged behind,'

﴿يُعَذِّبْكُمْ عَذَاباً أَلِيماً﴾

﴿*He will punish you with a painful torment.*﴾

Acceptable Reasons for not joining *Jihād*

Allāh then mentions the legal reasons that allow one to be excused from joining the *Jihād*, such as blindness and being lame, and various illnesses that strike one and are remedied in few days. When one is ill, he is allowed to remain behind and will have a valid excuse to do so, until his illness ends. Allāh the Exalted and Most honored then said, while ordaining joining the *Jihād* and obeying Allāh and His Messenger ﷺ,

﴿وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ وَمَن يَتَوَلَّ﴾

﴿*And whosoever obeys Allāh and His Messenger, He will admit him to Gardens beneath which rivers flow; and whosoever turns back,*﴾

from joining the *Jihād* and busies himself in his livelihood,

﴿يُعَذِّبْهُ عَذَاباً أَلِيماً﴾

﴿*He will punish him with a painful torment.*﴾ in this life with

humiliation and in the Hereafter with the Fire. Allāh the Exalted has the best knowledge.

﴿لَّقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾﴾

﴿*18. Indeed, Allāh was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down As-Sakīnah upon them, and He rewarded them with a near victory.*﴾

﴿*19. And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise.*﴾

Good News to the Participants of the *Riḍwān* Pledge of Allāh's Pleasure and earning Spoils of War

Allāh declares that He is pleased with the believers who gave the pledge to the Messenger of Allāh ﷺ under the tree. We mentioned the number of these believers as being one thousand and four hundred and that the tree was a *Samurah* tree, located in the area of Ḥudaybiyyah.

Al-Bukhāri narrated from Ṭāriq that 'Abdur-Raḥmān said, "I went on *Ḥajj* and passed by people praying and asked, 'What is this *Masjid*?' They said, 'This is the tree where the Messenger of Allāh took the pledge of *Ar-Riḍwān*.' So, I went to Sa'īd bin Al-Musayyib and told him. Sa'īd said, 'My father told me that he was among those who gave their pledge to the Messenger of Allāh ﷺ under the tree. My father said: The following year, when we went out, we forgot its place and could not agree which tree it was.' Sa'īd said, 'The Companions of Muḥammad ﷺ forgot where the tree was, but you know where it is. Therefore, you have better knowledge than them!'"[1]

Allāh said,

﴿فَعَلِمَ مَا فِي قُلُوبِهِمْ﴾

﴿*He knew what was in their hearts,*﴾ meaning, of truthfulness, trustworthiness, obedience and adherence,

﴿فَأَنزَلَ السَّكِينَةَ﴾

[1] *Fatḥ Al-Bāri* 7:512.

﴾and He sent down As-Sakīnah﴿, calmness and tranquillity,

﴾عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا﴿

﴾upon them, and He rewarded them with a near victory.﴿

in reference to the goodness that Allāh the Exalted and Most Honored caused to happened to the Companions on account of the peace treaty between them and their disbelieving enemies. Ever after that, the Companions gained abundant, general and continuous benefits and accomplishments, leading to the conquest of Khaybar and Makkah and then the various surrounding provinces and areas. They earned tremendous glory, triumphs and an elevated and honorable status in this life and in the Hereafter, just as Allāh the Exalted said,

﴾وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾﴿

﴾And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise.﴿

﴾وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِۦ وَكَفَّ أَيْدِيَ النَّاسِ عَنكُمْ وَلِتَكُونَ
ءَايَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٢٠﴾ وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ قَٰتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الْأَدْبَٰرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا
وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾ وَهُوَ الَّذِي
كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ
بَصِيرًا ﴿٢٤﴾﴿

﴾20. Allāh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the straight path.﴿

﴾21. And other (victories) which are not yet within your power; indeed Allāh encompasses them. And Allāh is Ever Able to do all things.﴿

﴾22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.﴿

﴾23. That has been the way of Allāh already with those who passed away before. And you will not find any change in the

way of Allāh.﴿

﴾*24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh sees what you do.*﴿

Good News of abundant Spoils of War

Mujāhid said that Allāh's statement,

﴾وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا﴿

﴾*Allāh has promised you abundant spoils that you will capture,*﴿

refers to the spoils that Muslims earned up until this time, while,

﴾فَعَجَّلَ لَكُمْ هَٰذِهِۦ﴿

﴾*and He has hastened for you this,*﴿ means, the conquest of Khaybar.[1] Al-'Awfī reported that Ibn 'Abbās said,

﴾فَعَجَّلَ لَكُمْ هَٰذِهِۦ﴿

﴾*and He has hastened for you this,*﴿ means, "The peace treaty of Al-Ḥudaybiyyah."[2] Allāh said,

﴾وَكَفَّ أَيْدِىَ ٱلنَّاسِ عَنكُمْ﴿

﴾*and He has restrained the hands of men from you,*﴿

meaning, 'no harm that your enemies had planned against you, both fighting and warfare, touched you. Allāh also restrained the hands of men, whom you left behind close to your families and children, from harming them,'

﴾وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ﴿

﴾*that it may be a sign for the believers,*﴿ with which they take heed and understand. Verily, Allāh the Exalted and Most Honored shall help and protect the believers against all enemies, even though the believers are few in number. By doing so, the believers will come to know that Allāh is truly the Knower of the consequences of all matters and that the best decisions are those which He prefers for His believing servants, even though

[1] Aṭ-Ṭabari 22:230.

[2] Aṭ-Ṭabari 22:230.

these decisions might look unfavorable outwardly,

﴿وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ﴾

﴾*It may be that you dislike a thing that is good for you*﴿ (2:216). Allāh said,

﴿وَيَهْدِيَكُمْ صِرَٰطًا مُّسْتَقِيمًا﴾

﴾*and that He may guide you to the straight path*﴿

on account of your obeying His commands and adhering by His orders by following the path of His Messenger ﷺ,

Good News of continuous Muslim Victories until the Day of Resurrection

The statement of Allāh the Exalted and Most Honored,

﴿وَأُخْرَىٰ لَمْ تَقْدِرُوا۟ عَلَيْهَا قَدْ أَحَاطَ ٱللَّهُ بِهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢١﴾﴾

﴾*And other (victories) which are not yet within your power; indeed Allāh encompasses them. And Allāh is Ever Able to do all things.*﴿

Meaning, there are other war spoils and victories to come which are not within your grasp now. However, Allāh will make them within your reach and indeed He compasses all these victories for your benefit. Surely, Allāh the Exalted provides provisions and sustenance for His servants who have *Taqwā*, from resources they could never imagine.

Scholars of *Tafsīr* differ over the reference to other war spoils mentioned here. Al-'Awfī reported that Ibn 'Abbās said that it refers to the conquest of Khaybar.[1] This meaning is sound according to the *Āyah*,

﴿فَعَجَّلَ لَكُمْ هَـٰذِهِۦ﴾

﴾*and He has hastened for you this.*﴿ which refers to the treaty of Al-Ḥudaybiyyah. This is view of Aḍ-Ḍaḥḥāk, Muḥammad bin Isḥāq and 'Abdur-Raḥmān bin Zayd bin Aslam.[2] Qatādah said that this part of the *Āyah* refers to the conquest of Makkah, and this opinion was preferred by Ibn Jarīr.[3] Ibn Abi Laylā

[1] Aṭ-Ṭabari 22:233.

[2] Aṭ-Ṭabari 22:233-234.

[3] Aṭ-Ṭabari 22:234.

and Al-Ḥasan Al-Baṣri said that it refers to victories over the Persians and the Romans,[1] while Mujāhid said that it refers to every victory and all spoils of war, until the Day of Resurrection.[2] Abu Dāwud Aṭ-Ṭayālisi recorded that Ibn 'Abbās commented on the *Āyah*,

﴿وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا﴾

﴾And other (victories) which are not yet within your power; indeed Allāh compasses them.﴿,

"They are the victories that are continuing until this day."[3]

Had Makkah's Disbelievers fought at Al-Ḥudaybiyyah, They would have retreated in Defeat

Allāh said,

﴿وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾﴾

﴾And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.﴿

Allāh the Exalted and Most Honored delivers the glad tidings to His believing servants that had the idolators fought them, Allāh would have given victory to His Messenger ﷺ and His faithful servants. Then, the army of the disbelievers would have been defeated and would have deserted the battlefield and fled. They would not have found any helper or supporter, because they were fighting Allāh, His Messenger ﷺ and His Faithful Party. Allāh the Exalted and Most Honored said,

﴿سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾﴾

﴾That has been the way of Allāh already with those who passed away before. And you will not find any change in the way of Allāh.﴿

means this is the way Allāh deals with His creation. Whenever faith and disbelief meet at any distinguishing juncture, Allāh

[1] Aṭ-Ṭabari 22:233.

[2] Aṭ-Ṭabari 22:233.

[3] Aṭ-Ṭabari 22:233 mentioned that Ibn 'Abbās commented, "They are the victories over Persia and Rome." Mujāhid added, "So go on earning victories until the Day of Resurrection."

gives victory to faith over disbelief, raises high truth and destroys falsehood. For instance, Allāh the Exalted helped His loyal faithful supporters during the battle of Badr and they defeated His idolator enemies, even though the Muslims were few in number and lightly armed, while the idolators were large in number and heavily armed. Allāh the Exalted and Most Honored said,

﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾

﴾And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh is Ever the All-Seer of what you do.﴿

Allāh the Exalted reminds His faithful servants of His favor when He restrained the hands of the idolators, and thereby, no harm touched the Muslims from the idolators. Allāh restrained the hands of the believers and they did not fight the idolaters near *Al-Masjid Al-Ḥarām*. Rather, Allāh saved both parties from battle and brought forth a peace treaty that produced good results for the believers, in addition to, earning them the good end in this life and the Hereafter. We stated a *Ḥadīth* from Salamah bin Al-Akwā' in which he narrated that when the Muslims brought forth those seventy idolator prisoners, they tied and paraded them before the Messenger of Allāh ﷺ, who looked at them and said,

«أَرْسِلُوهُمْ يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَثِنَاهُ»

«Release them, so that they earn the burden of starting hostilities and its infamy.»[1]

Thereafter, Allāh the Exalted and Most Honored sent down this *Āyah* about that incident,

﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم﴾

﴾And He it is Who has withheld their hands from you and your hands from them...﴿

Imām Aḥmad recor- ded that Anas bin Mālik said, "On the day of Ḥudaybiyyah, eighty armed men from Makkah went down the valley coming from Mount At-Tan'īm to ambush the Messen-

[1] This appeared earlier.

وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ
بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾ هُمُ
ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ
مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ
لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۖ
لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا ٱلَّذِينَ
كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾ إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟
فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ
عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ
وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٢٦﴾
لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ
ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ
لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ
فَتْحًا قَرِيبًا ﴿٢٧﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ
ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٢٨﴾

ger of Allāh ﷺ. The Messenger ﷺ invoked Allāh against them, and they were taken prisoners.'' 'Affān added, "The Messenger ﷺ pardoned them, and this *Āyah* was later on revealed,

﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾

﴾And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.﴿"[1]

Muslim, Abu Dāwud in his *Sunan* and At-Tirmidhi and An-Nasā'ī, in the *Tafsīr* section of their *Sunan*, collected this *Ḥadīth*.[2]

﴿هُمُ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾ إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٢٦﴾﴾

[1] Aḥmad 3:122.

[2] Muslim 3:1442, Abu Dāwud 3:137, *Tuḥfat Al-Aḥwadhi*, An-Nasā'ī in *Al-Kubrā* 9:149.

﴾25. *They are those who disbelieved and hindered you from Al-Masjid Al-Ḥarām and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills – if they had been apart, We verily, would have punished with painful torment those of them who disbelieved.*﴿

﴾26. *When those who disbelieve had put in their hearts pride and haughtiness – the pride and haughtiness of the time of ignorance, – then Allāh sent down His calmness and tranquillity upon His Messenger and upon the believers, and made them stick to the word of Taqwā; and they were well entitled to it and worthy of it. And Allāh is the All-Knower of everything.* ﴿

Some of the Benefits gained from the Treaty at Al-Ḥudaybiyyah

Allāh the Exalted states that the Arab idolators from Quraysh and their allies who extended help to them against His Messenger ﷺ,

﴾هُمُ الَّذِينَ كَفَرُوا﴿

﴾*They are those who disbelieved*﴿, they are indeed the disbelievers,

﴾وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ﴿

﴾*and hindered you from Al-Masjid Al-Ḥarām*﴿ 'even though you are its people and more worthy of being responsible for it,'

﴾وَالْهَدْيَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُ﴿

﴾*and detained the sacrificial animals, from reaching their place of sacrifice.*﴿

they prevented, because of transgression and stubbornness, the sacrificial animals from being reached to the place where they would be slaughtered. There were seventy sacrificial camels designated for sacrifice, as we will mention, Allāh willing. Allāh the Exalted and Most Honored said,

﴿وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ﴾

﴾Had there not been believing men and believing women﴿

'living among the Makkans hiding their faith for fearing for their safety from the pagans. Otherwise, We would have given you authority over the Makkans and you would have killed them to the brink of extermination. However, there were some faithful believers, men and women, living among them, about whom you had no knowledge of being believers and you might try to kill them.' Allāh's statement,

﴿لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ﴾

﴾whom you did not know, that you may kill them and on whose account a sin would have been committed by you﴿

an evil and erroneous act,

﴿بِغَيْرِ عِلْمٍ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ﴾

﴾without (your) knowledge, that Allāh might bring into His mercy whom He wills﴿

that Allāh might delay the punishment of the pagans of Makkah to save the believers who lived among them, and so that many of the idolators might embrace Islām. Allāh the Exalted and Most Honored said,

﴿لَوْ تَزَيَّلُوا﴾

﴾if they had been apart﴿, if the disbelievers and the believers who were living among them had been apart,

﴿لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا﴾

﴾We verily, would have punished with painful torment those of them who disbelieved﴿

'We would have given you dominance over the disbelievers and you would have inflicted tremendous slaughter on them.' Allāh the Exalted and Most Honored said,

﴿إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ﴾

﴾When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the time of ignorance,﴿

when they refused to write (in the treaty document), 'In the Name of Allāh, the Most Gracious, the Most Merciful,' and, 'These are the terms agreed on by Muḥammad, Allāh's Messenger,'

﴿فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ﴾

﴾*then Allāh sent down His calmness and tranquillity upon His Messenger and upon the believers and made them stick to the word of Taqwā;*﴿

the word of *Taqwā* refers to sincerity, according to Mujāhid.[1] 'Aṭā' bin Abi Rabāḥ commented, "None has the right to be worshipped but Allāh, alone without partners. All the dominion belongs to Him and all praise is due to Him. He is Ever Able to do everything."[2] Yūnus bin Bukayr said that Ibn Isḥāq narrated from Az-Zuhri, from 'Urwah, from Al-Miswar, commenting on,

﴿وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ﴾

﴾*and made them stick to the word of Taqwā;*﴿ "'*La ilāha illāllāh*, alone without partners."

The *Ḥadīths* that tell the Story of Al-Ḥudaybiyyah and the Peace Treaty that followed

Al-Bukhāri, may Allāh have mercy with him, recorded in his *Ṣaḥīḥ* in 'Book of Conditions' that Al-Miswar bin Makhramah and Marwān bin Al-Ḥakam, both narrated attesting to the truthfulness of the other, "Allāh's Messenger ﷺ set out at the time of Al-Ḥudaybiyyah with several hundred of his Companions. When he reached Dhul-Ḥulayfah, he had the sacrificial animals garlanded and marked and resumed the state of *Iḥrām* for *'Umrah*. He then sent several men from the tribe of Khuza'ah to gather news for him and then he proceeded. When he arrived at a village called Al-Ashṭāṭ, his advance regiment came back and said, 'The Quraysh have gathered their forces against you, including *Al-Aḥābīsh* tribes.[3] They are intent on fighting you, stopping you, and preventing you.' The Messenger ﷺ said,

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[1] Aṭ-Ṭabari 22:255.

[2] Aṭ-Ṭabari 22:256.

[3] Tribes living in the vicinity of Makkah.

«أَشِيرُوا أَيُّهَا النَّاسُ عَلَيَّ، أَتَرَوْنَ أَنْ نَمِيلَ عَلَىٰ عِيَالِهِمْ وَذَرَارِيِّ هٰؤُلَاءِ، الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّونَا عَنِ الْبَيْتِ؟»

«*Give me your opinion, O people! Do you think we should attack the families and offspring of those who seek to prevent us from reaching the House?*»" in another narration, the Prophet ﷺ said,

«[أ]تَرَوْنَ أَنْ نَمِيلَ عَلَىٰ ذَرَارِيِّ هٰؤُلَاءِ الَّذِينَ أَعَانُوهُمْ، فَإِنْ يَأْتُونَا كَانَ اللهُ قَدْ قَطَعَ عُنُقًا مِنَ الْمُشْرِكِينَ، وَإِلَّا تَرَكْنَاهُمْ مَحْزُونِينَ»

«*Do you think we should attack the families of those who helped the Quraysh? If they come to defend against us, then Allāh would have diminished the idolator forces. Or we leave them to grieve!*»" In another narration, the Prophet ﷺ said,

«فَإِنْ قَعَدُوا قَعَدُوا مَوْتُورِينَ مَجْهُودِينَ مَحْزُونِينَ، وَإِنْ نَجَوْا يَكُنْ عُنُقًا قَطَعَهَا اللهُ عَزَّ وَجَلَّ. أَمْ تُرَوْنَ أَنْ نَؤُمَّ الْبَيْتَ فَمَنْ صَدَّنَا عَنْهُ قَاتَلْنَاهُ»

«*If they remain where they have gathered, they do so in grief, fatigued and depressed. If they save their families, it would be a neck that Allāh the Exalted and Most Honored has cut off. Or, should we head towards the House and if anyone prevents us from reaching it we would fight them?*»

"Abu Bakr, may Allāh be pleased with him, said, "O, Allāh's Messenger! You only intended to visit the House, not to kill anyone or start a war. Therefore, head towards the House and whoever stands in our way, then we will fight him." In another narration, Abu Bakr said, "Allāh and His Messenger know that we only came to perform *'Umrah* not to fight anyone. However, anyone who tries to prevent us from reaching the House, we will fight him." The Prophet ﷺ said,

«فَرُوحُوا إِذَنْ»

«*Go forth then.*» In another narration, the Prophet ﷺ said,

«فَامْضُوا عَلَى اسْمِ اللهِ تَعَالَىٰ»

«*Go forth, in the Name of Allāh, the Exalted.*»

"When they proceeded for a distance, the Prophet ﷺ said,

«إِنَّ خَالِدَ بْنَ الْوَلِيدِ فِي خَيْلٍ لِقُرَيْشٍ طَلِيعَةً، فَخُذُوا ذَاتَ الْيَمِينِ»

«*Khālid bin Al-Walīd is leading the cavalry of Quraysh forming the front of the army, so take the path on the right.*»

By Allāh, Khālid did not perceive the arrival of the Muslims until the dust arising from the march of the Muslim army reached him, then he turned back hurriedly to inform the Quraysh. The Prophet ﷺ went on advancing until he reached the *Thaniyyah* (i.e., a mountainous way) through which he could reach them. The she-camel of the Prophet ﷺ sat down. The people tried their best to cause her to rise, but it was in vain. So, they said, 'Al-Qaṣwā' has become stubborn! Al-Qaṣwā' has become stubborn!' The Prophet ﷺ said,

«مَا خَلَأَتِ الْقَصْوَاءُ وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلٰكِنْ حَبَسَهَا حَابِسُ الْفِيلِ»

«*Al-Qaṣwā' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant.*» Then he ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَسْأَلُونِّي خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ اللهِ تَعَالَىٰ إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا»

«*By the Name of Him in Whose Hands is my soul, if they ask me anything which will respect the ordinances of Allāh, the Exalted, I will grant it to them.*»

The Prophet ﷺ then rebuked the she-camel and she got up. The Prophet ﷺ changed his direction, until he dismounted at the farthest end of Al-Ḥudaybiyyah. There was a pit containing a little water which the people used in small amounts, and after a short time the people exhausted all its water and complained of thirst to Allāh's Messenger ﷺ. The Prophet ﷺ took an arrow out of his quiver and ordered them to put the arrow in the pit. By Allāh, the water started flowing and continued sprouting until all the people quenched their thirst and returned satisfied.

While they were still in that state, Budayl bin Warqā' Al-Khuzā'i came with some people from his tribe, Khuza'ah. They were the advisers of Allāh's Messenger ﷺ who would keep no

secret from him and were from the people of Tihāmah.[1] Budayl said, 'I left (the tribes of) Ka'b bin Lu'ay and 'Āmir bin Lu'ay residing at the abundant water of Al-Ḥudaybiyyah. They had milk camels with them, intending to wage war against you and prevent you from visiting the Ka'bah.' Allāh's Messenger ﷺ said,

«إِنَّا لَمْ نَجِيءْ لِقِتَالِ أَحَدٍ، وَلٰكِنْ جِئْنَا مُعْتَمِرِينَ، وَإِنَّ قُرَيْشًا قَدْ نَهَكَتْهُمُ الْحَرْبُ، وَأَضَرَّتْ بِهِمْ، فَإِنْ شَاؤُوا مَادَدْتُهُمْ مُدَّةً وَيُخَلُّوا بَيْنِي وَبَيْنَ النَّاسِ، فَإِنْ أَظْهَرْ، فَإِنْ شَاءُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلَّا فَقَدْ جَمُّوا، وَإِنْ هُمْ أَبَوْا فَوَالَّذِي نَفْسِي بِيَدِهِ! لَأُقَاتِلَنَّهُمْ عَلَىٰ أَمْرِي هٰذَا حَتَّىٰ تَنْفَرِدَ سَالِفَتِي أَوْ لَيُنْفِذَنَّ اللهُ أَمْرَهُ»

«We have not come to fight anyone, but to perform 'Umrah. No doubt, war has weakened Quraysh and they have suffered great losses. So if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and others. If I have victory over those infidels, Quraysh will have the option to embrace Islām as the other people do, if they wish. They will at least get strong enough to fight. But if they do not accept the truce, by Allāh in Whose Hands my life is, I will fight with them defending my cause until I get killed, but (I am sure) Allāh will definitely make His cause victorious.»

Budayl said, 'I will inform them of what you have said.' So, he set off until he reached Quraysh and said, 'We have come from that man whom we heard saying something which we will disclose to you, if you should like.' Some of the fools among the Quraysh shouted that they were not in need of this information, but the wiser among them said, 'Relate what you heard him saying.' Budayl said, 'I heard him saying such and such,' relating what the Prophet ﷺ had told him. 'Urwah bin Mas'ūd stood up and said, 'O people! Aren't you the sons?' They said, 'Yes.' He added, 'Am I not the father?' They said, 'Yes.' He said, 'Do you mistrust me?' They said, 'No.' He said, 'Don't you know that I invited the people of 'Ukāẓ for your help, and when they refused I brought my relatives and children and those who obeyed me?' They said, 'Yes.' He said,

[1] An area about seventy two miles to the west of Al-Madīnah.

'Well, this man has offered you a reasonable proposal, it is better for you to accept it and allow me to meet him.' They said, 'You may meet him.'

So, he went to the Prophet ﷺ and started talking to him. The Prophet ﷺ said the same to him as he had to Budayl bin Warqā. Then 'Urwah said, 'O Muḥammad! Won't you feel any qualms by exterminating your relations? Have you ever heard of anyone among the Arabs annihilating his relatives before you? On the other hand, if the reverse should happen, by Allāh, I do not see dignified people here, but people from various tribes who would run away leaving you alone.' Hearing that, Abu Bakr verbally abused him and said, 'Go suck Al-Lāt's womb! Are you saying we would run and leave the Prophet alone?' 'Urwah said, 'Who is that man?' They said, 'He is Abu Bakr.' 'Urwah said to Abu Bakr, 'By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would rebuke you.' 'Urwah kept on talking to the Prophet ﷺ and seizing the Prophet's beard as he was talking, while Al-Mughīrah bin Shu'bah was standing near the head of the Prophet ﷺ, holding a sword and wearing a helmet. Whenever 'Urwah stretched his hand towards the beard of the Prophet ﷺ, Al-Mughīrah would hit his hand with the handle of the sword and say, 'Remove your hand from the beard of Allāh's Messenger.' 'Urwah raised his head and asked, 'Who is that?' The people said, 'He is Al-Mughīrah bin Shu'bah.' 'Urwah said, 'O treacherous (one)! Am I not doing my best to prevent evil consequences of your treachery?'

Before embracing Islām, Al-Mughīrah was in the company of some people. He killed them, took their property and came (to Al-Madīnah) to embrace Islām. The Prophet ﷺ said to him,

«أَمَّا الْإِسْلَامُ فَأَقْبَلُ، وَأَمَّا الْمَالُ فَلَسْتُ مِنْهُ فِي شَيْءٍ»

«*As regards to your Islām, I accept it, but as for the property I do not take anything of it.*»

'Urwah then started looking at the Companions of the Prophet ﷺ. By Allāh, whenever Allāh's Messenger ﷺ spat, the spittle would fall in the hand of one of them, who would rub it on his face and skin. If he ordered them, they would carry his orders immediately, if he performed ablution, they would

struggle to take the remaining water, and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. 'Urwah returned to his people and said, 'O people! By Allāh, I have been to the kings and to Caesar, Khosrau and An-Najāshi. Yet, by Allāh! I have never seen any of them respected by his courtiers, as much as, Muḥammad is respected by his companions. By Allāh, if he spat, the spittle would fall into the hand of one of them and he would rub it on his face and skin. If he ordered them, they would carry out his order immediately, if he performed ablution, they would struggle to take the remaining water, and when they spoke, they would lower their voices and would not look at his face constantly out of respect. No doubt, he has presented to you a good reasonable offer, so please accept it.'

A man from the tribe of Bani Kinānah said, 'Allow me to go to him,' and they allowed him. When he approached the Prophet ﷺ and his Companions, Allāh's Messenger ﷺ said,

«هٰذَا فُلَانٌ وَهُوَ مِنْ قَوْمٍ يُعَظِّمُونَ الْبُدْنَ فَابْعَثُوهَا لَهُ»

«He is so-and-so who belongs to the tribe that respects the sacrificial camels. So, bring the sacrificial camels before him.»

So, the sacrificial camels were brought before him and the people received him while they were reciting *Talbiyah*. When he saw that scene, he said, 'Glorified is Allāh! It is not fair to prevent these people from visiting the Ka'bah.' When he returned to his people, he said, 'I saw the sacrificial camels garlanded and marked. I do not think it is advisable to prevent them from visiting the Ka'bah.' Another person called Mikraz bin Ḥafṣ stood up and sought their permission to go to Muḥammad ﷺ, and they allowed him, too. When he approached the Muslims, the Prophet ﷺ said,

«هَذَا مِكْرَزٌ وَهُوَ رَجُلٌ فَاجِرٌ»

«Here is Mikraz and he is a vicious man.»

Mikraz started talking to the Prophet ﷺ and as he was talking, Suhayl bin 'Amr came."

Ma'mar said that Ayyub said to him that 'Ikrimah said, "When Suhayl bin 'Amr came, the Prophet ﷺ said,

«قَدْ سَهُلَ لَكُمْ مِنْ أَمْرِكُمْ»

«*Now the matter has become easy for you.*»"

Ma'mar said that Az-Zuhri narrated, "When Suhayl bin 'Amr came, he said to the Prophet ﷺ, 'Please conclude a peace treaty with us.' So, the Prophet ﷺ called 'Ali bin Abi Ṭālib and said to him,

«اكْتُبْ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ»

«*Write: In the Name of Allāh, Ar-Raḥmān, Ar-Raḥīm.*»

Suhayl bin 'Amr said, 'As for Ar-Raḥmān, by Allāh, I do not know what it means. So write: By Your Name, O Allāh, as you used to write previously.' The Muslims said, 'By Allāh, we will not write except: By the Name of Allāh, Ar-Raḥmān, Ar-Raḥīm.' The Prophet ﷺ said,

«اكْتُبْ بِاسْمِكَ اللّٰهُمَّ»

«*Write: "In Your Name O Allāh."*»

Then he dictated,

«هٰذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللهِ»

«*This is a peace treaty, which Muḥammad, Allāh's Messenger has concluded.*»

Suhayl said, 'By Allāh, if we knew that you are Allāh's Messenger, we would not prevent you from visiting the Ka'bah, and would not fight with you. So, write: Muḥammad bin 'Abdullāh.' The Prophet ﷺ said to him,

«وَاللهِ إِنِّي لَرَسُولُ اللهِ وَإِنْ كَذَّبْتُمُونِي، اكْتُبْ مُحَمَّدُ بْنُ عَبْدِ اللهِ»

«*By Allāh! I am the Messenger of Allāh even if your people do not believe me. Write: "Muḥammad bin 'Abdullāh."*»"

Az-Zuhri continued, "The Prophet ﷺ accepted all those things, since he had already said that he would accept everything they would demand if it respects the ordinance of Allāh, the Exalted."

The *Ḥadīth* continues, "The Prophet ﷺ said to Suhayl,

«عَلَى أَنْ تُخَلُّوا بَيْنَنَا وَبَيْنَ الْبَيْتِ فَنَطُوفَ بِهِ»

«*On the condition that you allow us to visit the House so that we may perform Ṭawāf around it.*»

Suhayl said, 'By Allāh, we will not, so as not to give the Arabs

a chance to say that we have yielded to your pressure, but we will allow you next year.' So, the Prophet ﷺ had that written. Then Suhayl said, 'We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion.' The Muslims protested, 'Glorified be Allāh! How can a person be returned to the idolators after he has become a Muslim?' While they were in this state Abu Jandal bin Suhayl bin 'Amr came from the valley of Makkah staggering with his chains and fell down among the Muslims. Suhayl said, 'O Muḥammad! This is the very first term with which we make peace with you, that is, you shall return Abu Jandal to me.' The Prophet ﷺ said,

«إِنَّا لَمْ نَقْضِ الْكِتَابَ بَعْدُ»

«*The peace treaty has not been written yet.*» Suhayl said, 'Then by Allāh, I will never conduct peace with you.' The Prophet ﷺ said,

«فَأَجِزْهُ لِي»

«*Release him to me,*» and Suhayl responded, 'I will never allow you to keep him.' The Prophet ﷺ said,

«بَلَى فَافْعَلْ»

«*Yes, do.*» He said, 'I will not.' Mikraz said, 'We allow you (to keep him).' Abu Jandal said, 'O, Muslims! Will I be returned to the idolators although I have come as a Muslim? Don't you see how much I have suffered?' Abu Jandal had been tortured severely for the cause of Allāh, the Exalted and Most Honored.

'Umar bin Al-Khaṭṭāb said, 'I went to the Prophet ﷺ and said: Aren't you truly the Messenger of Allāh?' The Prophet ﷺ said,

«بَلَى»

«*Yes, indeed.*» I said, 'Isn't our cause just and the cause of the enemy unjust?' He said,

«بَلَى»

«*Yes.*» I said, 'Then why should we be humble in our religion?' He said,

«إِنِّي رَسُولُ اللهِ وَلَسْتُ أَعْصِيهِ وَهُوَ نَاصِرِي»

«*I am Allāh's Messenger and I do not disobey Him, and He will make me victorious.*»

I said, 'Didn't you tell us that we would go to the Ka'bah and perform *Ṭawāf* around it?' He said,

«بَلَى أَفَأَخْبَرْتُكَ أَنَّا نَأْتِيهِ الْعَامَ؟»

«*Yes, but did I tell you that we would visit the Ka'bah this year?*»

I said, 'No.' He said,

«فَإِنَّكَ آتِيهِ وَمُطَّوِّفٌ بِهِ»

«*So you will visit it and perform Ṭawāf around it.*»

'Umar further said, 'I went to Abu Bakr and said: O Abu Bakr! Isn't he truly Allāh's Prophet?' He replied, 'Yes.' I said, 'Is not our cause just and the cause of our enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'O you man! Indeed, he is Allāh's Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him for, by Allāh, he is on the right path.' I said, 'Was he not telling us that we would go to the Ka'bah and perform *Ṭawāf* around it?' He said, 'Yes, but did he tell you that you would go to the Ka'bah this year?' I said, 'No.' He said, 'You will go to the Ka'bah and perform *Ṭawāf* around it.'

Az-Zuhri said, "Umar, may Allāh be pleased with him, said, 'I performed many good deeds as expiation for the improper questions I asked them.' "

"When the writing of the peace treaty was concluded, Allāh's Messenger ﷺ said to his Companions,

«قُومُوا فَانْحَرُوا ثُمَّ احْلِقُوا»

«*Get up and slaughter your sacrifices and have your heads shaved.*»

By Allāh none of them got up, and the Prophet ﷺ repeated his order thrice. When none of them got up, he left them and went to Umm Salamah and told her of the people's attitudes towards him. Umm Salamah said, 'O Prophet of Allāh! Do you want your order to be carried out? Go out and don't say a word to anybody until you have slaughtered your sacrifice and call your barber to shave your head.' The Messenger of Allāh

ﷺ went out and did not talk to anyone until he did what she suggested, slaughtered the sacrifice and shaved his head. Seeing that, the Companions got up, slaughtered their sacrifices, and started shaving the heads of one another. There was so much of a rush - and sadness - that there was a danger of killing each other. Then some believing women came and Allāh the Exalted and most Honored revealed the following *Āyāt*,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ﴾

﴾*O you who believe! When believing women come to you*﴿ (60:10), until,

﴿بِعِصَمِ ٱلْكَوَافِرِ﴾

﴾*Likewise hold not the disbelieving women as wives.*﴿ 'Umar then divorced two of his wives, who were disbelievers. Later on Mu'āwiyah bin Abu Sufyān married one of them, and Ṣafwān bin Umayyah married the other.

When the Prophet ﷺ returned to Al-Madīnah, Abu Baṣīr, a new Muslim convert from the Quraysh, came to him. The disbelievers sent two men in pursuit who said to the Prophet ﷺ, 'Abide by the promise you gave us.' So, the Prophet ﷺ handed him over to them. They took him out (of Al-Madīnah) until they reached Dhul-Ḥulayfah where they dismounted to eat some dates they had with them. Abu Baṣīr said to one of them, 'By Allāh, O, so-and-so, I see you have a fine sword.' The other drew it out (of its sheath) and said, 'Yes, by Allāh, it is very fine and I have tried it many times.' Abu Baṣīr said, 'Let me have a look at it.' When the other gave the sword to Abu Baṣīr, he struck him with it until he died. His companion ran away until he reached Al-Madīnah, entering the *Masjid* running. When Allāh's Messenger ﷺ saw him he said,

«لَقَدْ رَأَى هٰذَا ذُعْرًا»

«*This man appears to have been frightened.*»

When he reached the Prophet ﷺ he said, 'My companion has been murdered, by Allāh, and I would have been murdered too.' Abu Baṣīr came and said, 'O Allāh's Messenger, by Allāh! Allāh has made you fulfill your obligations by returning me to them, but Allāh the Exalted has saved me from them.' The

Prophet ﷺ said,

«وَيْلُ أُمِّهِ مِسْعَرَ حَرْبٍ لَوْ كَانَ مَعَهُ أَحَدٌ»

«*Woe to his mother! What an excellent war kindler he would be, if he only have supporters.*»

When Abu Baṣīr heard this from the Prophet ﷺ, he understood that he would return him to the idolators again, so he set off until he reached the seashore. Abu Jandal bin Suhayl also got himself released from the disbelievers and joined Abu Baṣīr. Thereafter, whenever a man from Quraysh embraced Islām he would follow Abu Baṣīr until they formed a strong group. By Allāh, whenever they heard about a caravan of the Quraysh heading towards Ash-Shām (Greater Syria), they stopped it, attacked and killed the disbelievers and took their properties. The people of Quraysh sent a message to the Prophet ﷺ requesting him for the sake of Allāh and kith and kin to send for (Abu Baṣīr and his companions) promising that whoever among them came to the Prophet ﷺ, would be secure. So, the Prophet ﷺ sent for them and Allāh the Exalted and Most Honored revealed the following *Āyāt*,

﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ﴾

﴾*And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah*﴿, until,

﴿حَمِيَّةَ ٱلْجَٰهِلِيَّةِ﴾

﴾*the pride and haughtiness of the time of ignorance,*﴿

Their pride and haughtiness was that they did not confess that Muḥammad ﷺ was the Prophet of Allāh, refused to write, 'In the Name of Allāh, Ar-Raḥmān, Ar-Raḥīm,' and prevented Muslims from visiting the Ka'bah."[1] This is the narration Al-Bukhāri collected in the Book of *Tafsīr*,[2] *'Umrat Al-Ḥudaybiyyah*,[3] *Ḥajj*, and so forth.[4] Allāh is the Only One sought for help, all reliance is on Him alone and there is no

[1] *Fatḥ Al-Bāri* 5:388.

[2] *Fatḥ Al-Bāri* 8:451.

[3] *Fatḥ Al-Bāri* 7:518.

[4] *Fatḥ Al-Bāri* 3:634.

might or strength except from Allāh, the Almighty, the All-Wise.

Al-Bukhāri narrated in the Book of *Tafsīr* that Ḥabīb bin Abi Thābit said that he went to Abu Wā'il asking him about something and he said, "We were at Ṣiffīn, when a man said, 'Do you not see those who call to Allāh's Book?' 'Ali bin Abi Ṭālib said, 'Yes.' Sahl bin Ḥunayf said, 'Do not feel certain in the reliability of your own opinions! On the day of Ḥudaybiyyah, the day the treaty of peace was signed between the Prophet ﷺ and idolators, had we found a chance to fight, we would have done so.' 'Umar came (to the Prophet ﷺ) and said, 'Are we not on the true cause and theirs is the false cause? Are not our killed in Paradise and theirs in the Fire?' He said, 'Yes.' 'Umar said, 'Why then should we be humble with regards to the cause of our religion? Why should we go back before Allāh decides in the matter between us (between Muslims and the idolators.)' The Prophet ﷺ said,

«يَا ابْنَ الْخَطَّابِ إِنِّي رَسُولُ اللهِ وَلَنْ يُضَيِّعَنِي اللهُ أَبَدًا»

«*O son of Al-Khaṭṭāb! I am Allāh's Messenger and He will never abandon me.*»

'Umar left while feeling angry and soon went to Abu Bakr and said, 'O Abu Bakr! Are we not on the true cause and they are on falsehood?' Abu Bakr said, 'O son of Al-Khaṭṭāb! He is Allāh's Messenger and Allāh will never abandon him.' *Sūrat Al-Fatḥ* was later revealed.'" Al-Bukhāri collected this *Ḥadīth* in several other parts of his *Ṣaḥīḥ*, and so did Muslim and An-Nasā'ī using various chains of narration from Abu Wā'il, Sufyān bin Salamah, from Sahl bin Ḥunayf. Some of these narrations read,

"O people! Accuse sheer opinion (of being imperfect)! On the day Abu Jandal came, I saw myself willing to reject the command of Allāh's Messenger ﷺ, had I had the chance." In yet another narration, "*Sūrat Al-Fatḥ* was revealed and the Messenger of Allāh ﷺ called 'Umar bin Al-Khaṭṭāb and recited it to him."[1]

Imām Aḥmad recorded that Anas said, "Quraysh resorted to peace with the Prophet ﷺ. Suhayl bin 'Amr was among the

[1] *Fatḥ Al-Bāri* 8:451.

idolators then. The Prophet ﷺ said to 'Ali,

«اكْتُبْ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ»

«*Write: "In the Name of Allāh, the Most Gracious, the Most Merciful."*»

Suhayl said, 'We do not know the meaning of: In the Name of Allāh, Ar-Raḥmān Ar-Raḥīm. However, write what we do know: In Your Name, O Allāh!' The Messenger ﷺ said,

«اكْتُبْ مِنْ مُحَمَّدٍ رَسُولِ اللهِ»

«*Write: "From Muḥammad, Allāh's Messenger,"*»

and Suhayl said, 'If we knew that you are Allāh's Messenger, we would have followed you. However, write your name and the name of your father.' The Prophet ﷺ said,

«اكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ»

«*Write: "From Muḥammad son of 'Abdullāh."*»

They set the terms with the Prophet ﷺ that, 'If anyone comes from your side to us, we will not send him back to you. If anyone from among us came to you, you send him back to us.' 'Ali said, 'O Allāh's Messenger! Should I write this,' and the Prophet ﷺ said,

«نَعَمْ، إِنَّهُ مَنْ ذَهَبَ مِنَّا إِلَيْهِمْ فَأَبْعَدَهُ اللهُ»

«*Yes. Surely, those who revert from our side and go to them, then may Allāh cast them away.*»[1] Muslim also collected this *Ḥadīth*."[2]

Aḥmad recorded that 'Abdullāh bin 'Abbās said, "When Al-Ḥaruriyyah rebelled, they set a separate camp for their group. I said to them, 'On the day of Al-Ḥudaybiyyah, the Messenger of Allāh ﷺ agreed to conduct peace with the idolators. He said to 'Ali,

«اكْتُبْ يَا عَلِيُّ، هٰذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللهِ»

«*Write, O 'Ali: "These are the terms agreed to by Muḥammad, Allāh's Messenger."*»'

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[1] Aḥmad 3:268.

[2] Muslim 3:1411.

The idolators said, 'If we knew that you are Allāh's Messenger, we would not have fought you.' Allāh's Messenger ﷺ said,

«امْحُ يَا عَلِيُّ، اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي رَسُولُكَ، امْحُ يَا عَلِيُّ وَاكْتُبْ: هٰذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللهِ»

«O 'Ali! Erase it. O Allāh! You know that I am Your Messenger. O 'Ali! Erase it and write instead: "These are the peace terms agreed to by Muḥammad bin 'Abdullāh."»

By Allāh, Allāh's Messenger ﷺ is better than 'Ali, and the Messenger ﷺ erased his title. However, erasing his title did not mean that he was erased from being a Prophet. Have I given you sufficient proof in this.' They said, 'Yes.'"[1] Abu Dāwud also collected a similar narration.[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Abbās said, "On the day of Ḥudaybiyyah, the Messenger of Allāh ﷺ slaughtered seventy sacrificial camels, including a camel that belonged to Abu Jahl. When the camel was prevented from coming to the House, she cried just as she would cry when seeing her offspring."[3]

﴿لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُ عَلَى ٱلدِّينِ كُلِّهِ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٢٨﴾﴾

﴾27. Indeed Allāh shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Ḥarām, if Allāh wills, secure, (some) having your heads shaved, and (some) having your hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

﴾28. He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it superior to all religions. And All-Sufficient is Allāh as a Witness.﴿

[1] Aḥmad 1:342.

[2] Abu Dāwud 3:317.

[3] Aḥmad 1:314.

Allāh has indeed fulfilled the True Vision which He showed to His Prophet ﷺ

In a dream, the Messenger of Allāh ﷺ saw himself entering Makkah and performing *Ṭawāf* around the House. He told his Companions about this dream when he was still in Al-Madīnah. When they went to Makkah in the year of Al-Ḥudaybiyyah, none of them doubted that the Prophet's vision would come true that year. When the treaty of peace was conducted and they had to return to Al-Madīnah that year, being allowed to return to Makkah the next year, some of the Companions disliked what happened. 'Umar bin Al-Khaṭṭāb asked about this, saying, "Haven't you told us that we will go to the House and perform *Ṭawāf* around it?" The Prophet ﷺ said,

«بَلَىٰ أَفَأَخْبَرْتُكَ أَنَّكَ تَأْتِيهِ عَامَكَ هٰذَا؟»

«*Yes. Have I told you that you will go to it this year?*» 'Umar said, "No." The Prophet ﷺ said,

«فَإِنَّكَ آتِيهِ وَمُطَّوِّفٌ بِهِ»

«*Then you will go to it and perform Ṭawāf around it.*»

'Umar received the same answer from Abu Bakr Aṣ-Ṣiddīq, letter for letter.[1] This is why Allāh the Exalted and Most honored said,

﴿لَقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ﴾

﴾*Indeed Allāh shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Ḥarām, if Allāh wills,*﴿

and He willed that this matter shall certainly occur,

﴿ءَامِنِينَ﴾

﴾*secure,*﴿ means, 'upon your entering,'

﴿مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ﴾

﴾*(some) having your heads shaved, and (some) having your hair cut short,*﴿

[1] *Fatḥ Al-Bāri* 5:390.

and some of them indeed had their head hair shaved, while some of them had their head hair shortened. The Two *Ṣaḥīḥs* recorded that the Messenger of Allāh ﷺ said,

«رَحِمَ اللهُ الْمُحَلِّقِينَ»

«O Allāh! Be merciful to those who have their head shaved.»

The people said, "O Allāh's Messenger! And (invoke Allāh for) those who get their hair cut short." He ﷺ said,

«رَحِمَ اللهُ الْمُحَلِّقِينَ»

«O Allāh! Be merciful to those who have their head shaved.»

The people said, "O Allāh's Messenger! And those who get their hair cut short." The Prophet ﷺ said,

«رَحِمَ اللهُ الْمُحَلِّقِينَ»

«O Allāh! Be merciful to those who have their head shaved.»

The people said, "O Allāh's Messenger! And those who get their hair cut short." The Prophet ﷺ said (the third or the fourth time),

«وَالْمُقَصِّرِينَ»

«And to those who get their hair cut short.»[1]

Allāh said,

﴿لَا تَخَافُونَ﴾

﴾*having no fear*﴿, indicating that they will be safe and will have no fear when they enter Makkah. This occurred in the *'Umrah* performed the following year, on the seventh year of Hijrah during the month of Dhul-Qa'dah.

When the Messenger ﷺ left from Al-Ḥudaybiyyah, during the month of Dhul-Qa'dah (the sixth year of Hijrah), he went back to Al-Madīnah. He remained in Al-Madīnah during the months of Dhul-Ḥijjah and Al-Muḥarram. In Ṣafar, he marched forth to Khaybar, and Allāh opened that city for him, partly by force and partly by its people surrendering to him. Khaybar was a wealthy province that had abundant date trees and vegetation. The Prophet ﷺ hired the (defeated) Jews of Khaybar to attend

[1] *Fatḥ Al-Bāri* 3:656, Muslim 2:946.

to a part of its green fields and divided the province among those who attended Al-Ḥudaybiyyah with him. No one else except those Companions took part in attacking Khaybar, except Ja'far bin Abi Ṭālib, who came back with his companions from Ethiopia. Abu Mūsa Al-Ash'ari and his people also attended that battle. None of them were absent except Abu Dujānah Simāk bin Kharashah, according to Ibn Zayd.[1] This fact is well recorded in (the Books of) history. The Prophet ﷺ then returned to Al-Madīnah.

When the month of Dhul-Qa'dah came, the seventh year of Hijrah, the Prophet ﷺ went to Makkah for *'Umrah* accompanied by those who were with him at Al-Ḥudaybiyyah. He resumed *Iḥrām* from Dhul-Ḥulayfah and took the sacrificial animals with him. It was said that the sacrificial animals were sixty. The Prophet ﷺ and his Companions started reciting the *Talbiyah* aloud. When they came close to Marr Aẓ-Ẓahrān, he sent Muḥammad bin Maslamah before him with the horses and weapons. When the idolators saw this advance regiment, they were overwhelmed with fear. They thought that the Messenger of Allāh ﷺ would attack them and that he had betrayed the treaty that he conducted with them, which stipulated cessation of hostilities for ten years. The idolators went quickly to Makkah to inform its people. When the Prophet ﷺ made camp in the area of Marr Aẓ-Ẓahrān, where he was close enough to see the idols that were erected all around the *Ḥaram*, he sent the weaponry, arrows, arrow cases and spears, to the valley of Ya'jaj. He next went on his way towards Makkah with the swords resting in their sheaths, just as he agreed to in the peace treaty. While the Prophet ﷺ was still on the way to Makkah, the Quraysh sent Mikraz bin Ḥafṣ who said, "O Muḥammad! We never knew you to be one who betrays his promises." The Prophet ﷺ said,

«وَمَا ذَاكَ؟»

«*Why do you say that?*» Mikraz said, "You are headed towards us with the weaponry, the arrows and the spears." The Prophet ﷺ said,

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[1] Aṭ-Ṭabari 22:259.

«لَمْ يَكُنْ ذٰلِكَ وَقَدْ بَعَثْنَا بِهِ إِلَى يَأْجَجَ»

«I did not do that, I sent all that to the valley of Ya'jaj.»

Mikraz said, "This is the way we knew you to be, trustworthy and keeping to your promises." The leaders of the disbelievers left Makkah so that they would not have to look at the Messenger of Allāh ﷺ and his Companions, out of rage and anger. As for the rest of the people of Makkah, men, women and children, they sat on the pathways and house roofs watching the Messenger of Allāh ﷺ and his Companions. The Messenger ﷺ entered Makkah with his Companions while reciting the *Talbiyah*. The Prophet ﷺ sent the sacrificial animals to Dhu Ṭuwā while riding his camel, Al-Qaṣwā', the same camel he was riding on the day of Ḥudaybiyyah. 'Abdullāh bin Rawāḥah, from Al-Anṣār, was holding the bridle of the Prophet's camel and repeating this poem,

"In the Name of He, other than Whose religion there is no true religion,
In the Name of He, Whom Muḥammad is His Messenger,
O children of the disbelievers, stay out of his way,
For today, we shall impose on you the fulfillment of its interpretation,
Just as we fought with you to accept its revelation,
Severe fighting that removes the heads from where they rest,
And overwhelms the companion from attending to his companion,
Ar-Raḥmān has sent down in His revelation,
In pages that are being recited before His Messenger,
That the best death is that which occurs in His cause,
So, O Lord, I believe in its statements."

This story is collected from various narrations.

Imām Aḥmad recorded that 'Abdullāh bin 'Abbās said, "When Allāh's Messenger ﷺ and his Companions came to Makkah, the fever of Yathrib (Al-Madīnah) had weakened and bothered them. The idolators circulated the news that a group of people were coming to them and that they had been weakened and bothered by the fever of Yathrib (Al-Madīnah). The idolators sat in the area close to Al-Ḥijr. Allāh conveyed to His Prophet what the idolators said, so he ordered his Companions to do *Ramal* in the first three rounds, so that the

idolaters witness their strength. The Companions did *Ramal* the first three rounds. He also ordered them to walk normally between the two corners, for from there the idolators would not be able to see them. The Prophet ﷺ did not order them to do *Ramal* in all the rounds of *Ṭawāf* out of pity for them. The idolators commented, 'Are these the people whom you claimed were weakened by the fever. They are stronger than so-and-so!'"[1] The Two *Ṣaḥīḥs* also recorded this *Ḥadīth*.[2]

In another narration, "Allāh's Messenger ﷺ and his Companions came (to Makkah) on the morning of the fourth day of Dhul-Qa'dah. The idolators circulated the news that a group of people was coming to them, who had been weakened by the fever of Yathrib (Al-Madīnah). So, the Prophet ﷺ ordered his Companions to do *Ramal* in the first three rounds of *Ṭawāf*. The Prophet ﷺ did not order them to do *Ramal* in all the rounds of *Ṭawāf* out of pity for them."[3]

Al-Bukhāri recorded that Ibn 'Abbās said, "In the year when the Prophet ﷺ came as stipulated by the peace treaty, he said, 'Perform *Ramal*.' So that the idolators may witness their strength. At that time, the idolators were watching from the area of Qu'ayqi'ān.[4] "[5] Ibn 'Abbās said, "Allāh's Messenger ﷺ performed *Ṭawāf* of the Ka'bah and the *Sa'y*[6] at Aṣ-Ṣafā and Al-Marwah to show his strength to the idolators." [7]

Al-Bukhāri recorded that 'Abdullāh bin 'Umar said, "Allāh's Messenger ﷺ set out for *'Umrah*, but the Quraysh idolators prevented him from reaching the *Ka'bah*. So, he slaughtered his sacrifice, got his head shaved at Al-Ḥudaybiyyah, agreed to a formal pact with them that he would perform *'Umrah* the following year, would not carry weapons against them, except swords and would not stay in Makkah, except for the period they allowed. The Prophet ﷺ performed the *'Umrah* in the

[1] Aḥmad 1:294.

[2] *Fatḥ Al-Bāri* 7:581, Muslim 2:923.

[3] *Fatḥ Al-Bāri* 3:548.

[4] The small hill towards the *Ḥijr*.

[5] *Fatḥ Al-Bāri* 7:581.

[6] Walking at a fast pace.

[7] *Fatḥ Al-Bāri* 7:581.

following year and entered Makkah according to the treaty. And when he stayed for three days, the idolators ordered him to depart, and he ﷺ departed."[1]

Allāh's statement,

﴿فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا﴾

﴾He knew what you knew not, and He granted besides that a near victory.﴿

means, Allāh the Exalted and Most Honored knew the benefit and goodness of turning you away from Makkah and preventing you from entering it in the year of Al-Ḥudaybiyyah, He knew that which you had no knowledge of,

﴿فَجَعَلَ مِن دُونِ ذَٰلِكَ﴾

﴾and He granted besides that﴿ 'before entering Makkah as you were promised in the vision that the Prophet saw, He granted a close victory, i.e. the treaty of peace that you conducted between you and your idolator enemies.'

The Good News that Muslims will conquer the Known World, and ultimately the Entire World

Allāh the Exalted and Most Honored said, while delivering the glad tidings to the believers that the Messenger ﷺ will triumph over his enemies and the rest of the people of the earth,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ﴾

﴾He it is Who has sent His Messenger with guidance and the religion of truth,﴿

with beneficial knowledge and righteous good deeds. Indeed, the Islāmic *Sharī'ah* has two factors, knowledge and deeds. The true religious knowledge is by definition true, and the accepted Islāmic acts are by definition accepted. Therefore, the news and creed that this religion conveys are true and its commandments are just,

﴿لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ﴾

﴾that He may make it superior to all religi- ons.﴿ all the religions of

[1] *Fatḥ Al-Bāri* 7:571.

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ
تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا سِيمَاهُمْ
فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ وَمَثَلُهُمْ
فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ
عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ وَعَدَ ٱللَّهُ ٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا ﴿٢٩﴾

سُورَةُ الحُجُرَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ وَٱتَّقُوا۟ ٱللَّهَ
إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ
فَوْقَ صَوْتِ ٱلنَّبِىِّ وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ
لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾ إِنَّ ٱلَّذِينَ
يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ رَسُولِ ٱللَّهِ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ
قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾ إِنَّ ٱلَّذِينَ
يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

the people of the earth, Arabs and non-Arabs alike, whether having certain ideologies or being atheists or idolators.

﴿وَكَفَىٰ بِٱللَّهِ شَهِيدًا﴾

﴿*And All-Sufficient is Allāh as a Witness.*﴾ that Muhammad ﷺ is His Messenger and that He will grant him victory. Allāh the Exalted and Most Honored has the best knowledge.

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا ﴿٢٩﴾﴾

﴿*29. Muhammad is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing falling down prostrate, seeking reward from Allāh and acceptance. The mark of them is on their faces from the traces of prostration. This is their description in the Tawrāh. But their description in the Injīl is like a seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allāh has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward.*﴾

Qualities of the Faithful Believers and Their Refinement

Allāh declares that without doubt, Muḥammad ﷺ is truly His Messenger,

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ﴾

﴾*Muḥammad is the Messenger of Allāh.*﴿ and this quality includes every beautiful description. Allāh praises the Companions of the Messenger ﷺ, may Allāh be pleased with them all,

﴿وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ﴾

﴾*And those who are with him are severe against disbelievers, merciful among themselves.*﴿

just as He, the Exalted and Most Honored, said in another *Āyah*,

﴿فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ﴾

﴾*Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers.*﴿(5:54)

This is the description of the believers; harsh with the disbelievers, merciful and kind to the believers, angry without smiling before the disbelievers, smiling and beaming with pleasure before his believing brother. Allāh the Exalted said in another *Āyah*,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قَٰتِلُوا۟ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُوا۟ فِيكُمْ غِلْظَةً﴾

﴾*O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you.*﴿ (9:123) The Prophet ﷺ said,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ»

«*The parable of the believers in their kindness and mercy for each other, is that of the body: when one of its organs falls ill, the rest of the body responds with fever and sleeplessness.*»[1]

The Prophet ﷺ also said,

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

[1] Muslim 4:1999.

«A believer to another believer is like a building whose different parts enforce each other.»

Then he clasped his hands with his fingers interlaced.[1] Both of these *Hadīths* were collected in the *Sahīh*.

Allāh the Exalted and Most Honored said,

﴿تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا﴾

﴾You see them bowing and falling down prostrate, seeking reward from Allāh and acceptance.﴿

Allāh describes the believers as active in performing righteous deeds and in praying, which is the best action there is, all the while being sincere to Allāh the Exalted and Most Honored in the prayer, awaiting His generous reward alone. Allāh's best reward is Paradise that contains His bounties and favors, abundant provisions, as well as, earning His good pleasure that is greater than the former reward. Allāh said,

﴿وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ﴾

﴾But the greatest bliss is the acceptance by Allāh﴿ (9:72)

The statement of Allāh the Exalted next,

﴿سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ﴾

﴾The mark of them is on their faces from the traces of prostration.﴿

refers to graceful appearance, according to Ibn 'Abbās as reported from him by 'Ali bin Abi Talhah.[2] Mujāhid and several others explained: "It means, humbleness and reverence."[3] Some said, "The righteous good deed brings light to the heart, brightness to the face, ampleness in provisions, and love in people's hearts." The Leader of the faithful, 'Uthmān bin 'Affān said, "Everyone who hides a secret, then Allāh the Exalted will either show on his face what he's done or by the words that accidentally slip from his mouth."

Imām Ahmad recorded that 'Abdullāh bin 'Abbās said that the Prophet ﷺ said,

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[1] *Fath Al-Bāri* 5:119.

[2] At-Tabari 22:263.

[3] At-Tabari 22:263.

«إِنَّ الْهَدْيَ الصَّالِحَ، وَالسَّمْتَ الصَّالِحَ، وَالْاقْتِصَادَ، جُزْءٌ مِنْ خَمْسَةٍ وَعِشْرِينَ جُزْءًا مِنَ النُّبُوَّةِ»

«*Verily, good conduct, graceful appearance and moderation are one part out of twenty-five parts of prophethood.*»[1]

Abu Dāwud also collected this *Hadīth*.[2] Therefore, since the Companions, may Allāh be pleased with them all, had sincere intentions and righteous good deeds, all those who looked at them liked their appearance and conduct. Imām Mālik said, "I was told that when the Christians saw the Companions, who conquered Ash-Shām, they commented, 'These people are, by Allāh, better than the Disciples (of 'Īsā) according to what has been conveyed to us.'" They indeed said the truth, for this *Ummah* was mentioned in an honorable way in previously revealed Scriptures. The best and most honored members of this *Ummah* are the Companions of the Messenger of Allāh ﷺ. Allāh, the Exalted and Most Honored, praised them in previous Books and Revelations, and this is why He said here,

﴿ذَٰلِكَ مَثَلُهُمْ فِي ٱلتَّوْرَىٰةِ﴾

﴿*This is their description in the Tawrāh*﴾, then said,

﴿وَمَثَلُهُمْ فِي ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ﴾

﴿*But their description in the Injīl is like a seed which sends forth its shoot (Shat'ah,)*﴾ its shoot or branch,

﴿فَـَٔازَرَهُۥ﴾

﴿*then makes it strong,*﴾ able to stand on its own,

﴿فَٱسْتَغْلَظَ﴾

﴿*and becomes thick*﴾, youthful and long,

﴿فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ﴾

﴿*and it stands straight on its stem, delighting the sowers,*﴾

Such is the parable that describes the Companions of Allāh's

[1] Ahmad 1:296.

[2] Abu Dāwud 5:136.

Messenger ﷺ. They gave the Messenger ﷺ aid, support and victory, just as the shoot hardens the plant,

﴿لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ﴾

﴾*that He may enrage the disbelievers with them.*﴿

Relying on this *Āyah*, Imām Mālik stated that the Rawāfiḍ[1] are disbelievers because they hate the Companions, may Allāh be pleased with them all. Mālik said, "The Companions enrage them, and according to this *Āyah*, he who is enraged by the Companions is a disbeliever." Several scholars agreed with Mālik's opinion, may Allāh be pleased with them. There are numerous *Ḥadīths* mentioning the virtues of the Companions and prohibiting the criticism on their mistakes. It is sufficient that Allāh the Exalted has praised them and declared that He is pleased with them. Allāh the Exalted and Most Honored said,

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً﴾

﴾*Allāh has promised those among them who believe and do righteous deeds, forgiveness*﴿ for their sins,

﴿وَأَجْرًا عَظِيمًۢا﴾

﴾*and a mighty reward.*﴿ a generous reward and honorable provisions. Certainly, Allāh's promise is true and shall come to pass and will never be broken or changed. Surely, all those who follow the guidance of the Companions, may Allāh be pleased with them all, will be similar to them. However, the Companions have the better virtue, the obvious lead and the perfection in character, on account of which none among this *Ummah* will be able to attain their level. May Allāh be pleased with them and make them pleased. May He place them in the gardens of *Al-Firdaws*, and make it their abode, and He indeed has done all of that. In his *Ṣaḥīḥ*, Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ»

[1] A category of Shiites.

«*Do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you spends the amount of Uḥud in gold, that amount will never reach the level of one of them spending a Mudd half of it.*»[1]

This is the end of the *Tafsīr* of *Sūrat Al-Fatḥ*; all praise and thanks is due to Allāh.

[1] A small dry measurement, Muslim 4:1967

The *Tafsīr* of *Sūrat Al-Ḥujurāt* (Chapter - 49)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝١ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ۝٢ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝٣﴾

﴾*1. O you who believe! Make not (a decision) in advance before Allāh and His Messenger, and have Taqwā of Allāh. Verily, Allāh is Hearing, Knowing.*﴿

﴾*2. O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.*﴿

﴾*3. Verily, those who lower their voices in the presence of Allāh's Messenger, they are the ones whose hearts Allāh has tested for Taqwā. For them is forgiveness and a great reward.*﴿

The Prohibition of making a Decision in advance of Allāh and His Messenger; ordering Respect towards the Prophet ﷺ

In these *Āyāt*, Allāh the Exalted teaches His faithful servants the good manners they should observe with the Messenger ﷺ, which are respect, honor and esteem. Allāh the Exalted and Most Honored said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾

﴾*O you who believe! Make not (a decision) in advance before Allāh and His Messenger,*﴿

meaning, do not rush in making decisions before him, rather, follow his lead in all matters. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, commented;

﴿لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾

﴾*Make not (a decision) in advance before Allāh and His Messenger,*﴿

"Do not say anything that contradicts the Qur'ān and Sunnah."[1] Qatādah commented, "We were told that some people used to say, 'Revelation should be sent down about such and such matters,' and, 'such and such practices should be rendered allowed.' Allāh the Exalted disliked this attitude."[2] Allāh said,

﴿وَاتَّقُوا اللَّهَ﴾

﴾*and have Taqwā of Allāh.*﴿ meaning, 'in what He has ordered you;'

﴿إِنَّ اللَّهَ سَمِيعٌ﴾

﴾*Verily, Allāh is Hearing,*﴿ 'your statements,'

﴿عَلِيمٌ﴾

﴾*Knowing.*﴿ 'your intentions.'

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾

﴾*O you who believe! Raise not your voices above the voice of the Prophet,*﴿

This contains another kind of favorable behavior. Allāh the Exalted is teaching the believers that they should not raise their voices above the voice of the Prophet ﷺ. It was stated that this *Āyah* was revealed about Abu Bakr and 'Umar.

Al-Bukhāri recorded that Ibn Abi Mulaykah said, "The two righteous ones, Abu Bakr and 'Umar, almost earned destruction when they raised their voices before the Prophet ﷺ who was receiving the delegation of Bani Tamīm. One of them

[1] Aṭ-Ṭabari 22:275.

[2] Aṭ-Ṭabari 22:276.

recommended Al-Aqra' bin Ḥābis the member of the Banu Mujāshi' while the other recommended another man. Nafi' (a subnarrator) said: "I don't remember his name." Abu Bakr said to 'Umar, 'You only wanted to contradict me,' while 'Umar said, 'I did not intend to contradict you.' Their voices then became loud, thereupon Allāh the Exalted sent down this *Āyah*,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾﴾

﴾*O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.*﴿"

'Abdullāh bin Az-Zubayr said, "After that, 'Umar's voice was so low that the Messenger of Allāh ﷺ had to ask him to repeat what he said so that he could understand what he was saying to him." 'Abdullāh bin Az-Zubayr did not mention the same regarding his father, Abu Bakr,[1] may Allāh be pleased with him.[2] Muslim did not collect this *Ḥadīth*.

In another narration collected by Al-Bukhāri, he said that a delegation from the tribe of Banu Tamīm came to the Prophet ﷺ and that Abu Bakr recommended Al-Qa'qā' bin Ma'bad to be appointed as their leader, while 'Umar recommended Al-Aqra' bin Ḥābis.[3] Muslim did not collect this narration.

Al-Bukhāri recorded that Anas bin Mālik said, "The Prophet ﷺ missed Thābit bin Qays and a man said, 'O Allāh's Messenger! I will find out about his news.' That man went to Thābit and found him sitting at home with his head lowered and asked him, 'What is the matter?' Thābit said, 'An evil matter!' And he said that he used to raise his voice above the voice of the Prophet ﷺ. He feared that his good deeds would be useless and he would be among the people of the Fire. The man went back to the Prophet ﷺ and conveyed Thābit's statement and returned to Thābit with a wonderfully good

[1] Meaning his grandfather.

[2] *Fatḥ Al-Bāri* 8 :454.

[3] *Fatḥ Al-Bāri* 8 :457.

news. The Prophet ﷺ said,

«اذْهَبْ إِلَيْهِ فَقُلْ لَهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ، وَلَكِنَّكَ مِنْ أَهْلِ الْجَنَّةِ»

«Go back to him and tell him this news; you are not among the people of the Fire. Rather, you are among the dwellers of Paradise.»"

Al-Bukhāri collected this *Ḥadīth* with this wording.[1]

Imām Aḥmad recorded that Anas bin Mālik said, "When this *Āyah* was revealed,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ﴾

﴾O you who believe! Raise not your voices above the voice of the Prophet﴿, until,

﴿وَأَنتُمْ لَا تَشْعُرُونَ﴾

﴾while you perceive not﴿, Thābit bin Qays bin Ash-Shammās, whose voice was loud, said, 'I was the one who raised his voice above the voice of Allāh's Messenger ﷺ. I am among the dwellers of the Fire. My good deeds have been done in vain.' He remained in his house feeling distressed, and the Messenger of Allāh ﷺ noticed his absence. So some men went to Thābit and said to him, 'The Prophet ﷺ noticed your absence. What is the matter with you?' Thābit said, 'I used to raise my voice above the voice of the Prophet ﷺ and speak loudly in front of him. My deeds have been rendered useless and I am among the people of the Fire.' They went to the Prophet ﷺ and told him what Thābit said and the Prophet ﷺ said,

«لَا، بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ»

«Nay, he is among the dwellers of Paradise.»"

Anas commented, "We used to see Thābit walk among us knowing that he was (to be) among the dwellers of Paradise. During the battle of Yamamah, our forces suffered retreat. Suddenly, Thābit bin Qays bin Shāmmas came, having put on his *Ḥanūṭ*[2] and shrouds, and said, 'The worst habit is the one you acquire from your enemy and do not set a bad

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[1] *Fatḥ Al-Bāri* 8:454.

[2] Fragrance used when shrouding the dead for burial.

example for your companions.' And he went on fighting until he was martyred, may Allāh be pleased with him."[1]

Allāh then prohibited speaking to the Prophet ﷺ in a loud voice, just as one speaks loudly to another in a way that offends him. Instead, they were required to speak to him in terms of respect, honor and calmness. This is why Allāh the Exalted and Most Honored said,

﴿وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ﴾

﴿*nor speak aloud to him in talk as you speak aloud to one another,*﴾

just as He said in another *Āyah*,

﴿لَّا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُم بَعْضًا﴾

﴿*Make not the calling of the Messenger among you as your calling one of another.*﴾ (24:63)

Allāh's statement,

﴿أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾

﴿*lest your deeds should be thwarted while you perceive not.*﴾

means, 'We ordered you to refrain from raising your voices to the Prophet ﷺ, so that he will not get angry with you, because in doing so, you will also anger Allāh.' The good deeds of he who caused the Prophet's anger will become useless without him even knowing. In the *Ṣaḥīḥ*, there is a *Ḥadīth* that states,

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ تَعَالَى لَا يُلْقِي لَهَا بَالًا، يُكْتَبُ لَهُ بِهَا الْجَنَّةُ، وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ تَعَالَى لَا يُلْقِي لَهَا بَالًا، يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

«*Verily, a man might utter a word that pleases Allāh the Exalted, even though he does not recognize the significance of his word, and on its account Paradise is written for him. Verily, a man might utter a word carelessly that angers Allāh the Exalted, and on its account, he is cast in the Fire farther than the distance between the heavens and earth.*»[2]

[1] Aḥmad 3:137. Similar was recorded by Muslim no. 119.

[2] *Fatḥ Al-Bāri* 11:314.

Allāh then ordains lowering one's voice before the Messenger and encourages, directs and recommends this better behavior.

﴿إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ رَسُولِ ٱللَّهِ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ﴾

﴾*Verily, those who lower their voices in the presence of Allāh's Messenger, they are the ones whose hearts Allāh has tested for Taqwā.*﴿

whose hearts have been purified by Allāh and made as a residence and dwelling for the *Taqwā*,

﴿لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

﴾*For them is forgiveness and a great reward.*﴿

Imām Aḥmad recorded in the Book of *Az-Zuhd* that Mujāhid said, "Someone wrote to 'Umar, 'O Leader of the faithful! Who is better, a man who does not feel the desire to commit a sin and does not commit it, or a man who feels desire to commit a sin, but does not commit it?' 'Umar replied, 'He who feels desire to commit a sin, but does not commit it,

﴿أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

﴾*they are the ones whose hearts Allāh has tested for Taqwā. For them is forgiveness and a great reward.*﴿' "

﴿إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝٤ وَلَوْ أَنَّهُمْ صَبَرُوا۟ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ۝٥﴾

﴾*4. Verily, those who call you from behind the dwellings, most of them have no sense.*﴿

﴾*5. And if they had patience till you could come out to them, it would have been better for them. And Allāh is Forgiving, Most Merciful.*﴿

Admonishing Those Who call the Prophet ﷺ from behind Dwellings

Allāh the Exalted and Most Blessed admonished those, such as the uncivilized bedouins, who used to call to the Prophet ﷺ from behind the dwellings which belong to his wives,

﴿أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾

﴾*most of them have no sense.*﴿ Allāh the Exalted and Most Honored then ordains the better behavior in this regard,

﴿وَلَوْ أَنَّهُمْ صَبَرُوا۟ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ﴾

﴾*And if they had patience till you could come out to them, it would have been better for them.*﴿

it would have earned them the better benefit of this life and the Hereafter. Allāh, Worthy of all praise, then encourages them to turn to Him in repentance.

﴿وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴾*And Allāh is Forgiving, Most Merciful.*﴿

It was reported that this *Āyah* was revealed about Al-Aqra' bin Ḥābis At-Tamīmi, may Allāh be pleased with him, according to more than one source. Imām Aḥmad recorded that Al-Aqra' bin Ḥābis said that he called the Messenger of Allāh ﷺ from behind his dwellings, saying, "O Muḥammad! O Muḥammad!" "O Allāh's Messenger!" according to another narration, but the Messenger ﷺ did not answer him, Al-Aqra' said, "O Allāh's Messenger. My praise (of others) is worthwhile and my admonishment (of others) is degrading." The Prophet ﷺ replied,

«ذَاكَ اللهُ عَزَّ وَجَلَّ»

«*It is Allāh the Exalted (Who is worthy of this description).*»[1]

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَـٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَـٰدِمِينَ ۝٦ وَٱعْلَمُوٓا۟ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ ۚ لَوْ يُطِيعُكُمْ فِى كَثِيرٍ مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ وَلَـٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَـٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ۝٧ فَضْلًا مِّنَ ٱللَّهِ وَنِعْمَةً ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ۝٨﴾

﴾*6. O you who believe! If a Fāsiq comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.*﴿

﴾*7. And know that among you there is the Messenger of Allāh. If he were to obey you in much of the matter, you would surely*

[1] Aḥmad 3:488.

be in trouble. But Allāh has endeared the faith to you and has beautified it in your hearts, and has made disbelief, Fusūq and 'Iṣyān hateful to you. Such are they who are the rightly guided.﴾

﴿*8. (This is) a grace from Allāh and His favor. And Allāh is All-Knowing, All-Wise.*﴾

Investigating the Reliability of the News conveyed by Wicked People

Allāh the Exalted ordered investigating the news that sinners and the wicked bring, to make sure of its authenticity. Otherwise, if the sinner's word is taken for granted and a decision is based on it, regardless of whether the information is true or not, the authorities will be taking the lead of the sinners. Allāh the Exalted and Most Honored forbade taking the path of the corrupted and sinners. This is why groups of the scholars of *Ḥadīth* refuse to accept narrations from narrators whose reliability is unknown, for they might be from among the wicked people, in reality.

The Prophet's Decision is Better

Allāh said,

﴿وَٱعْلَمُوٓا۟ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ﴾

﴿*And know that among you there is the Messenger of Allāh.*﴾

'know that among you is the Messenger of Allāh ﷺ. Therefore, honor and respect him, be polite with him and obey his orders. For he is more knowledgeable about what benefits you and is more concerned with you than you yourselves are. His opinions in such matters are more complete than your own.' Allāh the Exalted and Most Blessed said in another *Āyah*,

﴿ٱلنَّبِىُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

﴿*The Prophet is closer to the believers than themselves*﴾ (33:6).

Then He clarifies that they fall short in overseeing their own benefit;

﴿لَوْ يُطِيعُكُمْ فِى كَثِيرٍ مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ﴾

﴾If he were to obey you in much of the matter, you would surely be in trouble.﴿

'if he obeys all of your opinions and desires, you will earn trouble and hardship.' Allāh the Exalted and Most Honored said,

﴿وَلَوِ ٱتَّبَعَ ٱلْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ بَلْ أَتَيْنَٰهُم بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ ﴿٧١﴾﴾

﴾And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.﴿ (23:71) Allāh's statement,

﴿وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ﴾

﴾But Allāh has endeared the faith to you and has beautified it in your hearts,﴿

'made faith dear to your souls and beautified it in your hearts.'

Allāh said,

﴿وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ﴾

﴾and has made disbelief, Fusūq and 'Iṣyān hateful to you.﴿ 'He has made disbelief, sins, whether major or minor, and *'Iṣyān* – all types of sins, hateful to you.' This statement transfers us from one level to a better level, to perfect Allāh's bounty. Allāh's statement next,

﴿أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ﴾

﴾Such are they who are the rightly guided.﴿ those who have these qualities are the rightly guided ones whom Allāh has granted guidance and correctness.

Imām Aḥmad recorded that Abu Rifā'ah Az-Zuraqi said that his father said, "During the battle of Uḥud, when the idolaters retreated, the Messenger of Allāh ﷺ said,

«اسْتَوُوا حَتَّى أُثْنِيَ عَلَى رَبِّي عَزَّ وَجَلَّ»

«Stay in straight lines so that I praise my Lord, the Exalted

and Most Honored.»

They stood behind him in lines and he ﷺ said,

«اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ وَلَا بَاسِطَ لِمَا قَبَضْتَ، وَلَا هَادِيَ لِمَنْ أَضْلَلْتَ، وَلَا مُضِلَّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُقَرِّبَ لِمَا بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ. اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ. اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ يَوْمَ الْعَيْلَةِ وَالْأَمْنَ يَوْمَ الْخَوْفِ. اللَّهُمَّ إِنِّي عَائِذٌ بِكَ مِنْ شَرِّ مَا أَعْطَيْتَنَا وَمِنْ شَرِّ مَا مَنَعْتَنَا. اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ. اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَأَحْيِنَا مُسْلِمِينَ وَأَلْحِقْنَا بِالصَّالِحِينَ غَيْرَ خَزَايَا وَلَا مَفْتُونِينَ، اللَّهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِينَ يُكَذِّبُونَ رُسُلَكَ وَيَصُدُّونَ عَنْ سَبِيلِكَ وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ، اللَّهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِينَ أُوتُوا الْكِتَابَ إِلٰهَ الْحَقِّ»

«*O Allāh! Your is the praise. O Allāh! There is none who can withhold what You send, or send what You withhold, or guide whom You send astray, or misguide whomever You guide, or give what You deprive, or deprive whom You give, or draw closer whom You cast or cast whom You draw closer. O Allāh! Bestow on us from Your blessings, mercy, grace and provisions. O Allāh! I ask You for the eternal delight that never ends or fades away. O Allāh! I ask You for provisions on the Day of deprivation and safety on the Day of fear. O Allāh! I seek refuge with You from the evil repercussions of what You have given us and from the evil of what You have deprived us of. O Allāh! Make faith dear to us and beatify it in our hearts and make disbelief, Fusūq and 'Iṣyān hateful to us, and make us among the rightly guided. O Allāh! Allow us to die as Muslims, live as Muslims and join us with the ranks of the righteous ones, without tasting humiliation or turmoil. O Allāh! Fight the disbelievers who deny Your Messengers and hinder others from Your path; send on them Your torment and punishment. O Allāh! Fight the disbelievers who were given the Scriptures, the True God.*»"[1]

[1] Aḥmad 3:424.

ولو أنهم صبروا حتى تخرج إليهم لكان خيرا لهم والله غفور
رحيم ﴿٥﴾ يا أيها الذين ءامنوا إن جاءكم فاسق بنبإ فتبينوا
أن تصيبوا قوما بجهلة فتصبحوا على ما فعلتم ندمين ﴿٦﴾
واعلموا أن فيكم رسول الله لو يطيعكم في كثير من الأمر لعنتم
ولكن الله حبب إليكم الإيمن وزينه في قلوبكم وكره إليكم
الكفر والفسوق والعصيان أولئك هم الرشدون ﴿٧﴾
فضلا من الله ونعمة والله عليم حكيم ﴿٨﴾ وإن طائفتان
من المؤمنين اقتتلوا فأصلحوا بينهما فإن بغت إحدىهما
على الأخرى فقتلوا التي تبغي حتى تفيء إلى أمر الله فإن فاءت
فأصلحوا بينهما بالعدل وأقسطوا إن الله يحب المقسطين
﴿٩﴾ إنما المؤمنون إخوة فأصلحوا بين أخويكم واتقوا الله
لعلكم ترحمون ﴿١٠﴾ يا أيها الذين ءامنوا لا يسخر قوم من قوم
عسى أن يكونوا خيرا منهم ولا نساء من نساء عسى أن يكن خيرا
منهن ولا تلمزوا أنفسكم ولا تنابزوا بالألقب بئس الاسم
الفسوق بعد الإيمن ومن لم يتب فأولئك هم الظلمون ﴿١١﴾

An-Nasa'ī collected this *Hadīth* in *'Amal Al-Yawm wal-Laylah*.[1] Allāh said,

﴿فضلا من الله ونعمة﴾

﴾(This is) a grace from Allāh and His favor.﴿ meaning, this favor that He has bestowed on you is a favor and a bounty from Him to you,

﴿والله عليم حكيم﴾

﴾And Allāh is All-Knowing, All-Wise.﴿ All-Knower in those who deserve guidance and those who deserve misguidance, All-Wise in His statements, actions, legislation and the destiny He appoints.

﴿وإن طائفتان من المؤمنين اقتتلوا فأصلحوا بينهما فإن بغت إحدىهما على الأخرى فقتلوا التي تبغي حتى تفيء إلى أمر الله فإن فاءت فأصلحوا بينهما بالعدل وأقسطوا إن الله يحب المقسطين ﴿٩﴾ إنما المؤمنون إخوة فأصلحوا بين أخويكم واتقوا الله لعلكم ترحمون ﴿١٠﴾﴾

﴾9. And if two parties among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allāh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allāh loves those who are the equitable.﴿

﴾10. The believers are but a brotherhood. So make reconciliation

[1] An-Nasā'ī in *Al-Kubrā* 6:156.

between your brothers, and have Taqwā of Allāh that you may receive mercy.﴾

Making Peace between Disputing Muslims

Allāh commands making peace between Muslims that fight each other,

﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا﴾

﴾*And if two parties among the believers fall to fighting, then make peace between them both.*﴿

Therefore, Allāh calls both opposing groups among Muslims, believers, although they are fighting each other. Al-Bukhāri and other scholars relied on this *Ḥadīth* as evidence that committing a sin does not nullify faith, no matter how major the sin is. This creed contradicts the creed of the Khawārij sect and those who accepted their idea, such as the Mu'tazilah sect. Al-Bukhāri narrated that Al-Ḥasan said that Abu Bakrah said that the Messenger of Allāh ﷺ gave a speech on the *Minbar* while Al-Ḥasan bin 'Ali was with him. He was repeatedly looking at Al-Ḥasan and then at the people; then said,

«إِنَّ ابْنِي هٰذَا سَيِّدٌ وَلَعَلَّ اللهَ تَعَالَى أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ»

«*Verily, this son of mine is a Sayyid (chief or master), and may Allāh make peace between two great groups of Muslims through him.*»[1]

What the Prophet ﷺ said, occurred. Al-Ḥasan brought peace between the people of Ash-Shām and 'Irāq, after they fought tremendous wars and frightening battles. Allāh's statement,

﴿فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ﴾

﴾*But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allāh.*﴿

means, until the rebellious group refers to the commands of Allāh and His Messenger ﷺ for judgement and they listen to and obey the truth. There is a *Ḥadīth* in the *Ṣaḥīḥ* in which

[1] *Fatḥ Al-Bāri* 5:361.

Anas states that the Messenger of Allāh ﷺ said,

«انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا»

«Help your brother, whether he is an oppressor or he is oppressed.»

"I asked, 'O Allāh's Messenger! It is right that I help him if he is oppressed, but how should I help him if he is an oppressor?' He ﷺ said,

«تَمْنَعُهُ مِنَ الظُّلْمِ فَذَاكَ نَصْرُكَ إِيَّاهُ»

«By preventing him from oppressing others; this is how you help him in this case.»"[1]

Sa'īd bin Jubayr said that tribes of Aws and Khazraj once got in a scuffle using date tree branches and slippers. Allāh revealed this honorable *Āyah* commanding them to make peace between them.[2]

As-Suddi said, "A man from Al-Anṣār, whose name was 'Imrān, had a wife called Umm Zayd. She wanted to visit her family, but her husband prevented her from visiting them by locking her in an upper room. So, none of her family could visit or see her. She sent someone to her family. They came, took her down from the room and wanted to take her away. Her husband was absent at the time, so his family called on their people. Their cousins came to help prevent the wife from going with her family. A push and shove situation occurred that led to them fighting using slippers. This *Āyah* was then revealed in their case, and the Messenger of Allāh ﷺ sent someone to bring peace between them, and they both agreed to resort to the decision of Allāh the Exalted."[3] The statement of Allāh the Exalted, next,

﴿فَإِن فَآءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوٓا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

﴿Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allāh loves those who are the

[1] *Fatḥ Al-Bāri* 5:118.

[2] *Ad-Durr Al-Manthūr* 7:560.

[3] Aṭ-Ṭabari 22:294. This and the previous statement fall under the category of those narrations mentioned in the beginning of the book.

equitable.﴿

means, be fair in your judgement regarding the dispute that occurred between them,

﴾إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴿

﴾Verily, Allāh loves those who are the equitable.﴿

Ibn Abi Ḥātim recorded, that 'Abdullāh bin 'Amr said that the Messenger of Allāh ﷺ said,

«إِنَّ الْمُقْسِطِينَ فِي الدُّنْيَا عَلَى مَنَابِرَ مِنْ لُؤْلُؤٍ بَيْنَ يَدَيِ الرَّحْمٰنِ عَزَّ وَجَلَّ بِمَا أَقْسَطُوا فِي الدُّنْيَا»

«Verily, those who are equitable in this life, will be on podiums made of pearls before Ar-Raḥmān, the Exalted and Most Honored, on account of their fairness in this life.»

An-Nasa'ī collected this *Ḥadīth*.[1] Allāh's statement,

﴾إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ﴿

﴾The believers are but a brotherhood.﴿ means, all of them are brothers in Islām. The Messenger of Allāh ﷺ said,

«الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ»

«The Muslim is the brother of the Muslim, he is not unjust with him nor does he forsake him.»[2]

In the *Ṣaḥīḥ*,

«وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

«Allāh helps the servant as long as the servant helps his brother.»[3] Also in the *Ṣaḥīḥ*:

«إِذَا دَعَا الْمُسْلِمُ لِأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَ الْمَلَكُ: آمِينَ وَلَكَ بِمِثْلِهِ»

«If the Muslim invokes Allāh for the benefit of his absent brother, the angel says afterwards, "Āmīn, and for you the same."»[4]

[1] An-Nasā'ī in *Al-Kubrā* 5917.

[2] *Fatḥ Al-Bāri* 5:116.

[3] Muslim 4:2074.

[4] Muslim 4:2094.

There are many *Ḥadīths* with this meaning, such as, in the *Ṣaḥīḥ*,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَوَاصُلِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَىٰ مِنْهُ عُضْوٌ تَدَاعَىٰ لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّىٰ وَالسَّهَرِ»

«*The parable of the believers in relation to the kindness, mercy and compassion they have for each other, is that of the body: when an organ of it falls ill, the rest of the body responds with fever and sleeplessness.*»[1] And also in *Sahih*.

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

«*A believer to another believer is like a building whose different parts enforce each other.*»

The Prophet ﷺ then clasped his hands with the fingers interlaced.[2]

Allāh's statement,

﴿فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ﴾

﴾*So make reconciliation between your brothers,*﴿ refers to the two groups that fight each other,

﴿وَاتَّقُوا اللَّهَ﴾

﴾*and have Taqwā of Allāh*﴿ in all of your affairs,

﴿لَعَلَّكُمْ تُرْحَمُونَ﴾

﴾*that you may receive mercy.*﴿ and this is a promise from Allāh that He will grant mercy to those who fear and obey Him.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾﴾

﴾*11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame yourselves, nor insult*

[1] Muslim 4:1999.

[2] *Fatḥ Al-Bāri* 5:119.

one another by nicknames. Evil is the name of wickedness after faith. And whosoever does not repent, then such are indeed wrongdoers.﴾

The Prohibition of mocking and ridiculing One Another

Allāh the Exalted forbids scoffing at people, which implies humiliating and belittling them. In the *Ṣaḥīḥ*, it is recorded that the Messenger of Allāh ﷺ said,

«الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْصُ النَّاسِ»

«*Arrogance is refusing the truth and belittling people.*»[1]

And in another Version

«غَمْطُ النَّاسِ»

«*And despising people*»

It is forbidden to scoff at and belittle people, for the injured party could be more honored and dearer to Allāh the Exalted than those who ridicule and belittle them. This is why Allāh the Exalted said,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ﴾

﴾*O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former.*﴿

thus, stating this prohibition for men and then women. The statement of Allāh the Exalted,

﴿وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ﴾

﴾*Nor defame yourselves,*﴿ forbids defaming each other. He among men who is a slanderer, and a backbiter, is cursed and condemned as Allāh states

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝١﴾

﴾*Woe to every Humazah, Lumazah*﴿(104:1) *Hamz* is defamation by

[1] Muslim 1:93.

action, while *Lamz* is by words. Allāh the Exalted and Most Honored said,

﴿هَمَّازٍ مَّشَّآءٍ بِنَمِيمٍ ۝﴾

﴿*Hammāz (defaming), going about with slander.*﴾ (68:11) meaning, he belittles and defames people, transgressing and spreading slander among them, which is the *Lamz* that uses words as its tool. Allāh's statement here,

﴿وَلَا تَلْمِزُوٓا أَنفُسَكُمْ﴾

﴿*Nor defame yourselves,*﴾ just as He said in another *Āyah*,

﴿وَلَا تَقْتُلُوٓا أَنفُسَكُمْ﴾

﴿*Nor kill yourselves*﴾ (4:29), meaning, nor kill one another. 'Abdullāh bin 'Abbās, Mujāhid, Sa'īd bin Jubayr, Qatādah and Muqātil bin Ḥayyan said that the *Āyah*,

﴿وَلَا تَلْمِزُوٓا أَنفُسَكُمْ﴾

﴿*Nor defame yourselves,*﴾ means, none of you should defame each other,' while,

﴿وَلَا تَنَابَزُوا بِالْأَلْقَٰبِ﴾

﴿*nor insult one another by nicknames.*﴾ means, 'you should not address people by nick names that people dislike.' Imām Aḥmad recorded that Abu Jabīrah bin Aḍ-Ḍaḥḥāk said, "This *Āyah* was revealed about us, Banu Salamah;

﴿وَلَا تَنَابَزُوا بِالْأَلْقَٰبِ﴾

﴿*nor insult one another by nicknames.*﴾

When the Messenger of Allāh ﷺ migrated to Al-Madīnah, every man among us had two or three nicknames. When the Prophet ﷺ called a man by one of these nicknames, people would say, 'O Allāh's Messenger! He hates that nickname.' Then this *Āyah*,

﴿وَلَا تَنَابَزُوا بِالْأَلْقَٰبِ﴾

﴿*nor insult one another by nicknames.*﴾ was revealed."[1] Abu

[1] Aḥmad 4:460.

Dāwud also collected this *Ḥadīth*.[1] The statement of Allāh the Exalted and Most Honored,

﴿بِئْسَ ٱلِاسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَـٰنِ﴾

﴾*Evil is the name of wickedness after faith*﴿, means, the names and descriptions of wickedness are evil; meaning, 'to use the nicknames that were used by the people of *Jāhiliyyah*, after you embraced Islām and understood it,'

﴿وَمَن لَّمْ يَتُبْ﴾

﴾*And whosoever does not repent,*﴿ means, from this sin,

﴿فَأُولَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ﴾

﴾*then such are indeed wrongdoers.*﴿

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَٱتَّقُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ۝١٢﴾

﴾*12. O you who believe! Avoid much suspicion; indeed some suspicion is sin. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And have Taqwā of Allāh. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.*﴿

The Prohibition of Unfounded Suspicion

Allāh the Exalted forbids His faithful servants from being suspicious, which includes having doubts and suspicions about the conduct of one's family, relatives and other people in general. Therefore, Muslims are to avoid suspicion without foundation. The Leader of the faithful 'Umar bin Al-Khaṭṭāb said, "Never think ill of the word that comes out of your believing brother's mouth, as long as you can find a good excuse for it."[2]

Mālik recorded that Abu Hurayrah, may Allāh be pleased with him, said that Allāh's Messenger ﷺ said,

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[1] Abu Dāwud 5:246.

[2] *Az-Zuhd* by Imām Aḥmad, *Ad-Durr Al-Manthūr* 6:99.

«إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَجَسَّسُوا وَلَا تَحَسَّسُوا، وَلَا تَنَافَسُوا وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا»

«Beware of suspicion, for suspicion is the worst of false tales; do not spy on one another; do not look for other's faults; do not be jealous of one another; do not envy one another; do not hate one another; and do not desert (shun) one another. And O Allāh's servants! Be brothers!»[1]

The Two *Ṣaḥīḥs* and Abu Dāwud recorded this *Ḥadīth.*[2] Anas said that the Messenger of Allāh ﷺ said,

«لَا تَقَاطَعُوا وَلَا تَدَابَرُوا وَلَا تَبَاغَضُوا وَلَا تَحَاسَدُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ»

«Do not shun each other; do not ignore one another; do not hate one another, and do not envy one another, and be brothers, O servants of Allāh. No Muslim is allowed to shun his brother for more than three days.»

Muslim and At-Tirmidhi collected this *Ḥadīth*, who considered it *Ṣaḥīḥ.*[3] Allāh said,

﴿وَلَا تَجَسَّسُوا﴾

﴾*And spy not*﴿, on each other. *Tajassus*, usually harbors ill intentions, and the spy is called a *Jāsūs*. As for *Taḥassus* (inquiring) it is usually done for a good reason. Allāh the Exalted and Most Honored said that Prophet Ya'qūb said,

﴿يَـٰبَنِىَّ ٱذْهَبُوا۟ فَتَحَسَّسُوا۟ مِن يُوسُفَ وَأَخِيهِ وَلَا تَا۟يْـَٔسُوا۟ مِن رَّوْحِ ٱللَّهِ﴾

﴾*"O my sons! Go you and inquire (Taḥassasū) about Yūsuf and his brother, and never give up hope of Allāh's mercy."*﴿ (12:87)

Both of these terms, *'Tajassus'* and *'Taḥassus' could have evil connotations. In the Ṣaḥīḥ* it is recorded that the Messenger of Allāh ﷺ said,

«لَا تَجَسَّسُوا وَلَا تَحَسَّسُوا، وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا»

[1] *Al-Muwaṭṭa'* 2:907.

[2] *Fatḥ Al-Bāri* 10:499.

[3] Muslim 4:1983, *Tuḥfat Al-Aḥwadhi* 6:46.

«*Neither commit Tajassus nor Taḥassus nor hate each other nor commit Tadābur. And be brothers, O servants of Allāh.*»[1]

Al-Awzā'ī said, "*Tajassus* means, to search for something, while *Taḥassus* means, listening to people when they are talking without their permission, or eavesdropping at their doors. *Tadābur* refers to shunning each other." Ibn Abi Ḥātim recorded this statement.

Allāh the Exalted said about backbiting;

﴿وَلَا يَغْتَب بَّعْضُكُم بَعْضًا﴾

﴿*neither backbite one another*﴾, thus prohibiting it, which was explained in a *Ḥadīth* collected by Abu Dāwud that Abu Hurayrah said, "It was asked, 'O Allāh's Messenger! What is backbiting?' He ﷺ said,

«ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»

«*Mentioning about your brother in a manner that he dislikes.*»

He was asked, 'What if my brother was as I mentioned?' He ﷺ said,

«إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّهُ»

«*If he was as you mentioned, you will have committed backbiting. But if he was not as you say about him, you will have falsely accused him.*»"[2]

At-Tirmidhi collected this *Ḥadīth* and said "*Ḥasan Ṣaḥīḥ.*"[3] Backbiting was sternly warned against, and this is why Allāh the Exalted and Most Blessed compared it to eating the flesh of a dead human being,

﴿أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ﴾

﴿*Would one of you like to eat the flesh of his dead brother? You would hate it.*﴾

Just as you hate eating the flesh of a dead person, on account of your nature; so hate backbiting, on account of your religion. The latter carries a punishment that is worse than the former. This *Āyah* seeks to discourage people from backbiting and

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[1] *Fatḥ Al-Bāri* 10:496.

[2] Abu Dāwud 5:191.

[3] Muslim no. 2589, *Tuḥfat Al-Aḥwadhi* 6:63.

warns against it. The Prophet ﷺ used these words to discourage taking back a gift that one gives to someone,

«كَالْكَلْبِ يَقِيءُ ثُمَّ يَرْجِعُ فِي قَيْئِهِ»

«*He is just like the dog that eats its vomit.*» after saying,

«لَيْسَ لَنَا مَثَلُ السَّوْءِ»

«*Ours is not an evil parable.*»[1]

Using various chains of narration, the *Ṣaḥīḥs* and *Musnads* record that the Prophet ﷺ said during the Farewell *Ḥajj*:

«إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا»

«*Verily, your blood, wealth and honor are as sacred among you as the sanctity of this day of yours, in this month of yours, in this town of yours.*»[2]

Abu Dāwud recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ مَالُهُ وَعِرْضُهُ وَدَمُهُ، حَسْبُ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ»

«*All of the Muslim is sacred to the Muslim, his wealth, honor and his blood. It is evil enough for someone to belittle his Muslim brother.*»[3]

At-Tirmidhi collected this *Ḥadīth* and said "*Ḥasan Gharīb.*"[4] Al-Ḥāfiẓ Abu Ya'lā recorded that a cousin of Abu Hurayrah said, "Mā'iz came to the Messenger of Allāh ﷺ and said, 'O Allāh's Messenger! I have committed adultery,' and the Messenger ﷺ turned away from him until Mā'iz repeated his statement four times. The fifth time, the Prophet ﷺ asked him,

«زَنَيْتَ؟»

[1] *Fatḥ Al-Bāri* 5:278.

[2] *Fatḥ Al-Bāri* 3:670, Muslim 3:1306, *Tuḥfat Al-Aḥwadhi* 8:481 and Aḥmad 1:230.

[3] Abu Dāwud 5:195.

[4] *Tuḥfat Al-Aḥwadhi* 6:54.

«*Have you committed adultery?*» Mā'iz said, 'Yes.' The Prophet ﷺ asked,

«وَتَدْرِي مَا الزِّنَا؟»

«*Do you know what adultery means?*» Mā'iz said, 'Yes. I have illegally done with her what a husband legally does with his wife.' The Prophet ﷺ said,

«مَا تُرِيدُ إِلَى هٰذَا الْقَوْلِ؟»

«*What do you seek to accomplish by this statement?*» Mā'iz said, 'I intend that you purify me.' The Prophet ﷺ asked,

«أَدْخَلْتَ ذٰلِكَ مِنْكَ فِي ذٰلِكَ مِنْهَا كَمَا يَغِيبُ الْمِيلُ فِي الْمُكْحُلَةِ وَالرِّشَا فِي الْبِئْرِ؟»

«*Have you gone into her just as the stick goes into the kohl container and the rope goes into the well?*»

Mā'iz said, 'Yes, O Allāh's Messenger!' The Prophet ﷺ commanded that Mā'iz be stoned to death and his order was carried out. The Prophet ﷺ heard two men saying to one another, 'Have you not seen the man who had Allāh cover his secret, but his heart could not let him rest until he was stoned to death, just as the dog is stoned?' The Prophet ﷺ continued on and when he passed by the corpse of a donkey, he asked,

«أَيْنَ فُلَانٌ وَفُلَانٌ؟ انْزِلَا فَكُلَا مِنْ جِيفَةِ هٰذَا الْحِمَارِ»

«*Where are so-and-so? Dismount and eat from this donkey.*»

They said, 'May Allāh forgive you, O Allāh's Messenger! Would anyone eat this meat?' The Prophet ﷺ said;

«فَمَا نِلْتُمَا مِنْ أَخِيكُمَا آنِفًا أَشَدُّ أَكْلًا مِنْهُ، وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّهُ الْآنَ لَفِي أَنْهَارِ الْجَنَّةِ يَنْغَمِسُ فِيهَا»

«*The backbiting you committed against your brother is worse as a meal than this meal. By He in Whose Hand is my soul! He is now swimming in the rivers of Paradise.*»" This *Hadīth* has an authentic chain of narration.[1]

Imām Aḥmad recorded that Jābir bin 'Abdullāh said, "We

[1] *Musnad Abu Ya'lā* 6:524, similar was recorded by Abu Dāwud, no. 4428.

were with the Messenger of Allāh ﷺ when a rotten odor was carried by the wind. The Messenger of Allāh ﷺ said,

«أَتَدْرُونَ مَا هٰذِهِ الرِّيحُ؟ هَذِهِ رِيحُ الَّذِينَ يَغْتَابُونَ النَّاسَ»

«Do you know what this odor is? It is the odor of those who backbite people.»"[1]

Accepted Repentance from Backbiting and Slander

Allāh the Exalted and Most Honored said,

﴿وَٱتَّقُوا۟ ٱللَّهَ﴾

﴾*And have Taqwā of Allāh*﴿, that is, regarding what He has commanded you and forbidden for you. Fear Him and beware of Him,

﴿إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ﴾

﴾*Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.*﴿

He forgives those who repent to Him, is merciful with those who go back to Him and trust in Him. The majority of scholars have stated that repentance for committing the sin of backbiting is that one refrains from backbiting intending not to repeat it again. There is a difference of opinion if whether feeling remorse is required in this case, and also if one should apologize to those who he has backbitten. Some scholars stated that it is not necessary for one to ask those whom he has backbitten to forgive him, because if they knew what was said about them, they could be hurt more than if they were not told about it. It is better, they said, that one should praise those whom he has backbitten in audiences in which he has committed the act. It is also better if one defends the injured party against any further backbiting, as much as one can, as recompense for his earlier backbiting.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾

[1] Aḥmad 3:351.

﴿13. O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allāh is that (believer) who has At-Taqwā. Verily, Allāh is All-Knowing, All-Aware.﴾

All of Mankind are the Children of 'Ādam and Ḥawwā'

Allāh the Exalted declares to mankind that He has created them all from a single person, 'Ādam, and from that person He created his mate, Ḥawwā'. From their offspring He made nations, comprised of tribe, which include subtribes of all sizes. It was also said that 'nations refers to non-Arabs, while 'tribes refers to Arabs. Various statements about this were collected in an individual introduction from the book, *Al-Inbāh*, by Abu 'Amr Ibn 'Abdul-Barr, and from the book, *Al-Qaṣad wal-Amam fi Ma'rifah Ansāb Al-Arab wal-'Ajam.*

Therefore, all people are the descendants of 'Ādam and Ḥawwā' and share this honor equally. The only difference between them is in the religion that revolves around their obedience to Allāh the Exalted and their following of His Messenger ﷺ. After He forbade backbiting and belittling other people, alerting mankind that they are all equal in their humanity. Allāh said,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا﴾

﴿O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another.﴾

so that they get to know each other by their nation or tribe. Mujāhid said that Allāh's statement,

﴿لِتَعَارَفُوٓا﴾

﴿that you may know one another.﴾ refers to one's saying, "So-and-so the son of so-and-so, from the tribe of so-and-so." [1] Sufyān Ath-Thawri said, "The Ḥimyar (who resided in Yemen) dealt with each other according to their provinces, while the Arabs in the Ḥijāz (Western Arabia) dealt with each other according to their tribes."

[1] Aṭ-Ṭabari 22:312.

Honor is earned through *Taqwā* of Allāh

Allāh the Exalted said,

﴿إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ﴾

﴾Verily, the most honorable of you with Allāh is that (believer) who has At-Taqwā.﴿

meaning, 'you earn honor with Allāh the Exalted on account of *Taqwā*, not family lineage.' There are many *Ḥadīths* from the Prophet ﷺ that support this meaning. Al-Bukhāri narrated that Abu Hurayrah said, "Some people asked the Prophet ﷺ, 'Who is the most honorable among people?' He replied,

«أَكْرَمُهُمْ عِنْدَ اللهِ أَتْقَاهُمْ»

«The most honorable among them with Allāh is the one who has the most Taqwā.»

They said, 'We did not ask you about this.' He said,

«فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللهِ، ابْنُ نَبِيِّ اللهِ، ابْنِ نَبِيِّ اللهِ ابْنِ خَلِيلِ اللهِ»

«Then the most honorable person is Yūsuf, Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Khalīl.»

They said, 'We did not ask you about this.' He said,

«فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِّي؟»

«Then you want to ask me about the Arab lineage?» They said, 'Yes.' He said,

«فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ إِذَا فَقُهُوا»

«Those among you who were best in Jāhiliyyah, are the best among you in Islām, if they attain religious understanding.»"[1]

Al-Bukhāri collected this *Ḥadīth* in several places of his *Ṣaḥīḥ*,[2] An-Nasā'ī did as well in the *Tafsīr* section of his *Sunan*.[3] Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ وَلٰكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

[1] *Fatḥ Al-Bāri*:8:212.

[2] *Fatḥ Al-Bāri* 6:477 and 481.

[3] An-Nasā'ī in *Al-Kubrā* 6:367.

«*Verily, Allāh does not look at your shapes or wealth, but he looks at your hearts and actions.*»[1]

Ibn Mājah also collected this *Ḥadīth*.[2]

Ibn Abi Ḥātim recorded that 'Abdullāh bin 'Umar said, "On the day Makkah was conquered, the Messenger of Allāh ﷺ performed *Ṭawāf* around the Ka'bah while riding his camel, Al-Qaṣwā', and was touching the corners with a stick he had in his hand. He did not find a place in the *Masjid* where his camel could sit and had to dismount on men's hands. He led his camel to the bottom of the valley, where he had her sit down. The Messenger of Allāh ﷺ later gave a speech while riding Al-Qaṣwā' and said, after thanking Allāh the Exalted and praising Him as He should be praised,

«يَا أَيُّهَا النَّاسُ! إِنَّ اللهَ تَعَالَىٰ قَدْ أَذْهَبَ عَنْكُمْ عُبِّيَّةَ الْجَاهِلِيَّةِ وَتَعَظُّمَهَا بِآبَائِهَا، فَالنَّاسُ رَجُلَانِ: رَجُلٌ بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللهِ تَعَالَىٰ، وَرَجُلٌ فَاجِرٌ شَقِيٌّ هَيِّنٌ عَلَى اللهِ تَعَالَىٰ، إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾»

«*O people! Allāh the Exalted has removed from you the slogans of Jāhiliyyah and its tradition of honoring forefathers. Men are of two types, a man who is righteous, fearful of Allāh and honorable to Allāh, or a man who is vicious, miserable and little to Allāh the Exalted. Verily, Allāh the Exalted and Most Honored said, ﴾O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is that (believer) who has At-Taqwā. Verily, Allāh is All-Knowing, All-Aware.﴿*»

The Prophet ﷺ said,

«أَقُولُ قَوْلِي هٰذَا وَأَسْتَغْفِرُ اللهَ لِي وَلَكُمْ»

«*I say this and invoke Allāh for forgiveness for me and for you.*»"

This was recorded by 'Abd bin Ḥumayd.[3] Allāh the Exalted said,

[1] Muslim 4:1987.

[2] Ibn Mājah 2:1388.

[3] *Al-Muntakhab* by 'Abd bin Ḥumayd 793.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ
وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن
يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ
رَّحِيمٌ ﴿١٢﴾ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ
شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ
عَلِيمٌ خَبِيرٌ ﴿١٣﴾ ۞ قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن
قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ۖ وَإِن تُطِيعُوا۟ ٱللَّهَ
وَرَسُولَهُۥ لَا يَلِتْكُم مِّنْ أَعْمَٰلِكُمْ شَيْـًٔا ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾
إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟
وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ
ٱلصَّٰدِقُونَ ﴿١٥﴾ قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ وَٱللَّهُ
يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ
﴿١٦﴾ يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا۟ ۖ قُل لَّا تَمُنُّوا۟ عَلَىَّ إِسْلَٰمَكُم ۖ بَلِ ٱللَّهُ
يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَٰنِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٧﴾ إِنَّ ٱللَّهَ
يَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾

﴿إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ﴾

﴾*Verily, Allāh is All-Knowing, All-Aware.*﴿ means, 'He is All-Knowing of you and All-Aware of all of your affairs.' Allāh guides whom He wills, misguides whom He wills, grants mercy to whom He wills, torments whom He wills, elevates whom He wills above whom He wills. He is the All-Wise, the All-Knowing, the All-Aware in all this.

Several scholars relied on this honorable *Āyah* and the honorable *Ḥadīths* we mentioned as evidence that compatibility in marriage[1] is not a condition of marriage contracts. They said that the only condition required in this regard is the adherence to the religion, as in the statement of Allāh, the Exalted,

﴿إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ﴾

﴾*Verily, the most honorable of you with Allāh is the one with the most Taqwā.*﴿

﴿قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ۖ وَإِن تُطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتْكُم مِّنْ أَعْمَٰلِكُمْ شَيْـًٔا ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿١٥﴾ قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ وَٱللَّهُ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَٱللَّهُ

[1] With regards to social status, wealth, family lineage, etc.

بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾ يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ
هَدَاكُمْ لِلْإِيمَانِ إِن كُنتُمْ صَادِقِينَ ﴿١٧﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا
تَعْمَلُونَ ﴿١٨﴾﴾

﴾14. The bedouins say: "We believe." Say: "You do not believe. But say, 'We have submitted,' for Faith has not yet entered your hearts. But if you obey Allāh and His Messenger, He will not decrease anything in reward for your deeds. Verily, Allāh is Forgiving, Most Merciful."﴿

﴾15. Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allāh. Those! They are the truthful.﴿

﴾16. Say: "Will you inform Allāh of your religion while Allāh knows all that is in the heavens and all that is on the earth, and Allāh is All-Aware of everything."﴿

﴾17. They regard as a favor to you that they have embraced Islām. Say: "Do not count your Islām as a favor to me. Nay, but Allāh has conferred a favor upon you that He has guided you to the Faith if you indeed are true."﴿

﴾18. "Verily, Allāh knows the Unseen of the heavens and the earth. And Allāh is the All-Seer of what you do."﴿

There is a Difference between a Believer and a Muslim

Allāh chastises the bedouins who, when they embraced Islām, claimed for themselves the grade of faithful believers. However, Faith had not yet firmly entered their hearts,

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَٰكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾

﴾The bedouins say: "We believe." Say: "You do not believe, but say, 'We have submitted,' for Faith has not yet entered your hearts..."﴿

This honorable *Āyah* provides proof that Faith is a higher grade than Islām, according to the scholars of the *Ahl us-Sunnah wal-Jamā'ah*. This is also demostrated in the *Ḥadīth* of Jibrīl, peace be upon him, when he questioned the Prophet ﷺ about Islām, then *Īmān* then *Iḥsān*. Thus moving the

general matter to one more specific, then even more specific.

Imām Aḥmad recorded that 'Amir bin Sa'd bin Abi Waqqāṣ said, "The Messenger of Allāh ﷺ gave (something to) some men and did not give one of them. Sa'd said, 'O Allāh's Messenger, you gave to so-and-so and so-and-so. However, you gave nothing to so-and-so, even though he is a believer.' The Prophet ﷺ said,

«أَوْ مُسْلِمٌ؟»

«*Or say, a Muslim.*»

Sa'd repeated his statement thrice each time the Prophet ﷺ answered,

«أَوْ مُسْلِمٌ؟»

«*Or say, a Muslim.*» The Prophet ﷺ then said,

«إِنِّي لَأُعْطِي رِجَالًا وَأَدَعُ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ، فَلَمْ أُعْطِهِ شَيْئًا مَخَافَةَ أَنْ يُكَبُّوا فِي النَّارِ عَلَى وُجُوهِهِمْ»

«*I might give some men and give nothing to others, even though the latter are dearer to me than the former. I do not give them things for fear that they might be thrown on their faces in the Fire.*»"[1]

This *Hadīth* is recorded in the Two *Ṣaḥīḥs*.[2] Therefore, the Prophet ﷺ made a distinction between the grade of believer and the grade of Muslim, indicating that *Īmān* is a more exclusive grade than Islām. I mentioned this subject in detail supported by evidence, in the beginning of the explanation of the chapter on *Īmān* in *Ṣaḥīḥ Al-Bukhārī*, all praise is due to Allāh and all the favors are from Him.

So this proves that the bedouins whom the *Āyah* mentioned were not hypocrites, rather they were Muslims in whose hearts Faith was not yet firmly established. They claimed a higher grade for themselves than the grade that they earned, and they were taught a lesson as a consequence. This meaning agrees with the meaning given by Ibn 'Abbās, Ibrāhīm An-Nakha'ī, Qatādah and that preferred by Ibn Jarīr. These

[1] Aḥmad 1:176.

[2] *Fatḥ Al-Bāri* 1:99, Muslim 1:132.

bedouins were taught a lesson,

﴿قُل لَّمْ تُؤْمِنُوا۟ وَلَـٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَـٰنُ فِى قُلُوبِكُمْ﴾

﴾Say: "You do not believe, but say 'We are Muslims,' for Faith has not yet entered your hearts..."﴿

meaning, 'you have not yet achieved the reality of Faith.' Allāh the Exalted said,

﴿وَإِن تُطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتْكُم مِّنْ أَعْمَـٰلِكُمْ شَيْـًٔا﴾

﴾But if you obey Allāh and His Messenger, He will not decrease anything in reward for your deeds...﴿

'He will not decrease any of your rewards,' as Allāh said;

﴿وَمَآ أَلَتْنَـٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ﴾

﴾We shall not decrease the reward of their deeds in anything.﴿ (52:21)

Allāh said:

﴿إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴾Verily, Allāh is Oft-Forgiving, Most Merciful.﴿ for those who repent and return to Him. Allāh's statement,

﴿إِنَّمَا ٱلْمُؤْمِنُونَ﴾

﴾Only those are the believers﴿, who have perfect Faith,

﴿ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟﴾

﴾who have believed in Allāh and His Messenger, and afterward doubt not﴿

They do not have doubts and their Faith was not shaken. Rather, their Faith remained on conviction,

﴿وَجَـٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ﴾

﴾but strive for the cause of Allāh with their wealth and their lives﴿

meaning, they gladly gave away their life and the most precious of their wealth in obedience to Allāh as a means of seeking His pleasure,

﴿أُو۟لَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ﴾

﴾*Those! They are the truthful.*﴿ 'in their statement if they say that they are believers, unlike some bedouins who are faithful only by words outwardly!'

Allāh said,

﴿قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ﴾

﴾*Say: "Will you inform Allāh of your religion..."*﴿ 'will you inform Allāh of what is in your hearts,'

﴿وَٱللَّهُ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

﴾*while Allāh knows all that is in the heavens and all that is on the earth,*﴿

Nothing in the heavens and earth, even the weight of a speck of dust, all that is bigger or smaller, ever escapes His observation,

﴿وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

﴾*and Allāh is All-Aware of everything.*﴿ Allāh said,

﴿يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا۟ قُل لَّا تَمُنُّوا۟ عَلَىَّ إِسْلَٰمَكُم﴾

﴾*They regard as a favor to you that they have embraced Islām. Say: "Do not count your Islām as a favor to me..."*﴿

meaning the bedouins who considered embracing Islām, following and supporting the Messenger ﷺ as a favor to him. Allāh the Exalted refuted their false statement,

﴿قُل لَّا تَمُنُّوا۟ عَلَىَّ إِسْلَٰمَكُم﴾

﴾*Say: "Do not count your Islām as a favor to me..."*﴿ 'for the benefit of your Islām will only be yours, and this is a favor from Allāh to you,'

﴿بَلِ ٱللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَٰنِ إِن كُنتُمْ صَٰدِقِينَ﴾

﴾*Nay, but Allāh has conferred a favor upon you that He has guided you to the Faith if you indeed are true.*﴿

'in your claim that you are believers.' The Prophet ﷺ said to the Anṣār on the day of the battle of Ḥunayn,

«يَا مَعْشَرَ الْأَنْصَارِ! أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي؟ وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي؟ وَكُنْتُمْ عَالَةً فَأَغْنَاكُمُ اللهُ بِي؟»

«*O Anṣār! Have I not found you astray and Allāh guided you through me? Were you not divided and Allāh united you around me? Were you not poor and Allāh gave you riches through me?*»

Whenever the Prophet ﷺ asked them any of these questions, they would reply, "Allāh and His Messenger have most favored us."[1]

Al-Ḥāfiẓ Abu Bakr Al-Bazzār recorded that Ibn 'Abbās said, "Banu Asad came to the Messenger of Allāh ﷺ and said, 'O Allāh's Messenger! We embraced Islām, and before that, the Arabs fought against you, yet we did not fight against you.' The Messenger of Allāh ﷺ said,

«إِنَّ فِقْهَهُمْ قَلِيلٌ وَإِنَّ الشَّيْطَانَ يَنْطِقُ عَلَى أَلْسِنَتِهِمْ»

«*Verily, they understand but little and the Shayṭān speaks through their words.*»

This *Āyah* was later revealed,

﴿يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِن كُنتُمْ صَادِقِينَ ﴿١٧﴾﴾

﴾*They regard as a favor to you that they have embraced Islām. Say: "Do not count your Islām as a favor to me." Nay, but Allāh has conferred a favor upon you that He has guided you to the Faith if you indeed are true."*﴿"[2]

Then Allāh reminds that He has complete knowledge of all creations and that He sees them all;

﴿إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾﴾

﴾*Verily, Allāh knows the Unseen of the heavens and the earth. And Allāh is the All-Seer of what you do.*﴿

This is the end of the *Tafsīr* of *Sūrat Al-Ḥujurāt*. Verily, all praise is due to Allāh, all the favors are from Him, and from Him comes the success and protection from error.

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[1] *Fatḥ Al-Bāri* 7:644.

[2] An-Nasā'ī in *Al-Kubrā* 11519.

The *Tafsīr* of *Sūrah Qāf* (Chapter - 50)

Which was revealed in Makkah

The Beginning of the *Mufaṣṣal*[1] Section of the Qur'ān

This *Sūrah* is the first *Sūrah* in the *Mufaṣṣal* section of the Qur'ān, according to the correct view. It is said that the *Mufaṣṣal* starts with *Sūrat Al-Ḥujurāt.* Some common people say that the *Mufaṣṣal* starts with *Sūrah 'Amma An-Nabā,* (chapter 78), however, this is not true because none of the respected scholars ever supported this opinion.

Aws (bin Ḥudhayfah) said; "I asked the Companions of Allāh's Messenger (ﷺ) how they divided the Qur'ān. They said; 'Three, five, seven, nine, eleven, thirteen, and the *Mufaṣṣal* section as one.' "

This was recorded by Ibn Mājah and Imām Aḥmad.[2]

If one counts forty-eight *Sūrahs,* the next *Sūrah* will be *Sūrah Qāf.* The details are as follows: The [first] three *Sūrahs* are *Al-Baqarah* (chapter 2), *Āl 'Imrān* (3), then *An-Nisā'* (4). The five are *Al-Mā'idah* (5), *Al-An'ām* (6), *Al-A'rāf* (7), *Al-Anfāl* (8) and *Barā'ah* (or *At-Tawbah*) (9). The seven next *Sūrahs* are *Sūrah Yūnus* (10), *Hūd* (11), *Yūsuf* (12), *Ar-Ra'd* (13), *Ibrāhīm* (14), *Al-Ḥijr* (15) and *An-Naḥl* (16). The nine next *Sūrahs* are, *Subḥān* (or *Al-Isrā'* (17)], *Al-Kahf* (18), *Maryam* (19), *Ṭa Ha* (20), *Al-Anbiyā'* (21), *Al-Ḥajj* (22), *Al-Mu'minūn* (23), *An-Nūr* (24) and *Al-Furqān* (25). The next eleven *Sūrahs* are *Sūrat Ash-Shu'arā* (26), *An-Naml* (27), *Al-Qaṣāṣ* (28), *Al-'Ankabūt* (29), *Ar-Rūm* (30), *Luqmān* (31), *Alif Lām Mīm As-Sajdah* (32), *Al-Aḥzāb* (33), *Saba'* (34), *Fātir* (35) and *Yā Sīn* (36). The next thirteen are *Sūrat As-Ṣaffāt* (37), *Ṣād* (38), *Az-Zumar* (39), *Ghāfir* (40),

[1] *Mufaṣṣal* refers here to the short *Surāhs*. This starts from *Sūrah Qāf* to the end of the Qur'ān.

[2] Abu Dāwud 2:114, Ibn Mājah 1:427 and Aḥmad 4:9. This is part of a weak *Ḥadīth* which was removed.

Ḥa Mīm As-Sajdah (or *Fuṣṣilat*) (41), *Ash-Shūrā* (42), *Az-Zukhruf* (43), *Ad-Dukhān* (44), *Al-Jāthiyah* (45), *Al-Aḥqāf* (46), *Al-Qitāl* (or *Muḥammad*) (47), *Al-Fatḥ* (48) and *Al-Ḥujurāt* (49).

After that comes the *Mufaṣṣal* section, according to the Companions, may Allāh be pleased with them all.

Therefore, *Sūrah Qāf* (chapter 50) is the first of the *Mufaṣṣal*, just as we stated, and all praise is due to Allāh and all favors are from Him.

The Virtues of *Sūrah Qāf*

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb asked Abu Wāqid Al-Laythi, "What did the Prophet ﷺ recite during the *'Īd* Prayer?" Abu Wāqid said, "*Sūrah Qāf* and *Sūrat Iqtarabat* [i.e. *Sūrat Al-Qamar* (54)]." Muslim and the Four Collectors of the *Sunan* collected this *Ḥadīth*.[1]

Imām Aḥmad recorded that Umm Hishām bint Ḥarithah said, "For around two years, or a year and a part of another year, our oven and the oven of the Prophet ﷺ was one and the same. I memorized *Sūrah*,

﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ۝١﴾

﴾*Qāf. By the Glorious Qur'ān.*﴿ from the tongue of the Messenger of Allāh ﷺ who used to recite it every Friday while standing on the *Minbar* delivering the Friday sermon to the people."[2] Muslim collected this *Ḥadīth*.[3]

Abu Dāwud also recorded that the daughter of Al-Ḥārith bin An-Nu'man said, "I only memorized *Sūrah Qāf* from the mouth of the Messenger of Allāh ﷺ who used to recite it in every Friday *Khuṭbah*. Our oven and the oven of the Messenger ﷺ was one and the same."[4] Muslim and An-Nasā'ī collected this *Ḥadīth*.[5]

Therefore, the Messenger of Allāh ﷺ used to recite this *Sūrah* during large gatherings such as the *'Īds* and during

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[1] Aḥmad 5:217, Muslim 2:607, Abu Dāwud 1:683, *Tuḥfat Al-Aḥwadhi*, An-Nasā'ī in *Al-Kubrā* 3:79, 3:183 and Ibn Mājah 1:408.

[2] Aḥmad 6:435.

[3] Muslim 2:595.

[4] Abu Dāwud 1:660.

[5] Muslim 2:595, An-Nasā'ī in *Al-Kubrā* 3:107.

سُورَةُ قٓ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ۝١ بَلْ عَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ ٱلْكَٰفِرُونَ هَٰذَا شَىْءٌ عَجِيبٌ ۝٢ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌۢ بَعِيدٌ ۝٣ قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ ۖ وَعِندَنَا كِتَٰبٌ حَفِيظٌۢ ۝٤ بَلْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِىٓ أَمْرٍ مَّرِيجٍ ۝٥ أَفَلَمْ يَنظُرُوٓا۟ إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٍ ۝٦ وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ ۝٧ تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ۝٨ وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَٰرَكًا فَأَنۢبَتْنَا بِهِۦ جَنَّٰتٍ وَحَبَّ ٱلْحَصِيدِ ۝٩ وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ۝١٠ رِّزْقًا لِّلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ ٱلْخُرُوجُ ۝١١ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَٰبُ ٱلرَّسِّ وَثَمُودُ ۝١٢ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ ۝١٣ وَأَصْحَٰبُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ ۝١٤ أَفَعَيِينَا بِٱلْخَلْقِ ٱلْأَوَّلِ ۚ بَلْ هُمْ فِى لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ۝١٥

Friday sermons. He did so because this *Sūrah* contains news of the beginning of creation, Resurrection, the Return, Standing (before Allāh), the Reckoning, Paradise, the Fire, Allāh's reward and punishment, lessons of encouragement, and lessons of discouragement. Allāh knows best.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ۝١ بَلْ عَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ ٱلْكَٰفِرُونَ هَٰذَا شَىْءٌ عَجِيبٌ ۝٢ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌۢ بَعِيدٌ ۝٣ قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ ۖ وَعِندَنَا كِتَٰبٌ حَفِيظٌۢ ۝٤ بَلْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِىٓ أَمْرٍ مَّرِيجٍ ۝٥﴾

﴿1. Qāf. By the Glorious Qur'ān.﴾

﴿2. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!"﴾

﴿3. "When we are dead and have become dust. (Shall we be resurrected?) That is a far return."﴾

﴿4. We know that which the earth takes of them, and with Us is a Book preserved.﴾

﴿5. Nay, but they have denied the truth when it has come to them, so they are in a Marīj state.﴾

﴿قٓ﴾

﴾Qāf.﴿ which is one of the letters of the alphabet that are mentioned in the beginning of some *Surahs*, such as,

﴿صٓ﴾

﴾*Ṣād*.﴿ (38:1)

﴿نٓ﴾

﴾*Nūn*.﴿ (68:1)

﴿الٓمٓ ۝١﴾

﴾*Alif Lām Mīm*.﴿ (2:1),

﴿حمٓ ۝١﴾

﴾*Ḥa Mīm*.﴿ (40:1), and

﴿طسٓ﴾

﴾*Ṭa Sīn*﴿ (28:1) and etc., Mujāhid and several others said this. We also discussed this in the beginning of the explanation of *Sūrat Al-Baqarah*, and therefore, it is not necessary to repeat it here.

The Disbelievers wonder at the Message and Resurrection

Allāh said,

﴿وَٱلْقُرْءَانِ ٱلْمَجِيدِ﴾

﴾*By the Glorious Qur'ān*.﴿ means by the Honorable and Great Qur'ān, which,

﴿لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ۝٤٢﴾

> ﴾*Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise.*﴿(41:42)

The subject of the oath contained in this *Āyah* is specified afterwards, even though it does not appear by word, emphasizing prophethood, resurrection and affirming that they are true. There are similar kinds of oaths in the Qur'ān, whose subject is included in the meaning but not by word, such as,

﴿صٓ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ ۝١ بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ ۝٢﴾

﴿*Ṣād. By the Qur'ān full of reminding. Nay, those who disbelieve are in false pride and opposition.*﴾(38:1-2) Allāh said here,

﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ۝١ بَلْ عَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ ٱلْكَـٰفِرُونَ هَـٰذَا شَىْءٌ عَجِيبٌ ۝٢﴾

﴿*Qāf. By the Glorious Qur'ān. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!"*﴾

They wondered at the wisdom behind sending a Messenger who is a human being. Allāh the Exalted and Most Honored said in another *Āyah*

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ﴾

﴿*Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind."*﴾ (10:2),

meaning, this is not strange, for Allāh chooses Messengers from angels and humans.

Allāh the Exalted and Most Honored mentioned that the disbelievers also wondered about the Resurrection and discounted its coming,

﴿أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌۢ بَعِيدٌ ۝٣﴾

﴿*When we are dead and have become dust. That is a far return.*﴾

They said, 'after we die, disintegrate, with our organs torn apart and we become dust, how can we be brought back to our original shape and bodies,'

﴿ذَٰلِكَ رَجْعٌۢ بَعِيدٌ﴾

﴿*That is a far return.*﴾ 'it is not likely that it will ever occur.' They thought that Resurrection was far from happening and will never occur. Allāh the Exalted responded to their statement by saying,

﴿قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ﴾

﴾*We know that which the earth takes of them.*﴿ meaning, 'We know what the earth consumes of their dead bodies.' Where and how the bodies disintegrated, what they turned into and how they have become, all of this is never absent from Allāh's knowledge.

﴾وَعِندَنَا كِتَٰبٌ حَفِيظٌۢ﴿

﴾*and with Us is a Book preserved,*﴿ 'that keeps all records. Therefore, Our knowledge is encompassing and the Book of decrees has everything precisely recorded in it. Al-'Awfi narrated that 'Abdullāh bin 'Abbās commented on the statement of Allāh the Exalted,

﴾قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ﴿

﴾*We know that which the earth takes of them,*﴿

"It refers to what the earth consumes of their flesh, skin, bones and hair."[1] A similar view was recorded from Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and several others.[2] Allāh, the Exalted and Most Honored, explained the reason behind their disbelief, rebellion and discounting the possibility of what is truly possible,

﴾بَلْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِىٓ أَمْرٍ مَّرِيجٍ ﴿٥﴾﴿

﴾*Nay, but they have denied the truth when it has come to them, so they are in a Marīj state.*﴿

This is the state of all those who defy the Truth: whatever they say and utter after denying the Truth, is utterly false. *Marīj* means, in disarray, in a confused state and defying the characteristics of the Truth. Allāh the Exalted said in another *Āyah*,

﴾إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾﴿

﴾*Certainly, you have different ideas. Turned aside therefrom is he who is turned aside.*﴿(51:8-9)

﴾أَفَلَمْ يَنظُرُوٓا۟ إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٍ ﴿٦﴾ وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ ﴿٧﴾ تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٨﴾ وَنَزَّلْنَا

[1] Aṭ-Ṭabari 22:328.

[2] Aṭ-Ṭabari 22:329.

مِنَ السَّمَاءِ مَاءً مُّبَارَكًا فَأَنبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾ رِّزْقًا لِّلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَّيْتًا كَذَٰلِكَ الْخُرُوجُ ﴿١١﴾﴾

﴾6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no Furūj in it?﴿

﴾7. And the earth! We have spread it out, and set thereon Rawāsi standing firm, and We planted in it every lovely (Bahīj) pair.﴿

﴾8. An insight and a Reminder for every servant who turns to Allāh in repentance.﴿

﴾9. And We send down blessed water (rain) from the sky, then We produce therewith Jannāt and grain that are reaped.﴿

﴾10. And date palms Bāsiqāt, with arranged clusters.﴿

﴾11. A provision for the servants. And We give life therewith to a dead land. Thus will be the Resurrection.﴿

Allāh's Power and Ability over what is Greater than Resurrection

Allāh the Exalted notifies the servants of His infinite power, which He demonstrated by creating what is bigger than that which they wondered about and whose possibility they discount,

﴿أَفَلَمْ يَنظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا﴾

﴾Have they not looked at the heaven above them, how We have made it and adorned it,﴿ with lamps;

﴿وَمَا لَهَا مِن فُرُوجٍ﴾

﴾and there are no Furūj in it?﴿ i.e., clefts, according to Mujāhid.[1] Others said that *Furūj* means, rifts, or cracks. All these meanings are close to one another. Allāh the Exalted and Most Honored said,

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِن تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾﴾

[1] Aṭ-Ṭabari 22:332.

﴾Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?" Then look again and yet again, your sight will return to you in a state of humiliation and worn out.﴿ (67:2-4)

fatigued, unable to discover any imperfection or shortcomings. The statement of Allāh the Exalted, the Blessed,

﴿وَٱلْأَرْضَ مَدَدْنَٰهَا﴾

﴾*And the earth! We have spread it out,*﴿ means, 'We made it spacious and spread it out,'

﴿وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ﴾

﴾*and set thereon Rawāsi standing firm.*﴿ which are the mountains to save the earth from shaking along with its inhabitants,

﴿وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ﴾

﴾*and We planted in it every lovely (Bahīj) pair.*﴿

every kind and species of plant, fruit and vegetation,

﴿وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾﴾

﴾*And of everything We have created pairs that you may reflect.*﴿(51:49)

Allāh's saying *'Bahīj'*, meaning a beautiful scene,

﴿تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٨﴾﴾

﴾*An insight and a Reminder for every servant who turns to Allāh in repentance.*﴿

Allāh says that observing the creation of the heavens and earth and all the great things that He has placed in them provides insight, proof and a lesson for every penitent servant who submits in humbleness and repentance to Allāh feeling fear, in awe of Him. Allāh the Exalted said,

﴿وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَٰرَكًا﴾

﴾*And We send down blessed water from the sky,*﴿ meaning beneficial,

﴿فَأَنۢبَتْنَا بِهِۦ جَنَّٰتٍ﴾

﴾*then We produce therewith Jannāt*﴿, means special and public parks, gardens, etc.

﴾وَحَبَّ الْحَصِيدِ﴿

﴾*and grain that are reaped*﴿ grains that are harvested for food and for storage for later use,

﴾وَالنَّخْلَ بَاسِقَاتٍ﴿

﴾*And date palms Bāsiqāt,*﴿ meaning, tall and high, according to the explanation reported from Ibn 'Abbās, Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah and As-Suddi.[1] Allāh said,

﴾لَّهَا طَلْعٌ نَّضِيدٌ﴿

﴾*with arrranged clusters.*﴿ producing fruits arranged in clusters,

﴾رِّزْقًا لِّلْعِبَادِ﴿

﴾*A provision for (Allāh's) servants.*﴿ for (Allāh's) creation,

﴾وَأَحْيَيْنَا بِهِ بَلْدَةً مَّيْتًا﴿

﴾*And We give life therewith to a dead land.*﴿ this is the land that was barren. However, when rain falls upon it, it is stirred to life; it swells and produces all of the lovely pairs such as flowers and the like – amazing on account of their beauty. All of this comes into existence after the land was without greenery, yet it was stirred back to life and became green. Indeed, this should provide proof of Resurrection after death and disintegration; thus Allāh resurrects the dead. This sign of Allāh's ability that is seen and witnessed is greater than the denial of those who discount the possibility of Resurrection. Allāh the Exalted and Most Honored said in other *Āyāt*,

﴾لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴿

﴾*The creation of the heavens and the earth is indeed greater than the creation of mankind;*﴿ (40:57),

﴾أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾﴿

[1] At-Tabari 22:335.

﴾Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things.﴿(46:33) and,

﴾وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾﴿

﴾And among His signs (is this), that you see the earth barren; but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.﴿(41:39)

﴾كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَٰبُ ٱلرَّسِّ وَثَمُودُ ﴿١٢﴾ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ ﴿١٣﴾ وَأَصْحَٰبُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾ أَفَعَيِينَا بِٱلْخَلْقِ ٱلْأَوَّلِ ۚ بَلْ هُمْ فِى لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾﴿

﴾12. Denied before them the people of Nūḥ, and the Dwellers of Rass, and Thamūd,﴿

﴾13. And 'Ād, and Fir'awn, and the brethren of Lūṭ,﴿

﴾14. And the Dwellers of Al-Aykah, and the people of Tubba'. Everyone of them denied (their) Messengers, so My threat took effect.﴿

﴾15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation.﴿

Reminding the Quraysh of the Destruction of earlier Disbelieving Nations

Allāh the Exalted warns the disbelievers of Quraysh and reminds them of the punishment and painful torment that He sent in this life on their likes, who disbelieved before them. For instance, Allāh the Exalted punished the people of Nūḥ by drowning them in the encompassing flood that touched all the people of earth. There is also the end that struck the people of *Ar-Rass*, and we mentioned their story before in *Sūrat Al-Furqān*,[1]

[1] See volume seven, the *Tafsīr of Sūrat Al-Furqān* (25:38).

﴿وَثَمُودُ ﴿١٢﴾ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾﴾

﴾*...and Thamūd, and 'Ād, and Fir'awn, and the brethren of Lūṭ,*﴿

the people of Sadūm (Sodom) and the surrounding areas, to whom Lūṭ was sent. Allāh the Exalted shook the earth beneath them and turned their area into a reeking lake, as stinking as the disbelief, tyranny and defiance of the Truth that they had,

﴿وَأَصْحَابُ الْأَيْكَةِ﴾

﴾*And the Dwellers of Al-Aykah*﴿, they are the nation of Shu'ayb, peace be upon him,

﴿وَقَوْمُ تُبَّعٍ﴾

﴾*and the people of Tubba'*﴿, King of Yemen; we explained his story in the *Tafsīr* of *Sūrat Ad-Dukhān*,[1] and therefore, we do not need to repeat it here. All praise is due to Allāh.

﴿كُلٌّ كَذَّبَ الرُّسُلَ﴾

﴾*Everyone of them denied (their) Messengers,*﴿ means, all of these nations and their generations belied their respective Messenger, and whoever denies even one Messenger, is as if he has denied all Messengers. Allāh the Exalted and Most Honored said,

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾﴾

﴾*The people of Nūḥ denied the Messengers.*﴿(26:105)

even though only one Messenger was sent to them, and indeed, if all the Messengers were sent to them, they would have disbelieved in them as well. Allāh said,

﴿فَحَقَّ وَعِيدِ﴾

﴾*so My threat took effect.*﴿ meaning, the promise of torment and punishment that Allāh delivered to them on account of their denial took effect. Therefore, all those who fear suffering the same end should be warned, especially since the latter have denied their Messenger, just as the former denied their Messenger.

[1] See volume eight, the *Tafsīr* of *Sūrat Ad-Dukhān* [44:37].

Repeating the Creation is Easier than originating It

Allāh the Exalted said,

﴿أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ﴾

﴿Were We then tired with the first creation?﴾

meaning, 'did starting the creation bring fatigue to Us, so as to cause doubt in them that repeating the creation was not possible?'

﴿بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ﴾

﴿Nay, they are in confused doubt about a new creation.﴾

meaning, 'starting the creation did not tire Us, and repeating it is even easier.' Allāh the Exalted and Most Honored said,

﴿وَهُوَ الَّذِي يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then He will repeat it; and this is easier for Him.﴾(30:27), and,

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِ الْعِظَامَ وَهِيَ رَمِيمٌ ۝٧٨ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ۝٧٩﴾

﴿And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"﴾(36:78-79)

We mentioned earlier a *Hadīth* collected in the *Sahīh*,

«يَقُولُ اللهُ تَعَالَى يُؤْذِينِي ابْنُ آدَمَ يَقُولُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي. وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ»

«Allāh the Exalted said, "Son of 'Ādam insults Me when he says, 'He will not resurrect me as He created me before!' But surely, originating creation is not easier for Me than reproducing it again."»[1]

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۝١٦ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۝١٧ مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝١٨ وَجَاءَتْ سَكْرَةُ

[1] *Fath Al-Bāri* 8:611.

ٱلْمَوْتِ بِٱلْحَقِّ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِى ٱلصُّورِ ذَٰلِكَ يَوْمُ ٱلْوَعِيدِ ﴿٢٠﴾ وَجَآءَتْ كُلُّ نَفْسٍ
مَّعَهَا سَآئِقٌ وَشَهِيدٌ ﴿٢١﴾ لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ ﴿٢٢﴾﴾

﴾16. And indeed We have created man, and We know what his self whispers to him. And We are nearer to him than his jugular vein.﴿

﴾17. (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left.﴿

﴾18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).﴿

﴾19. And the stupor of death will come in truth: "This is what you have been avoiding!"﴿

﴾20. And the Trumpet will be blown – that will be the Day of the threat.﴿

﴾21. And every person will come forth along with a Sā'iq and a Shahīd.﴿

﴾22. (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!"﴿

Allāh encompasses and watches all of Man's Activity

Allāh the Exalted affirms His absolute dominance over mankind, being their Creator and the Knower of everything about them. Allāh the Exalted has complete knowledge of all thoughts that cross the mind of man, be they good or evil. In the *Ṣaḥīḥ*, the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَقُلْ أَوْ تَعْمَلْ»

«Verily, Allāh the Exalted has forgiven my Ummah (Muslims) for what they talk (think) to themselves about, as long as they do not utter or implement it.»[1]

The statement of Allāh the Exalted,

﴾وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ﴿

[1] Most of the scholars do not hold the same view as Ibn Kathīr regarding the usage of "We".

﴾*And We are nearer to him than his jugular vein.*﴿

means, His angels are nearer to man than his jugular vein. Those who explained 'We' in the *Āyah* to mean 'Our knowledge,' have done so to avoid falling into the idea of incarnation or indwelling; but these two creeds are false according to the consensus of Muslims. Allāh is praised and glorified, He is far hallowed beyond what they ascribe to Him. The words of this *Āyah* do not need this explanation (that 'We' refers to 'Allāh's knowledge'), for Allāh did not say, 'and I am closer to him than his jugular vein.' Rather, He said,

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

﴾*And We are nearer to him than his jugular vein.*﴿ just as He said in the case of dying persons,

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾﴾

﴾*But We are nearer to him than you, but you see not.*﴿ (56:85),

in reference to His angels (who take the souls). Allāh the Exalted the Blessed said,

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾﴾

﴾*Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it.*﴿ (15:9)

Therefore, the angels brought down the revelation, the Qur'ān, by the leave of Allāh, the Exalted, the Most Honored. Thus, the angels are closer to man than his own jugular vein, by the power and leave of Allāh.[1] Consequently, the angel touches mankind, just as the devil touches them, for the devil is as close to them as the blood that runs in their veins; just as Allāh's Prophet ﷺ, who is truthful and was told the truth, told us. Allāh's statement here,

﴿إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ﴾

﴾*(Remember) that the two receivers receive,*﴿ in reference to the two angels who receive and record the deeds of mankind.

﴿عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ﴾

[1] *Fatḥ Al-Bāri* 11:557.

﴾one sitting on the right and one on the left.﴿ means ready to note,

﴿مَّا يَلْفِظُ﴾

﴾whatever he utters﴿, in reference to the human,

﴿مِن قَوْلٍ﴾

﴾of a word﴿, means any word that he or she speaks,

﴿إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

﴾but there is a watcher by him ready.﴿ means, but there is a scribe whose job is to record it, leaving no word or movement unrecorded. Allāh the Exalted said,

﴿وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ۝١٠ كِرَامًا كَٰتِبِينَ ۝١١ يَعْلَمُونَ مَا تَفْعَلُونَ ۝١٢﴾

﴾But verily, over you (are appointed angels) to watch you, Kirāman (honorable) Kātibīn writing down (your deeds), they know all that you do.﴿ (82:10-12)

Therefore, the scribe records every word that is spoken, according to the explanation of Al-Ḥasan and Qatādah.[1] This is also the apparent meaning of this *Āyah*.

Imām Aḥmad recorded that Bilāl bin Al-Ḥārith Al-Muzani said, "The Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ تَعَالَىٰ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللهُ عَزَّ وَجَلَّ لَهُ بِهَا رِضْوَانَهُ إِلَىٰ يَوْمِ يَلْقَاهُ، وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ تَعَالَىٰ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ، يَكْتُبُ اللهُ تَعَالَىٰ عَلَيْهِ بِهَا سَخَطَهُ إِلَىٰ يَوْمِ يَلْقَاهُ»

«Verily, a man might utter a word that pleases Allāh the Exalted, unaware of how highly it will be regarded, and on its account Allāh the Exalted and Most Honored decrees His pleasure of him until the Day he meets Him. A man might indeed utter a word that angers Allāh the Exalted, unaware of how dreadful it will be and on its account Allāh the Exalted decrees for him His anger until the Day he meets Him.»"

[1] At-Ṭabari 22:345.

'Alqamah used to say, "How many words did I not utter because of the *Ḥadīth* that Bilāl bin Al-Ḥārith narrated."[1] At-Tirmidhi, An-Nasā'ī and Ibn Mājah collected this *Ḥadīth*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."[2] There is a *Ḥadīth* similar to this in the *Ṣaḥīḥ*.

Reminding Mankind of the Stupor of Death, the Blast of the Trumpet and the Day of Gathering

Allāh the Exalted and Most High said,

﴿وَجَآءَتْ سَكْرَةُ ٱلْمَوْتِ بِٱلْحَقِّ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿١٩﴾﴾

﴾*And the stupor of death will come in truth: "This is what you have been avoiding!"*﴿

Allāh the Exalted and Most Honored says, 'O mankind! This is the stupor of death that has come in truth; now, I have brought forth to you the certainty that you were disputing,'

﴿ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ﴾

﴾*This is what you have been avoiding!*﴿, means, 'this is the end that you were trying to escape; it has come to you! Therefore, you will have neither a shelter nor a refuge nor a sanctuary nor an asylum from it.'

In the *Ṣaḥīḥ*, the Prophet ﷺ said, while wiping sweat from his face when the stupor of death overcame him,

«سُبْحَانَ اللهِ! إِنَّ لِلْمَوْتِ لَسَكَرَاتٍ»

«*Glory be to Allāh! Verily, death has its stupor.*»[3]

The *Āyah*,

﴿ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ﴾

﴾*This is what you have been avoiding!*﴿ has two possible meanings. One of them is this: 'what you have been trying to avert, escape and flee from has come to you and resided in your home!' The second meaning is, 'you had no way of escaping or averting this end.' At-Ṭabarāni collected a *Ḥadīth* in *Al-Mu'jam*

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[1] Aḥmad 3:469.

[2] *Tuḥfat Al-Aḥwadhi* 6:610, *Tuḥfat Al-Ashrāf* 2:555 and Ibn Mājah 2:1312.

[3] *Fatḥ Al-Bāri* 11:369.

Al-Kabīr[1] from Samurah who said that the Messenger of Allāh ﷺ said,

«مَثَلُ الَّذِي يَفِرُّ مِنَ الْمَوْتِ مَثَلُ الثَّعْلَبِ تَطْلُبُهُ الْأَرْضُ بِدَيْنٍ، فَجَاءَ يَسْعَى حَتَّى إِذَا أُعْيِيَ وَأُسْهِرَ دَخَلَ جُحْرَهُ وَقَالَتْ لَهُ الْأَرْضُ: يَا ثَعْلَبُ، دَيْنِي. فَخَرَجَ وَلَهُ حُصَاصٌ، فَلَمْ يَزَلْ كَذٰلِكَ حَتَّى تَقَطَّعَتْ عُنُقُهُ وَمَاتَ»

«*The parable of whoever tries to avoid death is that of a fox that had a debt to pay to the earth. The fox went away and when he became tired and the time to sleep overtook him, he entered his den. The earth said to him, 'O fox! Pay my debt!' The fox went out howling and continued until his neck was cutoff, (i.e.,) he died.*»

This parable indicates that just as the fox had no way of escaping or avoiding the earth, likewise, man has no way of avoiding death.

Allāh the Exalted the Blessed said,

﴿وَنُفِخَ فِى ٱلصُّورِ ذَٰلِكَ يَوْمُ ٱلْوَعِيدِ ۝٢٠﴾

﴿*And the Trumpet will be blown – that will be the Day of the threat.*﴾

Earlier we discussed the information about the blowing of the Trumpet, the fear that follows it, the death of everything and then resurrection, all this will occur on the Day of Resurrection.[2] We also mentioned that the Messenger of Allāh ﷺ said in a *Ḥadīth*,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ، وَحَنَى جَبْهَتَهُ، وَانْتَظَرَ أَنْ يُؤْذَنَ لَهُ»

«*How can I feel comfort while the angel responsible for the Trumpet has placed the Trumpet to his mouth and lowered his forehead awaiting when he will be commanded (by Allāh to blow in it)?*»

They said, "O Allāh's Messenger, what should we say?" He ﷺ said,

«قُولُوا حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ»

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[1] Aṭ-Ṭabarāni 7:222. This narration is *Mawqūf*, i.e., it is correct from the Companion only.

[2] See volume six, the *Tafsīr* of *Sūrah Ṭa Ha* (20:102).

«*Say, "Allāh is sufficient for us, and He is the best disposer of affairs.*»"[1]

The Companions repeated this invocation, saying, "Allāh is sufficient for us, and He is the best disposer of affairs (for us)." Allāh said,

﴿وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ ۝٢١﴾

﴾*And every person will come forth along with a Sā'iq and a Shahīd.*﴿

meaning, an angel to drive him to the gathering place and an angel to bear witness against him with regards to his deeds. This is the apparent meaning of this honorable *Āyah* and it is the meaning that Ibn Jarīr preferred.[2] It was narrated from Yaḥya bin Rāfi', the freed servant of Thaqīf, that he heard 'Uthmān bin 'Affān, may Allāh be pleased with him, giving a speech in which he recited this *Āyah*,

﴿وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ ۝٢١﴾

﴾*And every person will come forth along with a Sā'iq and a Shahīd.*﴿

and then said, "A *Sā'iq* to drive every person to Allāh the Exalted, and a *Shahīd* to witness against him what he has done."[3]

The statement of Allāh the Exalted,

﴿لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ ۝٢٢﴾

﴾*Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!*﴿

is directed at humanity. Allāh said,

﴿لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَٰذَا﴾

﴾*Indeed you were heedless of this.*﴿, of this Day,

﴿فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ﴾

﴾*Now We have removed from you, your covering, and sharp is your sight this Day!*﴿

[1] *Tuḥfat Al-Aḥwadhi* 7:117.

[2] Aṭ-Ṭabari 22:347.

[3] Aṭ-Ṭabari 22:347.

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ وَنَحْنُ أَقْرَبُ إِلَيْهِ
مِنْ حَبْلِ ٱلْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى ٱلْمُتَلَقِّيَانِ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ
﴿١٧﴾ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ وَجَآءَتْ سَكْرَةُ
ٱلْمَوْتِ بِٱلْحَقِّ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِى ٱلصُّورِ ذَٰلِكَ
يَوْمُ ٱلْوَعِيدِ ﴿٢٠﴾ وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ ﴿٢١﴾ لَّقَدْ
كُنتَ فِى غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ
﴿٢٢﴾ وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَىَّ عَتِيدٌ ﴿٢٣﴾ أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ
عَنِيدٍ ﴿٢٤﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾ ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا
ءَاخَرَ فَأَلْقِيَاهُ فِى ٱلْعَذَابِ ٱلشَّدِيدِ ﴿٢٦﴾ ۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ
وَلَٰكِن كَانَ فِى ضَلَٰلٍ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ
إِلَيْكُم بِٱلْوَعِيدِ ﴿٢٨﴾ مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٢٩﴾
يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾ وَأُزْلِفَتِ
ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ
﴿٣٢﴾ مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾ ٱدْخُلُوهَا
بِسَلَٰمٍ ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ﴿٣٤﴾ لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

'your sight is now clear and strong.' Everyone, including the disbelievers, will have clear sight on the Day of Resurrection. However, having sight will not be helpful to the disbelievers on that Day, for Allāh the Exalted said,

﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا﴾

﴾*How clearly will they (disbelievers) see and hear, the Day when they will appear before Us!*﴿ (19:38), and,

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾﴾

﴾*And if you only could see when the criminals hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty.*﴿(32:12)

﴿وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَىَّ عَتِيدٌ ﴿٢٣﴾ أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾ ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَأَلْقِيَاهُ فِى ٱلْعَذَابِ ٱلشَّدِيدِ ﴿٢٦﴾ ۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَٰكِن كَانَ فِى ضَلَٰلٍ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِٱلْوَعِيدِ ﴿٢٨﴾ مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٢٩﴾﴾

﴾*23. And his companion (angel) will say: "Here is (his record) ready with me!"*﴿

﴾*24. (Allāh will say to the angels:) "Both of you throw into*

Hell every stubborn disbeliever"﴿

﴾*25. "Hinderer of good, transgressor, doubter,"*﴿

﴾*26. "Who set up another god with Allāh. Then both of you cast him in the severe torment."*﴿

﴾*27. His companion (devil) will say: "Our Lord! I did not push him to transgression, but he was himself in error far astray."*﴿

﴾*28. (Allāh) will say: "Dispute not in front of Me, I had already in advance sent you the threat."*﴿

﴾*29. "The sentence that comes from Me cannot be changed, and I am not unjust to the servants."*﴿

The Angel will bear Witness; Allāh commands that the Disbeliever be thrown into the Fire

Allāh the Exalted states that the scribe angel, who is entrusted with recording the deeds of mankind, will testify against him or her about the deeds he or she did on the Day of Resurrection. He will say,

﴿هَـٰذَا مَا لَدَىَّ عَتِيدٌ﴾

﴾*"Here is (his record) ready with me!"*﴿, here it is prepared and completed without addition or deletion. This is when Allāh the Exalted will judge the creation with fairness, saying,

﴿أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾﴾

﴾*Both of you throw into Hell every stubborn disbeliever.*﴿

It appears that Allāh will say these words to the *Sā'iq* and *Shahīd* angels; the *Sā'iq* drove him to the grounds where Reckoning is held and the *Shahīd* testified. Allāh the Exalted will order them to throw him in the fire of *Jahannam*, and worse it is as a destination,

﴿أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾﴾

﴾*Both of you throw into Hell every stubborn disbeliever.*﴿

meaning, whose disbelief and denial of truth was horrendous, who used to stubbornly reject the truth, knowingly contradicting it with falsehood,

﴿مَّنَّاعٍ لِّلْخَيْرِ﴾

﴾*Hinderer of good,*﴿ meaning for he did not fulfill the duties he was ordered, nor was he dutiful, keeping ties to kith and kin nor giving charity,

﴾مُعْتَدٍ﴿

﴾*transgressor,*﴿ meaning, he transgresses the limits in spending. Qatādah commented, "He is a transgressor in his speech, behavior and affairs."[1] Allāh said,

﴾مُّرِيبٍ﴿

﴾*doubter,*﴿ meaning, he doubts and raises doubts in those who scrutinize his behavior,

﴾ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ﴿

﴾*who set up another god with Allāh.*﴿ meaning, he associated others with Allāh and worshipped others besides Him,

﴾فَأَلْقِيَاهُ فِى ٱلْعَذَابِ ٱلشَّدِيدِ﴿

﴾*Then both of you cast him in the severe torment.*﴿

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said that the Prophet ﷺ said,

«يَخْرُجُ عُنُقٌ مِنَ النَّارِ يَتَكَلَّمُ يَقُولُ: وُكِّلْتُ الْيَوْمَ بِثَلَاثَةٍ: بِكُلِّ جَبَّارٍ عَنِيدٍ، وَمَنْ جَعَلَ مَعَ اللهِ إِلٰهًا آخَرَ، وَمَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ، فَتَنْطَوِي عَلَيْهِمْ فَتَقْذِفُهُمْ فِي غَمَرَاتِ جَهَنَّمَ»

«*A neck from the Fire will appear and will speak saying, "Today, I have been entrusted with three: Every obstinate tyrant, everyone who ascribed another god with Allāh, and he who took a life without right." The neck will then close in on them and throw them in the midst of Jahannam.*»"[2]

Man and Devil dispute before Allāh

Allāh's saying;

﴾قَالَ قَرِينُهُ﴿

﴾*His companion will say*﴿, refers to the devil who is entrusted to

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[1] Aṭ-Ṭabari 22:356.

[2] Aḥmad 3:40.

every man, according to 'Abdullāh bin 'Abbās, Mujāhid, Qatādah and several othes.[1] He will say,

﴿رَبَّنَا مَآ أَطْغَيْتُهُۥ﴾

﴿Our Lord! I did not push him to transgression,﴾

meaning, the devil will say this about the human who came on the Day of Resurrection as a disbeliever. The devil will disown him, saying,

﴿رَبَّنَا مَآ أَطْغَيْتُهُۥ﴾

﴿Our Lord! I did not push him to transgression﴾

meaning, "I did not lead him astray,"

﴿وَلَٰكِن كَانَ فِى ضَلَٰلٍۭ بَعِيدٍ﴾

﴿but he was himself in error far astray.﴾ meaning, he himself was misguided, accepting falsehood and stubborn to the truth. Allāh the Exalted and Most Honored said in another *Āyah*,

﴿وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى ۖ فَلَا تَلُومُونِى وَلُومُوٓا۟ أَنفُسَكُم ۖ مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ ۖ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾﴾

﴿And Shayṭān will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me as a partner with Allāh. Verily, there is a painful torment for the wrongdoers."﴾ (14:22)

Allāh the Exalted said,

﴿قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ﴾

﴿(Allāh) will say: "Dispute not in front of Me."﴾

The Lord, the Exalted and Most Honored will say this to the man and his devil companion, who will be disputing before

[1] Aṭ-Ṭabari 22:357.

Him. The man will say, "O, Lord! This devil has misguided me away from the Remembrance after it came to me," while the devil will declare,

﴿رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَٰكِن كَانَ فِى ضَلَٰلٍۭ بَعِيدٍ﴾

﴾Our Lord! I did not push him to transgression, but he was himself in error far astray.﴿

from the path of truth. The Lord, the Exalted and Most Honored will say to them,

﴿لَا تَخْتَصِمُوا۟ لَدَىَّ﴾

﴾Dispute not in front of Me,﴿ or 'before Me,'

﴿وَقَدْ قَدَّمْتُ إِلَيْكُم بِٱلْوَعِيدِ﴾

﴾I had already in advance sent you the threat.﴿

'I have given you sufficient proof by the words of the Messengers, and I have sent down the Divine Books; the evidences, signs and proofs have thus been established against you,'

﴿مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ﴾

﴾The Sentence that comes from Me cannot be changed,﴿

"I have made My decision," according to the explanation of Mujāhid,[1]

﴿وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ﴾

﴾And I am not unjust to the servants.﴿

'I will not punish anyone, except on account of their sins after the proof has been established against them.'

﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾ وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾ مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾ ٱدْخُلُوهَا بِسَلَٰمٍ ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ﴿٣٤﴾ لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾﴾

﴾30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more?"﴿

[1] Aṭ-Ṭabari 22:359.

﴾31. And Paradise will be Uzlifat to those who had Taqwā, not far off.﴿

﴾32. (It will be said): "This is what you were promised - (it is) for those returning in sincere repentance, and Ḥafīẓ."﴿

﴾33. "Who feared Ar-Raḥmān unseen and brought a heart turned in repentance."﴿

﴾34. "Enter you therein in peace and security - this is a Day of eternal life!"﴿

﴾35. There they will have all that they desire - and We have more.﴿

Jahannam and Paradise and their Dwellers

Allāh states that He will say to *Jahannam* on the Day of Resurrection, "Have you had your fill?" Allāh the Most Honored has promised Hell that it will have its fill from the *Jinns* and mankind. He, the Exalted and Most Honored, will decide who will be thrown into the Fire and she will keep saying, "Are there any more," or, 'Are there any more whom You will provide me with?' This is the apparent meaning of this *Āyah* which is supported by several *Ḥadīths*.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«لَا تَزَالُ جَهَنَّمُ يُلْقَىٰ فِيهَا وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّىٰ يَضَعَ رَبُّ الْعِزَّةِ قَدَمَهُ فِيهَا، فَيَنْزَوِي بَعْضُهَا إِلَىٰ بَعْضٍ وَتَقُولُ: قَطْ قَطْ وَعِزَّتِكَ وَكَرَمِكَ. وَلَا يَزَالُ فِي الْجَنَّةِ فَضْلٌ حَتَّىٰ يُنْشِىءَ اللهُ لَهَا خَلْقًا آخَرَ فَيُسْكِنَهُمُ اللهُ تَعَالَىٰ فِي فُضُولِ الْجَنَّةِ»

«The people will be thrown into Jahannam and it will say, 'Are there any more?' Until the Mighty Lord puts His Foot over it and its corners will be collected together and it will say, "Enough, enough by Your grace and compassion!' There will be sufficient empty space in Paradise until Allāh creates another creation and He, the Exalted, makes them dwell in the empty parts of Paradise.»"[1] Muslim also collected this *Ḥadīth*.[2]

Al-Bukhāri recorded that Abu Hurayrah narrated that the

[1] Aḥmad 3:234.

[2] Muslim 4:2187 and 2188.

Prophet ﷺ said,

«يُقَالُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ؟ وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟ فَيَضَعُ الرَّبُّ تَبَارَكَ وَتَعَالَى قَدَمَهُ عَلَيْهَا فَتَقُولُ: قَطْ قَطْ»

«Jahannam will be asked, "Are you full?" and it will say, "Are there any more?" Until the Lord, the Blessed and Most Honored, puts His Foot over it and it will say: "Enough! Enough!"»[1]

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ. وَقَالَتِ الْجَنَّةُ: مَالِي لَا يَدْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ. قَالَ اللهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي . وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي وَلِكُلٍّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا، فَأَمَّا النَّارُ فَلَا تَمْتَلِىءُ حَتَّى يَضَعَ رِجْلَهُ فِيهَا فَتَقُولُ: قَطْ قَطْ، فَهُنَالِكَ تَمْتَلِىءُ وَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ وَلَا يَظْلِمُ اللهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَدًا، وَأَمَّا الْجَنَّةُ فَإِنَّ اللهَ عَزَّ وَجَلَّ يُنْشِىءُ لَهَا خَلْقًا آخَرَ»

«Paradise and the Fire quarreled. The Fire said, "I have been favored with the arrogant people and tyrants." Paradise said, "What is wrong with me that only the poor and humble people enter me?" Allāh the Exalted and Most Honored said to Paradise, "You are My mercy, with which I grant mercy to those whom I will among My servants." He said to Hell, "You are My punishment which I inflict upon whom I wish from My servants, and I shall fill both of you." As for Hellfire, it will not have its fill until Allāh puts His Foot over it and she will say, "Enough! Enough!" She will become full and its sides will come close to each other. Allāh the Exalted and Most Honored shall not be unjust to any one of His creatures. As for Paradise, Allāh the Exalted and Most Honored will create another creation to fill it.»[2]

Allāh the Exalted said,

﴿وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾﴾

[1] *Fatḥ Al-Bāri* 8:460.

[2] *Fatḥ Al-Bāri* 8:460.

﴾And Paradise will be Uzlifat to those who had Taqwā, not far off.﴿

meaning, Paradise will be brought close and near to the pious, according to Qatādah, Abu Mālik and As-Suddi,[1]

﴿غَيْرَ بَعِيدٍ﴾

﴾not far off﴿, and this will occur on the Day of Resurrection, which is not far off. Surely that Day will come to pass and all that is bound to come, is near,

﴿هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ﴾

﴾This is what you were promised – (it is) for those returning﴿

who go back to Allāh in sincere repentance intending not to repeat sin,

﴿حَفِيظٍ﴾

﴾Ḥafīẓ﴿, who preserve their covenant with Allāh and do not break or betray it,

﴿مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ﴾

﴾Who feared Ar-Raḥmān unseen﴿ who feared Allāh in secret when only Allāh the Exalted and Most Honored could see him. The Prophet ﷺ said,

«وَرَجُلٌ ذَكَرَ اللهَ تَعَالَى خَالِيًا، فَفَاضَتْ عَيْنَاهُ»

«And a man who remembered Allāh the Exalted while alone, and his eyes became tearful.»[2]

Allāh said,

﴿وَجَآءَ بِقَلْبٍ مُّنِيبٍ﴾

﴾and brought a heart turned in repentance.﴿

meaning, he will meet Allāh, the Exalted and Most Honored, on the Day of Resurrection with a heart turned in repentance to Him and absolutely free (of *Shirk*) and humbled to Him,

﴿ٱدْخُلُوهَا﴾

[1] Aṭ-Ṭabari 22:363.

[2] *Fatḥ Al-Bāri* 2:168. That is, one of those under the shade of the Throne.

﴾*Enter you therein*﴿, meaning Paradise,

﴿بِسَلَٰمٍ﴾

﴾*in peace and security*﴿, they will earn security from the torment of Allāh, the Exalted and Most Honored, and the angels of Allāh will greet them with the *Salām*, according to the explanation of Qatādah.[1] The statement of Allāh the Exalted and Most Honored:

﴿ذَٰلِكَ يَوْمُ ٱلْخُلُودِ﴾

﴾*- this is a Day of eternal life!*﴿, meaning, they will reside in Paradise forever and will never die, neither be transferred from it nor wish to be transferred from it. The statement of Allāh the All-Mighty,

﴿لَهُم مَّا يَشَآءُونَ فِيهَا﴾

﴾*There they will have all that they desire*﴿, means, whatever delights they wish and desire, they will find it brought before them.

Allāh's statement,

﴿وَلَدَيْنَا مَزِيدٌ﴾

﴾*and We have more.*﴿ is similar to His other statement,

﴿لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ﴾

> ﴾*For those who have done good is the best and even more.*﴿(10:26)

In the *Ṣaḥīḥ*, Muslim recorded that Ṣuhayb bin Sinān Ar-Rūmi said that 'more' refers to looking at the Most Honorable Face of Allāh.[2]

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُوا۟ فِى ٱلْبِلَٰدِ هَلْ مِن مَّحِيصٍ ﴿٣٦﴾ إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴿٣٨﴾ فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ﴿٣٩﴾ وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَأَدْبَٰرَ ٱلسُّجُودِ ﴿٤٠﴾﴾

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[1] Aṭ-Ṭabari 22:366.

[2] Muslim 1:163.

﴾36. *And how many a generation We have destroyed before them who were stronger in power than they. And they went about the land! Could they find any place of refuge?*﴿

﴾37. *Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.*﴿

﴾38. *And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.*﴿

﴾39. *So bear with patience all that they say, and glorify the praises of your Lord, before the rising of the sun and before (its) setting.*﴿

﴾40. *And during a part of the night (also) glorify His praises and (so likewise) after the prostrations.*﴿

Warning the Disbelievers of the imminent Torment; commanding the Prophet ﷺ to pray and have Patience

Allāh the Exalted asks, 'how many We have destroyed before these denying disbelievers?'

﴿مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا﴾

﴾*a generation who were stronger in power than they.*﴿

they were more numerous, mightier than they and who constructed on the earth and built on it more than they. The statement of Allāh the Exalted,

﴿فَنَقَّبُوا فِى الْبِلَادِ هَلْ مِن مَّحِيصٍ﴾

﴾*And they went about the land! Could they find any place of refuge?*﴿

Ibn 'Abbās commented, "They left the traces throughout the land,"[1] Qatādah said, "They traveled throughout the land seeking provisions through trade and business, more than you have."

Allāh's statement,

﴿هَلْ مِن مَّحِيصٍ﴾

﴾*Could they find any place of refuge?*﴿ means, 'could they find a shelter from Allāh's decision and appointed destiny? Have what

[1] Aṭ-Ṭabari 22:371.

they collected benefited them or averted Allāh's torment when it came to them on account of their denial of the Messengers? Likewise, you will never be able to avert, avoid, or find refuge or shelter (from His torment).' Allāh the Exalted and Most Honored said,

﴿إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ﴾

﴾*Verily, therein is indeed a reminder*﴿ and a lesson,

﴿لِمَن كَانَ لَهُۥ قَلْبٌ﴾

﴾*for him who has a heart*﴿ meaning, a sound understanding with which he comprehends, or, a good mind, according to Mujāhid,

﴿أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ﴾

﴾*or gives ear while he is heedful.*﴿ meaning, he hears the speech, comprehends and understands it in his mind and grasps its indications with his intellect. Mujāhid said that,

﴿أَوْ أَلْقَى ٱلسَّمْعَ﴾

﴾*or gives ear*﴿, means, he does not talk to himself but listens with an attentive heart.[1] Aḍ-Ḍaḥḥāk commented, "The Arabs would say that someone has given ear when he hears with his ears, while his heart is present and not absent."[2] Ath-Thawri and several others said similarly.[3] The statement of Allāh the Exalted and Most Honored;

﴿وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ۝٣٨﴾

﴾*And indeed We created the heavens and the earth and all that between them in six Days and nothing of fatigue touched Us.*﴿

is emphasis on the Resurrection because He Who is able to create the heavens and earth without fatigue, then surely He is able to resurrect the dead. Qatādah said, "The Jews, may Allāh's curses descend on them, said that Allāh created the heavens and earth in six days and then rested on the seventh day, which was the Sabbath. This is why they call it a holiday. Allāh the Exalted then sent down denial of their statement

[1] Aṭ-Ṭabari 22:373.

[2] Aṭ-Ṭabari 22:374.

[3] Aṭ-Ṭabari 22:374.

and false opinion."[1] Allāh said,

﴿وَمَا مَسَّنَا مِن لُّغُوبٍ﴾

﴾*and nothing of fatigue touched Us.*﴿ indicating that no sleep, exhaustion or weariness affects Him. Allāh the Exalted the Blessed said in other *Āyāt*,

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَٰوَٰتِ وَالْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ الْمَوْتَىٰ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٣﴾﴾

﴾*Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things.*﴿(46:33),

﴿لَخَلْقُ السَّمَٰوَٰتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

﴾*The creation of the heavens and the earth is indeed greater than the creation of mankind.*﴿(40:57) and,

﴿ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَآءُ بَنَىٰهَا ﴿٢٧﴾﴾

﴾*Are you more difficult to create or is the heaven that He constructed?*﴿(79:27)

Allāh the Exalted and Most Honored said,

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ﴾

﴾*So bear with patience all that they say,*﴿ in reference to those who deny the Prophet ﷺ, ordering him to be patient with them and turn away from them in a good way,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

﴾*and glorify the praises of your Lord, before the rising of the sun and before (its) setting.*﴿

There were two ordained prayers prior to the *Isrā'* journey. One before the rising of the sun at dawn and the other before sunset in the evening. *Qiyām Al-Layl*, prayer at night, was a command for the Prophet ﷺ and his followers for sometime but it was later abrogated for the *Ummah*. Later, during the *Isrā'* journey, Allāh abrogated all of the previous orders for prayer by ordaining five daily prayers, including the prayers of

[1] Aṭ-Ṭabari 22:376.

Fajr before sunrise, and *'Aṣr* in the late afternoon. Imām Aḥmad recorded that Jarīr bin 'Abdullāh said, "When we were sitting with the Prophet ﷺ, he looked at the full moon and said,

«أَمَا إِنَّكُمْ سَتُعْرَضُونَ عَلَىٰ رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ لَا تُضَامُونَ فِيهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَىٰ صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا»

«*Certainly you will be brought before your Lord and will see Him as you see this moon, and you will have no trouble in seeing Him. So, if you can avoid missing the prayer before the sunrise and the prayer before sunset, you must do so.*»

He then recited Allāh's statement,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾

﴿*and glorify the praises of your Lord, before the rising of the sun and before (its) setting.*﴾"[1]

The Two *Ṣaḥīḥs* and the rest of the Group collected this *Ḥadīth* through the chain of Ismā'īl.[2]

Allāh the Exalted said,

﴿وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ﴾

﴿*And during a part of the night glorify His praises*﴾, meaning pray to Him. Allāh said *Āyah*,

﴿وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ۝٧٩﴾

﴿*And in some parts of the night offer the Ṣalāh with it, as an additional prayer for you. It may be that your Lord will raise you to Maqām Maḥmūd.*﴾ (17:79)

Ibn Abi Najīḥ reported that Mujāhid said that Ibn 'Abbās said that,

﴿وَأَدْبَـٰرَ ٱلسُّجُودِ﴾

﴿*and after the prostrations.*﴾ refers to *Tasbīḥ*, i.e. glorifying Allāh's

[1] Aḥmad 4:365.

[2] *Fatḥ Al-Bāri* 8:462, Muslim 1:439, Abu Dāwud 5:97, *Tuḥfat Al-Aḥwadhi* 7:265, An-Nasā'ī in *Al-Kubrā*, 6:469 and Ibn Mājah 1:63.

praises, after the prayers.[1] There is a *Hadīth* collected in the Two *Sahīhs* that supports this meaning. Abu Hurayrah said, "Some poor migrants came and said, 'O Allāh's Messenger! The wealthy people will get higher grades and will have permanent enjoyment.' The Prophet ﷺ said,

«وَمَا ذَاكَ؟»

«*Why is that?*» They said,

'They pray as we do, fast as we do, yet they give charity, but we can not. They free slaves, but we can not.' The Prophet ﷺ said,

«أَفَلَا أُعَلِّمُكُمْ شَيْئًا إِذَا فَعَلْتُمُوهُ سَبَقْتُمْ مَنْ بَعْدَكُمْ وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ فَعَلَ مِثْلَ مَا فَعَلْتُمْ؟ تُسَبِّحُونَ وَتَحْمَدُونَ وَتُكَبِّرُونَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ»

«*Shall I tell you about something that, if you did it, you would catch up with those who have surpassed you and nobody would be better than you except those who would do the same? Say, 'Subhān Allah, Alhamdulillah and Allāhu Akbar,' thirty-three times each after every prayer.*»

Later, they came back and said, 'O Allāh's Messenger! Our brethren, the wealthy Muslims, heard of what we did and they also did the same.' The Prophet ﷺ said,

«ذٰلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ»

«*This is a favor and grace of Allāh, and He grants it to whom He wills.*»"[2]

There is another way of explaining the *Āyah*. It is that Allāh's statement,

﴿وَأَدْبَـٰرَ ٱلسُّجُودِ﴾

﴾*and after the prostrations.*﴿ refers to the two *Rak'ahs* after the *Maghrib* prayer. This was reported from 'Umar bin Al-Khattāb, 'Ali bin Abi Tālib and his son Al-Hasan, 'Abdullāh bin 'Abbās, Abu Hurayrah and Abu Umāmah, may Allāh be pleased with them. This is also the saying of Mujāhid, 'Ikrimah, Ash-Sha'bi, An-Nakha'ī, Al-Hasan Al-Basri, Qatādah, and others.

[1] At-Tabari 22:381.

[2] *Fath Al-Bāri* 2:378.

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِيصٍ ﴿٣٦﴾ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴿٣٨﴾ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ﴿٤٠﴾ وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾

سُورَةُ الذَّارِيَاتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالذَّارِيَاتِ ذَرْوًا ﴿١﴾ فَالْحَامِلَاتِ وِقْرًا ﴿٢﴾ فَالْجَارِيَاتِ يُسْرًا ﴿٣﴾ فَالْمُقَسِّمَاتِ أَمْرًا ﴿٤﴾ إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾ وَإِنَّ الدِّينَ لَوَاقِعٌ ﴿٦﴾

﴿وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾﴾

﴿*41. And listen on the Day when the caller will call from a near place.*﴾

﴿*42. The Day when they will hear Aṣ-Ṣayḥah in truth, that will be the Day of coming out.*﴾

﴿*43. Verily, it is We Who give life and cause death; and to Us is the final return.*﴾

﴿*44. On the Day when the earth shall be cleft, from off them (they will come out) hastening forth. That will be a gathering, quite easy for Us.*﴾

﴿*45. We know best what they say. And you are not the one to force them. But warn by the Qur'ān; him who fears My threat.*﴾

Admonition from Some Scenes of the Day of Resurrection

Allāh the Exalted said,

﴿وَاسْتَمِعْ﴾

﴿*And listen*﴾ 'O Muḥammad,'

﴿يَوْمَ يُنَادِ الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ﴾

﴿*on the Day when the caller will call from a near place.*﴾

to the gathering for the Day of Judgement,

﴿يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ﴾

﴾The Day when they will hear Aṣ-Ṣayḥah in truth,﴿

in reference to the blowing in the Trumpet which will bring forth the truth that most of them discounted and denied,

﴿ذَٰلِكَ يَوْمُ الْخُرُوجِ﴾

﴾that will be the Day of coming out.﴿ from the graves,

﴿إِنَّا نَحْنُ نُحْيِۦ وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾﴾

﴾Verily, it is We Who give life and cause death; and to Us is the final return.﴿

Allāh is He Who starts creation and then brings it back to life, and the latter is easier for Him; to Him is the final return of all creations. At this time, He will recompense each according to his or her deeds, good for good and evil for evil. Allāh the Exalted said,

﴿يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا﴾

﴾On the Day when the earth shall be cleft, from off them (they will come out) hastening forth.﴿

Allāh the Exalted and Most Honored will send down rain from the sky. From that rain the bodies of the creations will grow while they are in their graves, just as the seed grows in soil in the aftermath of rain. When the bodies grow to their full strength, Allāh the Exalted will command angel Isrāfil and he will blow in the Trumpet (for a second time). The souls will be enclosed in a hole in the Trumpet. When Isrāfil blows in the Trumpet, the souls will depart from it and will fly between the heavens and earth. Allāh the Exalted and Most Honored, will declare, "By My grace and power, each soul shall return to the body that it used to inhabit," and indeed, every soul will return to its body. The soul will enter its body just as poison enters the body, then the earth will be uncovered from above them, and they will all stand and head towards the Reckoning place hastening to obey the command of Allāh the Exalted and Most Honored,

﴿مُّهْطِعِينَ إِلَى ٱلدَّاعِ يَقُولُ ٱلْكَـٰفِرُونَ هَـٰذَا يَوْمٌ عَسِرٌ ﴾

﴾*Hastening towards the caller. The disbelievers will say: "This is a hard Day."*﴿(54:8), and

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴾

﴾*On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!*﴿ (17:52)

In the *Ṣaḥīḥ*, it is recorded that Anas said that the Messenger of Allāh ﷺ said,

«أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ»

«*The earth will open up first around me.*»[1]

Allāh the Exalted and Most Honored said,

﴿ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ﴾

﴾*That will be a gathering, quite easy for Us.*﴿ 'bringing them back to life is easy for Us and effortless.' Allāh the Exalted and Most Honored said,

﴿وَمَا أَمْرُنَا إِلَّا وَٰحِدَةٌ كَلَمْحٍ بِٱلْبَصَرِ ﴾

﴾*And Our commandment is but one as the twinkling of an eye.*﴿(54:50), and,

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ إِنَّ ٱللَّهَ سَمِيعٌ بَصِيرٌ ﴾

﴾*The creation of you all and the resurrection of you all are only as of a single person. Verily, Allāh is All-Hearer, All-Seer.*﴿ (31:28)

Comforting the Prophet ﷺ

The statement of Allāh the Exalted and Most High,

﴿نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ﴾

﴾*We know best what they say.*﴿ means, 'Our knowledge is all encompassing of the denial that the idolators are confronting

[1] Muslim 4:1782.

you with, so do not be concerned.' In similar *Āyāt*, Allāh said,

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾﴾

> ﴾*Indeed, We know that your breast is straitened at what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there comes unto you the certainty (i.e., death).*﴿ (15:97)
> Allāh's statement,

﴿وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ﴾

﴾*And you are not the one to force them.*﴿ says, 'it is not you who forces them to accept the guidance; this is not a part of your mission.' Allāh the Exalted and Most Honored said,

﴿فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾

﴾*But warn by the Qur'ān; him who fears My threat.*﴿

meaning, 'convey the Message of your Lord, for only those who fear Allāh and dread His torment, and hope in His promise will remember and heed,'

﴿فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ﴾

> ﴾*Your duty is only to convey (the Message) and on Us is the reckoning.*﴿(13:40),

﴿فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾﴾

> ﴾*So remind them – you are only one who reminds. You are not a dictator over them.*﴿(88:21-22)

﴿لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾

> ﴾*Not upon you is their guidance, but Allāh guides whom He wills.*﴿(2:272) and,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾

> ﴾*Verily, you guide not whom you like, but Allāh guides whom He wills.*﴿ (28:56) Allāh's statement here,

﴿وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾

﴾And you are not the one to force them. But warn by the Qur'ān; him who fears My threat.﴿

Qatādah used to invoke Allāh by saying, "O Allāh! Make us among those who fear Your threat and hope for Your promise, O Bārr (Subtle, Kind, Courteous, and Generous), O Raḥīm (the Most Merciful)."[1]

This is the end of the *Tafsīr* of *Sūrah Qāf*. All praise is due to Allāh, He is for us, the most excellent Trustee.

[1] Al-Qurṭubi 17:29.

The *Tafsīr* of *Sūrat Adh-Dhāriyāt* (Chapter - 51)

Which was revealed in Makkah

والسماء ذات الحبك ﴿٧﴾ إنكم لفي قول مختلف ﴿٨﴾ يؤفك عنه من
أفك ﴿٩﴾ قتل الخراصون ﴿١٠﴾ الذين هم في غمرة ساهون ﴿١١﴾
يسألون أيان يوم الدين ﴿١٢﴾ يوم هم على النار يفتنون ﴿١٣﴾ ذوقوا
فتنتكم هذا الذي كنتم به تستعجلون ﴿١٤﴾ إن المتقين في جنات
وعيون ﴿١٥﴾ آخذين ما آتاهم ربهم إنهم كانوا قبل ذلك محسنين
﴿١٦﴾ كانوا قليلا من الليل ما يهجعون ﴿١٧﴾ وبالأسحار هم يستغفرون
﴿١٨﴾ وفي أموالهم حق للسائل والمحروم ﴿١٩﴾ وفي الأرض آيات
للموقنين ﴿٢٠﴾ وفي أنفسكم أفلا تبصرون ﴿٢١﴾ وفي السماء رزقكم
وما توعدون ﴿٢٢﴾ فورب السماء والأرض إنه لحق مثل ما أنكم
تنطقون ﴿٢٣﴾ هل أتاك حديث ضيف إبراهيم المكرمين ﴿٢٤﴾
إذ دخلوا عليه فقالوا سلاما قال سلام قوم منكرون ﴿٢٥﴾ فراغ إلى
أهله فجاء بعجل سمين ﴿٢٦﴾ فقربه إليهم قال ألا تأكلون
﴿٢٧﴾ فأوجس منهم خيفة قالوا لا تخف وبشروه بغلام عليم
﴿٢٨﴾ فأقبلت امرأته في صرة فصكت وجهها وقالت عجوز عقيم
﴿٢٩﴾ قالوا كذلك قال ربك إنه هو الحكيم العليم ﴿٣٠﴾

بسم الله الرحمن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿والذاريات ذروا ﴿١﴾ فالحاملات وقرا ﴿٢﴾ فالجاريات يسرا ﴿٣﴾ فالمقسمات أمرا ﴿٤﴾ إنما توعدون لصادق ﴿٥﴾ وإن الدين لواقع ﴿٦﴾ والسماء ذات الحبك ﴿٧﴾ إنكم لفي قول مختلف ﴿٨﴾ يؤفك عنه من أفك ﴿٩﴾ قتل الخراصون ﴿١٠﴾ الذين هم في غمرة ساهون ﴿١١﴾ يسألون أيان يوم الدين ﴿١٢﴾ يوم هم على النار يفتنون ﴿١٣﴾ ذوقوا فتنتكم هذا الذي كنتم به تستعجلون ﴿١٤﴾﴾

﴾1. By the scattering Dhāriyāt;﴿

﴾2. And the laden Ḥāmilāt;﴿

﴾3. And the steady Jāriyāt;﴿

﴾4. And the distributors of command,﴿

﴾5. Verily, that which you are promised is surely true.﴿

﴾6. And verily, Ad-Dīn is sure to occur.﴿

﴾7. By the heaven full of Ḥubuk,﴿

﴾8. Certainly, you have different ideas.﴿

﴾9. Turned aside therefrom is he who is turned aside.﴿

﴾10. Cursed be Al-Kharrāṣūn﴿

﴾11. Who are under a cover of Sāhūn,﴿

﴾12. They ask: "When will be the Day of Ad-Dīn?"﴿

﴾13. (It will be) a Day when they will be Yuftanūn in the Fire!﴿

﴾14. "Taste you your trial! This is what you used to ask to be hastened!"﴿

Affirming the News of the Resurrection

The Commander of the faithful, 'Ali bin Abi Ṭalib may Allāh be pleased with him, ascended the *Minbar* in Kufah and declared, "Any *Āyah* in the Book of Allāh the Exalted and any *Sunnah* from Allāh's Messenger ﷺ you ask me about today, I will explain them." Ibn Al-Kawwā stood up and said, "O Leader of the faithful! What is the meaning of Allāh's statement,

﴿وَٱلذَّٰرِيَٰتِ ذَرْوًا ۝١﴾

﴾By the scattering Dhāriyāt﴿," and 'Ali said, "The wind." The man asked,

﴿فَٱلْحَٰمِلَٰتِ وِقْرًا ۝٢﴾

"*﴾And the laden Ḥāmilāt﴿*?" 'Ali said, "The clouds." The man again asked,

﴿فَٱلْجَٰرِيَٰتِ يُسْرًا ۝٣﴾

"*﴾And the steady Jāriyāt﴿*?" 'Ali said, "The ships." The man asked,

﴿فَٱلْمُقَسِّمَٰتِ أَمْرًا ۝٤﴾

"*﴾And the distributors of command﴿*?" 'Ali said, it refers to "The angels."[1]

Some scholars said that *Al-Jariyāt Yusrā* refers to the stars that float in their orbits with ease. This would mean that the

[1] Aṭ-Ṭabari 22:389-392 and 'Abdur-Razzāq 3:41.

things mentioned were ascendant in their order, beginning with the lower, then mentioning the higher one after that, etc. The winds bring the clouds, the stars are above them and the angels who distribute by Allāh's order are above that, and they descend with Allāh's legislative orders and the decrees He determines.

These *Āyāt* contain a vow from Allāh that Resurrection shall come to pass. Allāh's statement,

﴿إِنَّمَا تُوعَدُونَ لَصَادِقٌ ۝٥﴾

﴿*Verily, that which you are promised is surely true.*﴾, it is a truthful promise,

﴿وَإِنَّ الدِّينَ﴾

﴿*And verily, Ad-Dīn*﴾ the Recompense,

﴿لَوَاقِعٌ﴾

﴿*will occur*﴾, it will surely come to pass.

Then Allāh the Exalted said,

﴿وَالسَّمَاءِ ذَاتِ الْحُبُكِ ۝٧﴾

﴿*By the heaven full of Ḥubuk,*﴾ Ibn 'Abbās said; "Full of beauty, grace, magnificence and perfection."[1] Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Mālik, Abu Ṣāliḥ, As-Suddi, Qatādah, 'Aṭiyah Al-'Awfi, Ar-Rabi' bin Anas and others said similarly.[2] Aḍ-Ḍaḥḥāk, Al-Minhāl bin 'Amr and others said, "The meandering of the water, sand and plants when the wind passes over them; carving paths out of them, that is the *Ḥubuk*."

All of these sayings return to the same meaning, that of beauty and complexity. The sky is high above us, clear yet thick, firmly structured, spacious and graceful, beautified with stars such as the sun and orbiting planets such as the moon and the planets of the solar system.

The Differing Claims of the Idolators

Allāh the Exalted said,

﴿إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ۝٨﴾

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[1] Aṭ-Ṭabari 22:395-396.

[2] Aṭ-Ṭabari 22:396-397.

﴾*Certainly, you have different ideas.*﴿ Allāh says, 'you disbelievers who deny the Messengers have different and confused opinions that do not connect or conform to each other.' Qatādah commented on the *Āyah*, "You have different ideas about the Qur'ān. Some of you agree that it is true while some others deny this fact."[1] Allāh said,

﴿يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾﴾

﴾*Turned aside therefrom is he who is turned aside.*﴿

Allāh says, these confused and different opinions only fool those who are inwardly misguided. Surely, such falsehood is accepted, embraced and it becomes the source of confusion only for those who are misguided and originally liars, the fools who have no sound comprehension, as Allāh said,

﴿فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَآ أَنتُمْ عَلَيْهِ بِفَـٰتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ﴿١٦٣﴾﴾

﴾*So, verily you and those whom you worship cannot lead astray, except those who are predetermined to burn in Hell!*﴿(37:161-163)

Ibn 'Abbās, may Allāh be pleased with him, and As-Suddi said:

﴿يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾﴾

﴾*Turned aside therefrom is he who is turned aside.*﴿ "He who is misguided is led astray from it." Allāh said;

﴿قُتِلَ ٱلْخَرَّٰصُونَ ﴿١٠﴾﴾

﴾*Cursed be Al-Kharrāṣūn*﴿, Mujāhid said; "The liars. This is similar to what is mentioned in (*Sūrah*) *'Abasa*:

﴿قُتِلَ ٱلْإِنسَـٰنُ مَآ أَكْفَرَهُۥ ﴿١٧﴾﴾

﴾*Be cursed man! How ungrateful he is!*﴿(80:17)

Al-Kharrāṣūn are those who claim that they will never be brought back to life, doubting the coming of Resurrection."[2] 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās;

﴿قُتِلَ ٱلْخَرَّٰصُونَ ﴿١٠﴾﴾

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[1] 'Abdur-Razzāq 4:242.

[2] Aṭ-Ṭabari 22:400.

﴾*Cursed be Al-Kharrāṣūn*﴿, "Cursed be the doubters."[1] Mu'ādh said similarly, may Allāh be pleased with him. During one of his speeches he said, "Destroyed be the doubters." Qatādah said, "*Al-Kharrāṣūn* are the people of doubt and suspicion."[2]

Allāh said;

﴿ٱلَّذِينَ هُمْ فِى غَمْرَةٍ سَاهُونَ ﴿١١﴾﴾

﴾*Who are under a cover of Sāhūn,*﴿ Ibn 'Abbās, may Allāh be pleased with him, and others said; "In disbelief and doubt, they are heedless and playful."[3] Allāh said,

﴿يَسْـَٔلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ ﴿١٢﴾﴾

﴾*They ask: "When will be the Day of Ad-Dīn?"*﴿

They utter this statement in denial, stubbornness, doubt and suspicion. Allāh the Exalted replied,

﴿يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ ﴿١٣﴾﴾

﴾*(It will be) a Day when they will be Yuftanūn in the Fire!*﴿

Ibn 'Abbās, Mujāhid, Al-Ḥasan and several others said that *Yuftanūn* means punished.[4] Mujāhid said: "Just as gold is forged in the fire."[5] A group of others also including Mujāhid, 'Ikrimah, Ibrāhīm An-Nakha'ī, Zayd bin Aslam, and Sufyān Ath-Thawri said, "They will be burnt."

﴿ذُوقُوا۟ فِتْنَتَكُمْ﴾

﴾*Taste you your trial!*﴿, Mujāhid said, "Your burning"[6] while others said, "Your punishment."

﴿هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَسْتَعْجِلُونَ﴾

﴾*This is what you used to ask to be hastened!*﴿

This will be said admonishing, chastising, humiliating and belittling them. Allāh knows best.

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[1] Aṭ-Ṭabari 22:399.

[2] Aṭ-Ṭabari 22:400.

[3] Aṭ-Ṭabari 22:400-401.

[4] Aṭ-Ṭabari 22:402.

[5] Aṭ-Ṭabari 22:402.

[6] Aṭ-Ṭabari 22:403.

﴿إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٥﴾ ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ ﴿١٦﴾ كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿١٩﴾ وَفِى ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِىٓ أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ وَفِى ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾﴾

﴾15. Verily, those who have Taqwā will be in the midst of Gardens and Springs,﴿

﴾16. Taking joy in the things which their Lord has given them. Verily, they were before this doers of good.﴿

﴾17. They used to sleep but little by night.﴿

﴾18. And in the hours before dawn, they were asking for forgiveness.﴿

﴾19. And in their wealth there was the right of the Sā'il and the Maḥrūm.﴿

﴾20. And on the earth are signs for those who have faith with certainty.﴿

﴾21. And also in yourselves. Will you not then see?

﴾22. And in the heaven is your provision, and that which you are promised.﴿

﴾23. Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.﴿

Qualities of Those Who have *Taqwā* and Their Reward

Allāh the Exalted informs about those who have *Taqwā*, that on the Day of their Return they will be amidst gardens and springs. To the contrary the miserable ones will be amidst torment, punishment, fire and chains. Allāh said,

﴿ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ﴾

﴾Taking joy in the things which their Lord has given them.﴿

His statement;

﴿ءَاخِذِينَ﴾

﴾Taking﴿ describes the state of the people of *Taqwā* in the midst of gardens and springs. They will receive what their Lord gives them, meaning, delight, happiness and favors. Allāh the

Exalted and Most Honored said,

﴿إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ﴾

﴿*Verily, they were before that*﴾, in the life of the world,

﴿مُحْسِنِينَ﴾

﴿*gooddoers*﴾ As He said:

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ﴾

﴿*Eat and drink at ease for that which you have sent on before you in days past!*﴾(69:24)

Allāh the Exalted described the good acts that they performed,

﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ﴾

﴿*They used to sleep but little at night.* ﴾

The scholars of *Tafsīr* have two opinions about this:

The First Opinion

The first is that, they used to spend a little part of every night awake. Ibn 'Abbās said, "Every night, they would worship Allāh, even during a little part of the night."[1] Qatādah narrated that Muṭarrif bin 'Abdullāh said, "Hardly a night would pass by them that they did not pray to Allāh the Exalted and Most Honored, either in the beginning, or the middle of it."[2] Mujāhid said, "Only a few nights, if any, would they sleep through the night until the morning without praying *Tahajjud*."[3] Qatādah said similarly.[4] Anas bin Mālik and Abu Al-'Āliyah said, "They used to pray between *Al-Maghrib* and *Al-'Ishā'*."[5]

The Second Opinion

They used to spend a little part of the night in sleep. This was preferred by Ibn Jarīr. Al-Ḥasan Al-Baṣri said:

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[1] Aṭ-Ṭabari 22:407.
[2] Aṭ-Ṭabari 22:407.
[3] Aṭ-Ṭabari 22:408.
[4] Aṭ-Ṭabari 22:408.
[5] Aṭ-Ṭabari 22:407-408.

﴿كَانُوا قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾﴾

﴾*They used to sleep but little by night*﴿,

"They performed voluntary night prayer and would not sleep during the night except a little. They were active and would continue until they were seeking forgiveness right before dawn."[1]

'Abdullāh bin Salām said, "When the Messenger of Allāh ﷺ arrived at Al-Madīnah, people quickly gathered around him and I was among them. When I saw his face, I knew that it was not the face of a liar. The first statement I heard from him was,

«يَا أَيُّهَا النَّاسُ! أَطْعِمُوا الطَّعَامَ، وَصِلُوا الْأَرْحَامَ، وَأَفْشُوا السَّلَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ»

«*O people! Feed with food, keep relations to kith and kin, spread the Salām, pray at night while people are asleep, and you will enter Paradise in peace.*»"[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَبَاطِنُهَا مِنْ ظَاهِرِهَا»

«*Verily, there are lofty rooms in Paradise in which their outside can be seen from inside and their inside from the outside.*»

Abu Mūsa Al-Ash'ari said, "Who are they for, O Allāh's Messenger?" He ﷺ said,

«لِمَنْ أَلَانَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَبَاتَ للهِ قَائِمًا وَالنَّاسُ نِيَامٌ»

«*For those who use soft speech, feed food and spend the night in voluntary prayer while people are asleep.*»[3]

Allāh said:

﴿وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾﴾

﴾*And in the hours before dawn, they were asking for forgiveness.*﴿

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[1] Aṭ-Ṭabari 22:408-409.

[2] *Tuḥfat Al-Aḥwadhi* 7:187.

[3] Aḥmad 2:173.

Mujāhid and several others said: "They were performing *Ṣalāh*."[1] Others said that they would stand in prayer during the night and delayed asking Allāh for forgiveness until the latter hours before dawn. As Allāh, the Exalted the Blessed, said;

﴿وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ﴾

﴾*And those who seek forgiveness during the last hours of the night.*﴿(3:17);

This is because it is better if asking for forgiveness is done while praying.

It is confirmed in the *Ṣaḥīḥ* collections as well as others, from several Companions, that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ تَعَالَى يَنْزِلُ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْأَخِيرُ، فَيَقُولُ: هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ. هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ. هَلْ مِنْ سَائِلٍ فَيُعْطَى سُؤْلَهُ؟ حَتَّى يَطْلُعَ الْفَجْرُ»

«*Allāh, the Most High, descends each night to the lowest heaven when the last third of the night remains. He says, "Is there anyone who is repenting so that I may accept his repentance? Is there anyone seeking forgiveness, so that I may forgive him? Is there anyone asking of Me, so that I may grant him his request?" until Fajr begins.*»[2]

Many of the scholars of *Tafsīr* said that when the Prophet Ya'qub said to his sons:

﴿سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيٓ﴾

﴾*I will ask my Lord for forgiveness for you*﴿(12:98), he delayed doing so until the hours before dawn.

Allāh the Exalted and Most Honored said,

﴿وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ۝١٩﴾

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[1] Aṭ-Ṭabari 22:413.

[2] *Fatḥ Al-Bāri* 3:35, 11:133 and 13:473, Muslim 1:521 and 523, Abu Dāwud 2:77 and 5:101, *Tuḥfat Al-Aḥwadhi* 9:471, An-Nasā'ī in *Al-Kubrā*, 4:24 and Ibn Mājah 1:435.

﴾And in their wealth there was the right of the Sā'il and the Maḥrūm.﴿

After Allāh mentioned their quality of performing prayer, He then mentioned their quality of spending in charity and acts of compassion and kindness,

﴿وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ﴾

﴾And in their wealth there was the right﴿, a designated part which they dedicated to the *Sā'il* and *Maḥrūm*. The *Sā'il* is the poor who begs others, and he has a due right. As for the *Maḥrūm*, Ibn 'Abbās and Mujāhid said, "He is the poor person who does not receive a stipend."[1] Meaning he does not receive a stipend from the Muslim treasury, nor does he have a means of income, nor a profession.

The Mother of the faithful, 'Ā'ishah may Allāh be pleased with her, said about the *Maḥrūm*, "He is the displaced, the one who does not have a profession to easily earn an income from." Qatādah and Az-Zuhri: "The *Maḥrūm* is the one who does not ask the people for anything."[2] Az-Zuhri added that the Messenger of Allāh ﷺ said,

«لَيْسَ الْمِسْكِينُ بِالطَّوَّافِ الَّذِي تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلٰكِنِ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ»

«The poor (Miskīn) is not the one who goes round to the people and asks them for a mouthful or two or a date or two. But the poor is the one who does not have enough to satisfy his needs and whose condition is not known to others, so that others may give him something in charity.»[3]

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs* using another chain of narration.[4]

Allāh's Signs on the Earth and in Mankind

Allāh the Exalted and the Blessed said next,

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[1] Aṭ-Ṭabari 22:414.

[2] Aṭ-Ṭabari 22:416.

[3] An-Nasā'ī, 5:85.

[4] *Fatḥ Al-Bāri* 3:399 and Muslim 2:719.

﴿وَفِي ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾﴾

﴿And on the earth are signs for those who have faith with certainty.﴾

Allāh says that there are signs on earth that testify to the might of the Creator and His boundless ability. These signs include what Allāh placed on the earth, the various plants, animals, valleys, mountains, deserts, rivers and oceans. He also created mankind with different languages, colors, intentions and abilities, and a variety among them, differences in the power of understanding and comprehension, their deeds, and ultimately earning happiness or misery. Allāh put every organ in their bodies in its rightful place where they most need it to be. So He said;

﴿وَفِيٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾﴾

﴿And also in yourselves. Will you not then see?﴾

Qatādah commented, "He who thinks about his own creation will realize that he was created with flexible joints so that it is easy for him to perform acts of worship."[1]

Allāh the Exalted said next,

﴿وَفِي ٱلسَّمَآءِ رِزْقُكُمْ﴾

﴿And in the heaven is your provision,﴾ meaning, rain,

﴿وَمَا تُوعَدُونَ﴾

﴿and that which you are promised.﴾ meaning Paradise. This was said by Ibn 'Abbās, Mujāhid and several others.[2]

Allāh said:

﴿فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾﴾

﴿Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.﴾

Allāh is swearing by His honorable Self, all of the matters of the Judgement, Resurrection, and Recompense that they have been promised shall certainly occur. Therefore, it is the truth,

[1] Al-Qurṭubi 17:40.

[2] Aṭ-Ṭabari 22:420.

there being no doubt about it, so do not doubt its coming, just as you do not doubt that you can speak

When he would talk to one of his friends, Mu'ādh used to say: "What I am saying is as true as your being here."

﴿هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا قَالَ سَلَٰمٌ قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا۟ لَا تَخَفْ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ ﴿٢٨﴾ فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾ قَالُوا۟ كَذَٰلِكِ قَالَ رَبُّكِ إِنَّهُۥ هُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ﴿٣٠﴾﴾

﴾24. Has the story reached you, of the honored guests of Ibrāhīm?﴿

﴾25. When they came in to him and said: "Salāman!" He answered: "Salāmun" and said: "You are a people unknown to me."﴿

﴾26. Then he turned to his household, and brought out a roasted calf.﴿

﴾27. And placed it before them (saying): "Will you not eat?"﴿

﴾28. Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge.﴿

﴾29. Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!"﴿

﴾30. They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."﴿

The Guests of the Prophet Ibrāhīm

We mentioned this story before in *Sūrah Hūd* and *Al-Ḥijr*.[1] Allāh said,

﴿هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾﴾

﴾Has the story reached you, of the honored guests of Ibrāhīm﴿, whom Ibrāhīm honored and who,

﴿قَالُوا۟ سَلَٰمًا قَالَ سَلَٰمٌ﴾

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[1] See volume five, the *Tafsīr* of *Sūrah Hūd* (11:69), and the *Tafsīr* of *Sūrat Al-Ḥijr* (15:51).

﴾*they said: "Salāman!" He answered: "Salāmun."*﴿

﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ﴾

﴾*When you are greeted with a greeting, greet in return with what is better than it, or return it equally.*﴿(4:86)

So the Friend of Allāh chose a better reply in return for their greeting, implementing Allāh's command: Reciprocating the greeting with the term *Salāmun* is stronger than the greeting using the term *Salāman*.

The three angels; Jibrīl, Mīkā'īl and Isrāfīl came to Ibrāhīm in the image of handsome young wonderfully graceful men. This is why Ibrāhīm said,

﴿قَوْمٌ مُّنكَرُونَ﴾

﴾*You are a people unknown to me.*﴿ Allāh the Exalted said,

﴿فَرَاغَ إِلَىٰٓ أَهْلِهِۦ﴾

﴾*Then he turned to his household,*﴿ Ibrāhīm discretely went inside in haste,

﴿فَجَآءَ بِعِجْلٍ سَمِينٍ﴾

﴾*and brought out a roasted calf.*﴿ from the best of his menu,

And in another *Āyah*

﴿فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾﴾

﴾*And he hastened to entertain them with a roasted calf.*﴿ (11:69) means roasted on hot coals

﴿فَقَرَّبَهُۥٓ إِلَيْهِمْ﴾

﴾*And placed it before them*﴿, brought it close to them,

﴿قَالَ أَلَا تَأْكُلُونَ﴾

﴾*Saying, "Will you not eat?"* ﴿

Ibrāhīm said this polite and kind statement to his guests, and surely, this *Āyah* indicates proper manners for honoring guests. For he brought the food to his guests quickly, while they were unaware that it was being prepared for them. He did not first mention this favor to them by saying, "We will make food for you." Rather, he discretely had it prepared and placed

before them. He prepared the best kind of food he had, a young, fat roasted calf. He did not place the food far from them and invite them to come close to it to eat. Rather, he placed it close to them and refrained from ordering them to eat. Instead he invited them using a kind and subtle invitation,

﴿أَلَا تَأْكُلُونَ﴾

﴾*Will you not eat?*﴿ This statement is similar to one of us saying to a guest, "Would you be kind and generous to do such and such?"

Allāh the Exalted said,

﴿فَأَوْجَسَ مِنْهُمْ خِيفَةً﴾

﴾*Then he conceived fear of them.*﴿ this *Āyah* is explained by Allāh's statement,

﴿فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا۟ لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ۝ وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ﴾

﴾*But when he saw their hands went not towards it, he mistrusted them, and felt a sense of fear of them. They said: "Fear not, we have been sent against the people of Lūṭ." And his wife was standing (there), and she laughed.*﴿(11:70-71),

meaning, she was glad that the people of Lūṭ would be destroyed on account of their rebellion and transgression against Allāh, the Exalted. This is when the angels delivered the good news to her of a son, Isḥāq, and Ya'qūb after Isḥāq,

﴿قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عَجِيبٌ ۝ قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ۝﴾

﴾*She said: "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!" They said, "Do you wonder at the decree of Allāh? The mercy of Allāh and His blessings be on you, O family of the house. Surely, He (Allāh) is All-Praiseworthy, All-Glorious."*﴿(11:72-73)

Allāh said here;

﴿وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ﴾

﴾*And they gave him glad tidings of a son having knowledge.*﴿

This news was as good to Ibrāhīm as it was to his wife, for this son would be theirs, and therefore, they both were getting some good news. Allāh the Exalted said,

﴿فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ﴾

﴾*Then his wife came forward with a loud voice*﴿,

She screamed loudly, according to Ibn 'Abbās, Mujāhid, 'Ikrimah, Abu Ṣāliḥ, Aḍ-Ḍaḥḥāk, Zayd bin Aslam, Ath-Thawri and As-Suddi.[1] She said when she shouted,

﴿يَـٰوَيْلَتَىٰٓ﴾

﴾*Ah! Woe to me!*﴿(25:28), then,

﴿فَصَكَّتْ وَجْهَهَا﴾

﴾*she smote her face,*﴿ meaning, she struck herself upon her forehead, according to Mujāhid and Ibn Sābiṭ.[2] Ibn 'Abbās said that she smacked her face just as women do when confronted with an amazing thing,[3]

﴿وَقَالَتْ عَجُوزٌ عَقِيمٌ﴾

﴾*and said: "A barren old woman!"*﴿ meaning, "How can I give birth while I am an old woman? And even when I was young I was barren and could not have children,"

﴿قَالُوا۟ كَذَٰلِكِ قَالَ رَبُّكِ ۖ إِنَّهُۥ هُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ﴿٣٠﴾﴾

﴾*They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower"*﴿,

'He is the All-Knower of the honor that you are worthy of and He is the most Wise in His statements and decisions.'

﴿قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ﴿٣١﴾ قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٣﴾ مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ ٱلْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَآ ءَايَةً لِّلَّذِينَ يَخَافُونَ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٣٧﴾﴾

[1] Aṭ-Ṭabari 22:426 and Al-Qurṭubi 17:46.

[2] Aṭ-Ṭabari 22:428.

[3] Aṭ-Ṭabari 22:427.

﴾31. (Ibrāhīm) said: "Then for what purpose you have come, O messengers?"﴿

﴾32. They said: "We have been sent to a people who are criminals."﴿

﴾33. "To send down upon them stones of clay."﴿

﴾34. "Marked by your Lord for transgressors."﴿

﴾35. So We brought out from therein the believers.﴿

﴾36. But We found not there any household of the Muslims except one.﴿

﴾37. And We have left there a sign for those who fear the painful torment.﴿

The Angels were sent to destroy the People of the Prophet Lūṭ

Allāh the Exalted said about Ibrāhīm, peace be upon him,

﴿فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ﴿٧٥﴾ يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾﴾

﴾Then when the fear had gone away from (Ibrāhīm), and the glad tidings had reached him, he began to plead with Us for the people of Lūṭ. Verily, Ibrāhīm was, without doubt forbearing, used to invoke Allāh with humility, and was repentant. "O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."﴿(11:74-76) Allāh said here,

﴿قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ﴿٥٧﴾﴾

﴾(Ibrāhīm) said: "Then for what purpose you have come, O messengers?"﴿

meaning, 'what is the mission that you were sent with,'

﴿قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾﴾

﴾They said: "We have been sent to a people who are criminals."﴿

in reference to the people of Lūṭ,

﴿لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٣﴾ مُّسَوَّمَةً﴾

﴿*To send down upon them stones of baked clay, marked*﴾, or written,

﴿عِندَ رَبِّكَ لِلْمُسْرِفِينَ﴾

﴿*by your Lord for transgressors.*﴾ recorded with Allāh to their names; each stone has the name of its companion. Allāh said in *Sūrat Al-'Ankabūt*,

﴿قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ
الْغَابِرِينَ ﴿٣٢﴾﴾

﴿*(Ibrāhīm) said: "But there is Lūṭ in it." They said: "We know better who is there. We will verily save him and his family except his wife: she will be of those who remain behind."*﴾(29:32), and said here,

﴿فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾﴾

﴿*So We brought out from therein the believers.*﴾ they are: Lūṭ and his family, except his wife,

﴿فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾﴾

﴿*But We found not there any household of the Muslims except one.*﴾

Allāh the Exalted said,

﴿وَتَرَكْنَا فِيهَا آيَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾﴾

﴿*And We have left there a sign for those who fear the painful torment.*﴾

meaning, 'We left a proof of the punishment, torment and stones made of *Sijjīl* (baked clay) that We sent on them; We made their dwelling place a putrid, evil, dead sea. This should provide a lesson for the believers,'

﴿لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ﴾

﴿*for those who fear the painful torment.*﴾

﴿وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾
فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ
مِن شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٢﴾ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا عَنْ

أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ وَهُمْ يَنظُرُونَ ﴿٤٤﴾ فَمَا ٱسْتَطَٰعُوا۟ مِن قِيَامٍ وَمَا كَانُوا۟ مُنتَصِرِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٤٦﴾﴾

﴾38. And in Mūsā, when We sent him to Fir'awn with a manifest authority.﴿

﴾39. But (he) turned away along with his hosts, and said: "A sorcerer or a madman."﴿

﴾40. So We took him and his armies, and dumped them into the sea (Yamm), for he was blameworthy.﴿

﴾41. And in 'Ād when We sent against them the barren wind;﴿

﴾42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.﴿

﴾43. And in Thamūd, when they were told: "Enjoy yourselves for a while!"﴿

﴾44. But they insolently defied the command of their Lord, so the Ṣā'iqah overtook them while they were looking.﴿

﴾45. Then they were unable to rise up, nor could they help themselves.﴿

﴾46. (So were) the people of Nūḥ before them. Verily, they were a people who were rebellious.﴿

Lessons from the Destruction of Fir'awn, 'Ād, Thamūd, and the People of Nūḥ

Allāh the Exalted said,

﴿وَفِى مُوسَىٰٓ إِذْ أَرْسَلْنَٰهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾﴾

﴾And in Mūsā, when We sent him to Fir'awn with a manifest authority.﴿

meaning, with clear proof and plain evidence,

﴿فَتَوَلَّىٰ بِرُكْنِهِۦ﴾

﴾But he turned away along with his hosts,﴿ meaning, in rebellion and arrogance, Fir'awn turned away from the plain truth that Mūsā was sent with,

﴿ثَانِىَ عِطْفِهِۦ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ﴾

﴾*Bending his neck in pride, and leading (others) too (far) astray from the path of Allāh.*﴿(22:9), meaning turning away from truth in arrogance,

﴿وَقَالَ سَٰحِرٌ أَوْ مَجْنُونٌ﴾

﴾*and said: "A sorcerer, or a madman."*﴿ meaning Fir'awn said to Mūsā, "With regards to the message that you brought me, you are either a magician or a madman." Allāh the Exalted replied,

﴿فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ﴾

﴾*So We took him and his armies, and dumped them*﴿, meaning 'We threw them,'

﴿فِى ٱلْيَمِّ﴾

﴾*into the Yamm*﴿, into the sea,

﴿وَهُوَ مُلِيمٌ﴾

﴾*for he was blameworthy.*﴿ meaning, Fir'awn was a denying sinner and a stubborn disbeliever worthy of blame.

Allāh the Exalted and Most Honored said,

﴿وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ ﴿٤١﴾﴾

﴾*And in 'Ād when We sent against them the barren wind*﴿

that destroys everything and produces nothing. This was said by Aḍ-Ḍaḥḥāk, Qatādah and others.[1] Allāh's statement,

﴿مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ﴾

﴾*It spared nothing that it reached,*﴿ meaning, everything that the wind could destroy,

﴿إِلَّا جَعَلَتْهُ كَٱلرَّمِيمِ﴾

﴾*but blew it into broken spreads of rotten ruins.*﴿

meaning, made it just like a rotten and destroyed. Saʿīd bin Al-Musayyib and others commented on:

﴿إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ﴾

[1] Aṭ-Ṭabari 22:434.

﴿*when We sent against them the barren wind*﴾, "Southerly winds."[1] However, there is a *Ḥadīth* in the *Ṣaḥīḥ* from Shu'bah bin Al-Ḥakam, from Mujāhid, from Ibn 'Abbās, who said that the Messenger of Allāh ﷺ said,

«نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ»

«*I have been made victorious with the Ṣabā (easterly wind), and the people of 'Ād were destroyed with the Dabūr (westerly wind).*»[2] Allāh saying,

﴿وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ﴾

﴿*And in Thamūd, when they were told: "Enjoy yourselves for a while!"*﴾

is just as He said in another *Āyah*,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ﴾

﴿*And as for Thamūd, We guided them to the path of truth, but they preferred blindness to guidance; so the Ṣā'iqah of disgracing torment seized them.*﴾ (41:17) Allāh said here,

﴿وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ۝ فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنظُرُونَ ۝﴾

﴿*And in Thamūd, when they were told: "Enjoy yourselves for a while!" But they insolently defied the command of their Lord, so the Ṣā'iqah overtook them while they were looking.*﴾

Thamūd were given a respite for three days, during which they await the torment. In the early morning of the fourth day, the torment overtook them,

﴿فَمَا اسْتَطَاعُوا مِن قِيَامٍ﴾

﴿*Then they were unable to rise up,*﴾ they were unable to escape and run away from it,

﴿وَمَا كَانُوا مُنتَصِرِينَ﴾

﴿*nor could they help themselves.*﴾ nor could they save themselves from the torment that befell them. Allāh the Exalted and Most

[1] Aṭ-Ṭabari 22:433.

[2] *Fatḥ Al-Bāri* 2:604 and Muslim 2:617.

۞ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ﴿٣١﴾ قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٣﴾ مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ ٱلْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَآ ءَايَةً لِّلَّذِينَ يَخَافُونَ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٣٧﴾ وَفِى مُوسَىٰٓ إِذْ أَرْسَلْنَٰهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بِرُكْنِهِۦ وَقَالَ سَٰحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾ فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَٱلرَّمِيمِ ﴿٤٢﴾ وَفِى ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا۟ حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ وَهُمْ يَنظُرُونَ ﴿٤٤﴾ فَمَا ٱسْتَطَٰعُوا۟ مِن قِيَامٍ وَمَا كَانُوا۟ مُنتَصِرِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٤٦﴾ وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْي۟دٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَٱلْأَرْضَ فَرَشْنَٰهَا فَنِعْمَ ٱلْمَٰهِدُونَ ﴿٤٨﴾ وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ فَفِرُّوٓا۟ إِلَى ٱللَّهِ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا۟ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾

Honored said,

﴿وَقَوْمَ نُوحٍ مِّن قَبْلُ﴾

﴾*(So were) the people of Nūḥ before them.*﴿ meaning, 'We destroyed the people of Nūḥ before these people (Fir'awn, 'Ād and Thamūd).'

﴿إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ﴾

﴾*Verily, they were a people who were revellious.*﴿ We mentioned these stories in details before in the *Tafsīr* of several other *Surahs*.

﴿وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْي۟دٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَٱلْأَرْضَ فَرَشْنَٰهَا فَنِعْمَ ٱلْمَٰهِدُونَ ﴿٤٨﴾ وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ فَفِرُّوٓا۟ إِلَى ٱللَّهِ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا۟ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾﴾

﴾*47. With Hands We constructed the heaven. Verily, We are able to expand the vastness of space thereof.*﴿

﴾*48. And We have made the earth a Firāsh; how excellent spreader (thereof) are We!*﴿

﴾*49. And of everything We have created pairs, that you may remember.*﴿

﴾*50. So, flee to Allāh. Verily, I am a plain warner to you from Him.*﴿

﴾*51. And set not up any other god along with Allāh. Verily, I am a plain warner to you from Him.*﴿

Proofs of Allāh's Oneness abound in the Creation of the Heavens and the Earth

Allāh reminds us of the creating of the higher and lower worlds,

﴿وَٱلسَّمَآءَ بَنَيۡنَٰهَا﴾

﴾*We constructed the heaven.*﴿ meaning, 'We made it as a high roof, protected from falling,'

﴿بِأَيۡيْدٍ﴾

﴾*with Hands*﴿, meaning, with strength, according to 'Abdullāh bin 'Abbās, Mujāhid, Qatādah, Ath-Thawri and several others,[1]

﴿وَإِنَّا لَمُوسِعُونَ﴾

﴾*Verily, We are able to extend the vastness of space thereof.*﴿

means, 'We made it vast and We brought its roof higher without pillars to support it, and thus it is hanging independently.'

﴿وَٱلۡأَرۡضَ فَرَشۡنَٰهَا﴾

﴾*And We have made the earth a Firāsh*﴿, meaning, 'We have made it a resting place for the created,'

﴿فَنِعۡمَ ٱلۡمَٰهِدُونَ﴾

﴾*how excellent a spreader (thereof) are We!*﴿, meaning, 'We spread it for its inhabitants,'

﴿وَمِن كُلِّ شَيۡءٍ خَلَقۡنَا زَوۡجَيۡنِ﴾

﴾*And of everything We have created pairs,*﴿

meaning, all the created are in pairs, the heaven and earth, night and day, sun and moon, land and sea, light and darkness, faith and disbelief, death and life, misery and happiness, Paradise and Fire, in addition to the animals and plants. The statement of Allāh the Exalted,

﴿لَعَلَّكُمۡ تَذَكَّرُونَ﴾

[1] Aṭ-Ṭabari 22:438.

﴾*that you may remember.*﴿ and know that the Creator, Allāh, is One without partners,

﴾فَفِرُّوٓاْ إِلَى ٱللَّهِ﴿

﴾*So, flee to Allāh.*﴿ meaning, seek shelter with Him and trust in Him in all of your affairs,

﴾إِنِّي لَكُم مِّنۡهُ نَذِيرٞ مُّبِينٞ ﴿٥٠﴾ وَلَا تَجۡعَلُواْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴿

﴾*Verily, I am a plain warner to you from Him. And set not up any other god along with Allāh.*﴿ do not associate any partners with Him,

﴾إِنِّي لَكُم مِّنۡهُ نَذِيرٞ مُّبِينٞ﴿

﴾*Verily, I am a plain warner to you from Him.*﴿

كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبۡلِهِم مِّن رَّسُولٍ إِلَّا قَالُواْ سَاحِرٌ أَوۡ مَجۡنُونٌ ﴿٥٢﴾ أَتَوَاصَوۡاْ بِهِۦۚ بَلۡ هُمۡ قَوۡمٞ طَاغُونَ ﴿٥٣﴾ فَتَوَلَّ عَنۡهُمۡ فَمَآ أَنتَ بِمَلُومٖ ﴿٥٤﴾ وَذَكِّرۡ فَإِنَّ ٱلذِّكۡرَىٰ تَنفَعُ ٱلۡمُؤۡمِنِينَ ﴿٥٥﴾ وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ ﴿٥٦﴾ مَآ أُرِيدُ مِنۡهُم مِّن رِّزۡقٖ وَمَآ أُرِيدُ أَن يُطۡعِمُونِ ﴿٥٧﴾ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلۡقُوَّةِ ٱلۡمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُواْ ذَنُوبٗا مِّثۡلَ ذَنُوبِ أَصۡحَٰبِهِمۡ فَلَا يَسۡتَعۡجِلُونِ ﴿٥٩﴾ فَوَيۡلٞ لِّلَّذِينَ كَفَرُواْ مِن يَوۡمِهِمُ ٱلَّذِي يُوعَدُونَ ﴿٦٠﴾

سُورَةُ الطُّورِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلطُّورِ ﴿١﴾ وَكِتَٰبٖ مَّسۡطُورٖ ﴿٢﴾ فِي رَقّٖ مَّنشُورٖ ﴿٣﴾ وَٱلۡبَيۡتِ ٱلۡمَعۡمُورِ ﴿٤﴾ وَٱلسَّقۡفِ ٱلۡمَرۡفُوعِ ﴿٥﴾ وَٱلۡبَحۡرِ ٱلۡمَسۡجُورِ ﴿٦﴾ إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٞ ﴿٧﴾ مَّا لَهُۥ مِن دَافِعٖ ﴿٨﴾ يَوۡمَ تَمُورُ ٱلسَّمَآءُ مَوۡرٗا ﴿٩﴾ وَتَسِيرُ ٱلۡجِبَالُ سَيۡرٗا ﴿١٠﴾ فَوَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿١١﴾ ٱلَّذِينَ هُمۡ فِي خَوۡضٖ يَلۡعَبُونَ ﴿١٢﴾ يَوۡمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾ هَٰذِهِ ٱلنَّارُ ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾

﴾كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبۡلِهِم مِّن رَّسُولٍ إِلَّا قَالُواْ سَاحِرٌ أَوۡ مَجۡنُونٌ ﴿٥٢﴾ أَتَوَاصَوۡاْ بِهِۦۚ بَلۡ هُمۡ قَوۡمٞ طَاغُونَ ﴿٥٣﴾ فَتَوَلَّ عَنۡهُمۡ فَمَآ أَنتَ بِمَلُومٖ ﴿٥٤﴾ وَذَكِّرۡ فَإِنَّ ٱلذِّكۡرَىٰ تَنفَعُ ٱلۡمُؤۡمِنِينَ ﴿٥٥﴾ وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ ﴿٥٦﴾ مَآ أُرِيدُ مِنۡهُم مِّن رِّزۡقٖ وَمَآ أُرِيدُ أَن يُطۡعِمُونِ ﴿٥٧﴾ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلۡقُوَّةِ ٱلۡمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُواْ ذَنُوبٗا مِّثۡلَ ذَنُوبِ أَصۡحَٰبِهِمۡ فَلَا يَسۡتَعۡجِلُونِ ﴿٥٩﴾ فَوَيۡلٞ لِّلَّذِينَ كَفَرُواْ مِن يَوۡمِهِمُ ٱلَّذِي يُوعَدُونَ ﴿٦٠﴾﴿

﴾*52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"*﴿

﴾*53. Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!*﴿

﴾*54. So turn away from them, you are not blameworthy.*﴿

﴾*55. And remind, for verily, the reminding profits the*

believers.﴿

﴾*56. And I created not the Jinn and mankind except that they should worship Me.*﴿

﴾*57. I seek not any provision from them nor do I ask that they should feed Me.*﴿

﴾*58. Verily, Allāh is the All-Provider, Owner of power, the Most Strong.*﴿

﴾*59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on!*﴿

﴾*60. Then woe to those who disbelieve from their Day which they have been promised.*﴿

All Messengers met the Same Type of Denial from Their Nations

Allāh comforts His Prophet ﷺ by saying to Him, 'just as these idolators denied you, the disbelievers of old used the same words with their Messengers,'

﴿كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ﴾

﴾*Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"*﴿

Allāh the Exalted and Most Honored said,

﴿أَتَوَاصَوْا۟ بِهِۦ﴾

﴾*Have they transmitted this saying to these?*﴿, meaning, have those of the past taught these words to the people of the present?

﴿بَلْ هُمْ قَوْمٌ طَاغُونَ﴾

﴾*Nay, they are themselves a people transgressing beyond bounds!*﴿

They are tyrannical people whose hearts are the same. Therefore, the latter said the same as those before them have said. Allāh the Exalted said,

﴿فَتَوَلَّ عَنْهُمْ﴾

﴾*So turn away from them,*﴿ meaning, 'O Muḥammad, turn away from the Quraysh idolators,'

﴿فَمَآ أَنتَ بِمَلُومٍ﴾

﴿*you are not blameworthy.*﴾ meaning, 'We blame you not if you turn away from them,'

﴿وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ﴾

﴿*And remind, for verily, the reminding profits the believers.*﴾ meaning, for only the believing hearts benefit from being reminded.

Allāh Only created Mankind and *Jinns* to worship Him Alone

Allāh the Exalted and Most Honored said,

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

﴿*And I created not the Jinn and mankind except that they should worship Me.*﴾

meaning, 'I, Allāh, only created them so that I order them to worship Me, not that I need them.'

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*,

﴿إِلَّا لِيَعْبُدُونِ﴾

﴿*...except that they should worship Me.*﴾ meaning, "So that they worship Me, willingly or unwillingly."

Allāh the Exalted said,

﴿مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ۝ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ﴾

﴿*I seek not any provision from them nor do I ask that they should feed Me. Verily, Allāh is the All-Provider, Owner of power, the Most Strong.*﴾

Imām Aḥmad recorded that 'Abdullāh bin Mas'ud said, "The Messenger of Allāh ﷺ taught the following:

(إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ)

'Verily, I am the Provider, Owner of power, the Most Strong.'[1]

[1] Aḥmad 1:418.

Abu Dāwud, At-Tirmidhi and An-Nasā'ī also collected this *Ḥadīth*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."[1] The meaning of this *Āyah* (51:56) is that, Allāh the Exalted, the Blessed created the creatures so that they worship Him Alone without partners. Those who obey Him will be rewarded with the best rewards, while those who disobey Him will receive the worst punishment from Him. Allāh stated that He does not need creatures, but rather, they are in need of Him in all conditions. He is alone their Creator and Provider.

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«قَالَ اللهُ تَعَالَى: يَاابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأْ صَدْرَكَ غِنًى وَأَسُدَّ فَقْرَكَ، وَإِلَّا تَفْعَلْ، مَلَأْتُ صَدْرَكَ شُغْلًا وَلَمْ أَسُدَّ فَقْرَكَ»

«*Allāh the Exalted said, "O Son of Ādam! Busy yourself in worshipping Me, and I will fill your chest with riches and dissipate your meekness. Otherwise, I will fill your chest with distracting affairs and will not do away with your meekness."*»[2]

At-Tirmidhi and Ibn Mājah collected this *Ḥadīth* and At-Tirmidhi said, "*Ḥasan Gharīb*."[3]

The statement of Allāh the Exalted,

﴿فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا﴾

﴾*And verily, for those who do wrong, there is a portion*﴿, indicates that they will receive their due share of the torment,

﴿مِّثْلَ ذَنُوبِ أَصْحَـٰبِهِمْ فَلَا يَسْتَعْجِلُونِ﴾

﴾*like the evil portion (which came for) their likes (of old); so let them not ask Me to hasten on!*﴿

let them not ask that the punishment is rushed to them, for it will surely come,

[1] Abu Dāwud 4:290, *Tuḥfat Al-Aḥwadhi* 8:261 and An-Nasā'ī in *Al-Kubrā* 6:469.

[2] Aḥmad 2:358.

[3] *Tuḥfat Al-Aḥwadhi* 7:166 and Ibn Mājah 2:1376.

﴿فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴾

﴾Then woe to those who disbelieve from their Day which they have been promised.﴿

meaning, the Day of Resurrection.

This is the end of the *Tafsīr* of *Sūrat Adh-Dhāriyāt*; all praise is due to Allāh and all the favors come from Him Alone.

The *Tafsīr* of *Sūrat Aṭ-Ṭūr*, (Chapter - 52)

Which was revealed in Makkah

The Virtues of *Sūrat Aṭ-Ṭūr*

Mālik narrated that Jubayr bin Muṭ'im said, "I heard the Prophet ﷺ reciting *Sūrat Aṭ-Ṭūr* while praying *Maghrib*. Surely, I have never heard a more beautiful voice or recitation than his recitation."[1] This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs* using a chain of narration that includes Mālik.[2] Al-Bukhāri recorded that Umm Salamah said, "I complained of being ill to the Messenger of Allāh ﷺ, and he said,

«طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ»

«*Perform Ṭawāf (of the Ka'bah) behind the crowd, while you are riding.*»

So, I performed *Ṭawāf* while the Messenger of Allāh was praying beside the House, reciting *Aṭ-Ṭūr*."[3]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالطُّورِ ﴿١﴾ وَكِتَابٍ مَسْطُورٍ ﴿٢﴾ فِي رَقٍّ مَنْشُورٍ ﴿٣﴾ وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾ وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾ وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾ مَا لَهُ مِنْ دَافِعٍ ﴿٨﴾ يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾ وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾ فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١١﴾ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ﴿١٢﴾ يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾ هَٰذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٤﴾ أَفَسِحْرٌ هَٰذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾﴾

[1] *Al-Muwaṭṭa'* 1:78.

[2] *Fatḥ Al-Bāri* 2:289 and Muslim 1:338.

[3] *Fatḥ Al-Bāri* 8:468.

﴾1. By the Ṭūr﴿

﴾2. And the Book inscribed﴿

﴾3. In parchment unrolled.﴿

﴾4. And by Al-Bayt Al-Ma'mūr.﴿

﴾5. And the roof raised high.﴿

﴾6. And by the sea that is Masjūr.﴿

﴾7. Verily, the torment of your Lord will surely come to pass.﴿

﴾8. There is none that can avert it.﴿

﴾9. On the Day when Tamūr the heaven Mawr,﴿

﴾10. And Tasīr the mountains Sayr.﴿

﴾11. Then woe that Day to those who denied.﴿

﴾12. Those who were, in their falsehood, playing.﴿

﴾13. The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.﴿

﴾14. This is the Fire which you used to deny.﴿

﴾15. Is this magic or do you not see?﴿

﴾16. Enter therein and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.﴿

Allāh swears that the Coming of Torment is Near

Allāh swears by His creation, a testimony to His great ability, that His torment will surely befall His enemies; they will have no way of escaping it.

Aṭ-Ṭūr is the mount that has trees, similar to the mount where Allāh spoke to Mūsā, while Mūsā was on it, and the mount on which Allāh started the prophethood of 'Īsā. A mount that does not have trees is called *Jabal*, not *Ṭūr*. Allāh said,

﴿وَكِتَـٰبٍ مَّسْطُورٍ ۝٢﴾

﴾And by the Book inscribed﴿, it is said that it means *Al-Lawḥ Al-Maḥfuẓ*, (the Preserved Table). It is also said that is refers to the divinely revealed inscribed Books that people recite, and this is why Allāh said,

﴿فِى رَقٍّ مَّنشُورٍ ۝٣ وَٱلْبَيْتِ ٱلْمَعْمُورِ ۝٤﴾

﴾*In parchment unrolled. And by Al-Bayt Al-Ma'mūr.*﴿

In the Two *Ṣaḥīḥs* it is confirmed that the Messenger of Allāh ﷺ said in the *Ḥadīth* about *Al-Isrā'*, after ascending to the seventh heaven:

«ثُمَّ رُفِعَ بِي إِلَى الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفًا، لَا يَعُودُونَ إِلَيْهِ آخِرَ مَا عَلَيْهِمْ»

«*Then, I was taken to Al-Bayt Al-Ma'mūr. It is visited every day by seventy thousand angels who will not come back to visit it again.*»[1]

The angels worship Allāh in *Al-Bayt Al-Ma'mūr* and perform *Ṭawāf* around it just as the people of the earth perform *Ṭawāf* around the Ka'bah. *Al-Bayt Al-Ma'mūr* is the *Ka'bah* of those who reside in the seventh heaven. During the *Isrā'* journey, the Prophet saw Ibrāhīm Al-Khalīl, who was reclining with his back on *Al-Bayt Al-Ma'mūr.* It was Ibrāhīm who built the *Ka'bah* on earth, and surely, the reward is compatible with the action.

Al-Bayt Al-Ma'mūr is parallel to the *Ka'bah;* every heaven has its own house of worship, which is also the direction of prayer for its residents. The house that is located in the lower heaven, is called *Bayt Al-'Izzah.* And Allāh knows best.

The statement of Allāh the Exalted,

﴿وَالسَّقْفِ الْمَرْفُوعِ ۝٥﴾

﴾*And by the roof raised high.*﴿ Sufyān Ath-Thawri, Shu'bah, and Abu Al-Aḥwas, all narrated from Simāk, from Khālid bin 'Ar'arah, from 'Ali bin Abi Ṭālib:

﴿وَالسَّقْفِ الْمَرْفُوعِ ۝٥﴾

﴾*And by the roof raised high*﴿ "Meaning the heaven." Sufyān added, "Then 'Ali recited,

﴿وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ۝٣٢﴾

﴾*And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs.*﴿(21:32)"[2]

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[1] *Fatḥ Al-Bāri* 6:349 and Muslim 1:150.

[2] Aṭ-Ṭabari 22:257-258.

Similar was said by Mujāhid, Qatādah, As-Suddi, Ibn Jurayj, Ibn Zayd and preferred by Ibn Jarīr.[1]

The statement of Allāh the Exalted,

﴿وَٱلْبَحْرِ ٱلْمَسْجُورِ ۝٦﴾

﴿*And by the sea that is Masjūr.*﴾ The majority say it refers to the oceans of the earth. *Masjūr*, means, the sea will be kindled with fire on the Day of Resurrection just as Allāh said in another *Āyah*,

﴿وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ۝٦﴾

﴿*And when the seas become as blazing fire.*﴾(81:6)

i.e., it will be kindled with fire and become a raging fire that surrounds the people in the gathering area, this was reported by Saʿīd bin Al-Musayyib from ʿAli bin Abi Ṭālib.[2]

It was also reported from Ibn ʿAbbās, and it is the view of Saʿīd bin Jubayr, Mujāhid, ʿAbdullāh bin ʿUbayd bin ʿUmayr and others. Qatādah said, "*Masjūr* is the 'filled sea.'" Ibn Jarīr preferred this explanation saying, "The sea is not lit with fire now, so it is filled."

Allāh's statement;

﴿إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٌ ۝٧﴾

﴿*Verily, the torment of your Lord will surely come to pass.*﴾

contains the subject of the vow, indicating that His torment will surely strike the disbelievers, as Allāh stated in another *Āyah*;

﴿مَّا لَهُۥ مِن دَافِعٍ ۝٨﴾

﴿*There is none that can avert it.*﴾ indicating that when Allāh decides to send the torment upon them, none can prevent it or stop it from striking them.

Al-Ḥāfiẓ Abu Bakr Ibn Abi Ad-Dunyā recorded that Jaʿfar bin Zayd Al-ʿAbdi said, "One night, in Al-Madīnah, ʿUmar went out investigating the welfare of Muslims and passed by the house of a man who was standing in voluntary prayer. ʿUmar stood

[1] Aṭ-Ṭabari 22:458.

[2] Aṭ-Ṭabari 22:458.

quietly, listening to his recitation; the man was reciting,

﴿وَالطُّورِ ۝١﴾

﴿*By At-Tūr*﴾, until he reached the *Āyah*,

﴿إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝٧ مَا لَهُ مِن دَافِعٍ ۝٨﴾

﴿*Verily, the torment of your Lord will surely come to pass. There is none that can avert it.*﴾

'Umar said, 'By the Lord of the *Ka'bah*, this is a true vow.' 'Umar dismounted his donkey and sat next to a wall for a while. He then went back to his house and fell ill for a month. During his illness, the people would visit him, not knowing what caused his illness." May Allāh be pleased with 'Umar.

Describing the Day of Torment, the Day of Resurrection

Allāh said;

﴿يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ۝٩﴾

﴿*On the Day when Tamūr the heaven Mawr*﴾

Ibn 'Abbās and Qatādah said: "Shaking violently."[1] Also from Ibn 'Abbās, "Split." Mujāhid said: "Spin violently." Aḍ-Ḍaḥḥāk commented on the *Āyah*, saying, "The earth will violently spin and move by the command of Allāh, and its areas will violently move towards each other."[2] This was preferred by Ibn Jarīr, because of the meaning of the word, *Mawra*, which denotes meanings of spinning and shaking. Allāh said,

﴿وَتَسِيرُ الْجِبَالُ سَيْرًا ۝١٠﴾

﴿*And Tasīr the mountains will Sayr.*﴾

will fade away and become scattered particles of dust blown away by the wind,

﴿فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝١١﴾

﴿*Then woe that Day to those who denied*﴾, woe to them that Day as a result of Allāh's torment, punishment and affliction that He will direct at them,

[1] Aṭ-Ṭabari 22:462.

[2] Aṭ-Ṭabari 22:362.

﴿ٱلَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ ﴿١٢﴾﴾

﴾*Those who were in their falsehood, playing.*﴿

meaning, they live in this life in falsehood and make the religion the subject of their mockery and jest,

﴿يَوْمَ يُدَعُّونَ﴾

﴾*The Day when they will be pushed down by force*﴿

meaning, they will be violently driven and shoved,

﴿إِلَىٰ نَارِ جَهَنَّمَ دَعًّا﴾

﴾*to the fire of Hell, with a horrible, forceful pushing.*﴿

Mujāhid, Ash-Sha'bi, Muḥammad bin Ka'b, Aḍ-Ḍaḥḥāk, As-Suddi and Ath-Thawri said that this *Āyah* means, "They will be violently shoved into the Fire."[1] Allāh said,

﴿هَـٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾﴾

﴾*This is the Fire, which you used to deny.*﴿ meaning, the angels of punishment will say these words to them, while admonishing and chastising them,

﴿أَفَسِحْرٌ هَـٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ ٱصْلَوْهَا﴾

﴾*Is this magic or do you not see? Enter therein*﴿

meaning, enter the Fire, 'which will encircle you from every direction,'

﴿فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ عَلَيْكُمْ﴾

﴾*and whether you are patient of it or impatient of it, it is all the same.*﴿

'whether you endure its torment and afflictions or not, you will never avert it or be saved from it,'

﴿إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ﴾

﴾*You are only being requited for what you used to do.*﴿

and surely, Allāh is never unjust with anyone. Most certainly, Allāh recompenses each according to their deeds.

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[1] Aṭ-Ṭabari 22:464 and *Ad-Durr Al-Manthūr* 7:631.

أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ ٱصْلَوْهَا فَٱصْبِرُوٓا۟
أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾
إِنَّ ٱلْمُتَّقِينَ فِى جَنَّـٰتٍ وَنَعِيمٍ ﴿١٧﴾ فَـٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ
وَوَقَىٰهُمْ رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ ﴿١٨﴾ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا
كُنتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَـٰهُم
بِحُورٍ عِينٍ ﴿٢٠﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَـٰنٍ أَلْحَقْنَا
بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَـٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ
رَهِينٌ ﴿٢١﴾ وَأَمْدَدْنَـٰهُم بِفَـٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ يَتَنَـٰزَعُونَ
فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾ ۞ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ
لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ
﴿٢٥﴾ قَالُوٓا۟ إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ ٱللَّهُ
عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِن قَبْلُ
نَدْعُوهُ ۖ إِنَّهُۥ هُوَ ٱلْبَرُّ ٱلرَّحِيمُ ﴿٢٨﴾ فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ
رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ
ٱلْمَنُونِ ﴿٣٠﴾ قُلْ تَرَبَّصُوا۟ فَإِنِّى مَعَكُم مِّنَ ٱلْمُتَرَبِّصِينَ ﴿٣١﴾

﴿إِنَّ ٱلْمُتَّقِينَ فِى جَنَّـٰتٍ وَنَعِيمٍ ﴿١٧﴾ فَـٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ وَوَقَىٰهُمْ رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ ﴿١٨﴾ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَـٰهُم بِحُورٍ عِينٍ ﴿٢٠﴾﴾

﴾17. Verily, those who have Taqwā will be in Gardens and Delight.﴿

﴾18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.﴿

﴾19. "Eat and drink with happiness because of what you used to do."﴿

﴾20. They will recline on thrones Maṣfūfah. And We shall marry them to Ḥūr (fair females) with wide lovely eyes.﴿

Description of the Destination of the Happy

Allāh the Exalted described the destination of the happy ones,

﴿إِنَّ ٱلْمُتَّقِينَ فِى جَنَّـٰتٍ وَنَعِيمٍ ﴿١٧﴾﴾

﴾Verily, those who have Taqwā will be in Gardens and Delight.﴿

in contrast to the torment and punishment of the miserable;

﴿فَـٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ﴾

﴾Enjoying in that which their Lord has bestowed on them,﴿

meaning, enjoying the various types of delight that Allāh has granted them therein, such as various types of foods, drinks, clothes, dwelling places, mounts, and so forth,

﴿وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ﴾

﴾and (the fact that) their Lord saved them from the torment of the blazing Fire.﴿

He saved them from the torment of the Fire, which is a bounty itself. Added to this blessing is the fact that they were entered into Paradise, which has delights that no eye has ever seen, no ear has ever heard, nor has a heart ever imagined. The statement of Allāh the Exalted,

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾﴾

﴾"Eat and drink with happiness because of what you used to do"﴿

is similar to another of His statements,

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾﴾

﴾Eat and drink at ease for that which you have sent on before you in days past!﴿(69:24)

meaning this is the just reward for your deeds; surely, all this is a favor from Allāh and a reward from Him. Allāh the Exalted said,

﴿مُتَّكِئِينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ﴾

﴾They will recline (with ease) on thrones Maṣfūfah.﴿

Ath-Thawri reported from Ḥuṣayn, from Mujāhid, from Ibn 'Abbās: "Thrones in howdahs." And the meaning of,

﴾Maṣfūfah﴿ is they will be facing each other,

﴿عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ﴾

﴾Facing one another on thrones.﴿(37:44) Allāh said next,

﴿وَزَوَّجْنَاهُم بِحُورٍ عِينٍ﴾

﴾And We shall marry them to Ḥūr (fair females) with wide lovely eyes.﴿

We made for them righteous spouses, beautiful wives from *Al-Ḥur Al-'Ayn*. We mentioned the description of *Al-Ḥur Al-'Ayn* in several other places in this *Tafsīr*, and therefore, it is not necessary to repeat their description here.[1]

﴿وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ كُلُّ
امْرِيٍٕ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾ وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ يَتَنَٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ
فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾ ۞ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ
بَعْضٍ يَتَسَآءَلُونَ ﴿٢٥﴾ قَالُوٓا إِنَّا كُنَّا قَبْلُ فِيٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ
السَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾﴾

﴾21. *And those who believe and whose offspring follow them in faith, – to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.*﴿

﴾22. *And We shall provide them with fruit and meat such as they desire.*﴿

﴾23. *There they shall pass from hand to hand a cup, free from any idle talk, and free from sin.*﴿

﴾24. *And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.*﴿

﴾25. *And some of them draw near to others, questioning.*﴿

﴾26. *Saying: "Aforetime, we were afraid in the midst of our families."*﴿

﴾27. *"So Allāh has been gracious to us, and has saved us from the torment of the Fire."*﴿

﴾28. *"Verily, We used to invoke Him before. Verily, He is the Most Subtle, the Most Merciful."*﴿

The Offspring of Righteous Believers will be elevated to Their Grades in Paradise

In this *Āyah*, Allāh the Exalted affirms His favor, generosity, graciousness, compassion and beneficence towards His creation. When the offspring of the righteous believers imitate

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[1] See the *Tafsīr* of *Sūrat Ar-Raḥmān* (55:56 and 72) and *Aṣ-Ṣāffāt* (37:48-49), and *Ad-Dukhān* (44:54).

their parents regarding faith, Allāh will elevate the latter to the ranks of the former, even though the latter did not perform deeds as goodly as their parents. Allāh will comfort the eyes of the parents by seeing their offspring elevated to their grades. Surely, Allāh will gather them together in the best manner, and He will not decrease the reward or the grades of those higher in rank for joining them together, hence His statement,

﴿أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ﴾

﴿to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.﴾

Ath-Thawri reported that Ibn 'Abbās said, "Verily, Allāh elevates the ranks of the believers' offspring to rank of their parents, even though the latter have not performed as well as the former, so that the eyes of the parents are comforted." Ibn 'Abbās then recited this *Āyah*,

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ﴾

﴿And those who believe and whose offspring follow them in faith, – to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.﴾[1]

Ibn Jarīr and Ibn Abi Ḥātim recorded this statement from Sufyān Ath-Thawri from Ibn 'Abbās.[2] Ibn Abi Ḥātim also recorded that Ibn 'Abbās commented on Allāh's statement,

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ﴾

﴿And those who believe and whose offspring follow them in faith, – to them shall We join their offspring.﴾

saying, "They are the offspring of the believers who died on the faith. If the ranks of their parents are higher than their ranks, they will be joined with their parents. No part of the reward their parents received for their good deeds will be reduced for them."

'Abdullah, son of Imām Aḥmad, recorded that 'Ali said, "Khadījah asked the Prophet ﷺ about two of her children who died during the time of *Jāhiliyyah*, and the Messenger of Allāh ﷺ said;

[1] *Tafsīr Ath-Thawri* 283.

[2] Aṭ-Ṭabari 22:467.

«هُمَا فِي النَّارِ»

«*They are both in the Fire.*»

When he saw sadness on her face, he said,

«لَوْ رَأَيْتِ مَكَانَهُمَا لَأَبْغَضْتِهِمَا»

«*If you saw their dwelling place, you would hate them.*»

She said, 'O Allāh's Messenger! What about my children with you.' He said,

«فِي الْجَنَّةِ»

«*They are in Paradise.*» The Messenger of Allāh ﷺ said,

«إِنَّ الْمُؤْمِنِينَ وَأَوْلَادَهُمْ فِي الْجَنَّةِ، وَإِنَّ الْمُشْرِكِينَ وَأَوْلَادَهُمْ فِي النَّارِ»

«*Verily, the believers and their offspring will dwell in Paradise, while the idolators and their offspring will dwell in the Hellfire.*»

The Prophet ﷺ then recited the *Āyah*,

﴿وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ﴾

﴿*And those who believe and whose offspring follow them in faith...*﴾"[1]

Certainly, it is Allāh's grace and favor that He grants the children this blessing because of the good deeds of their parents. He also grants His favor to parents on account of their offspring invoking Allāh for them. Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ لَيَرْفَعُ الدَّرَجَةَ لِلْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ فَيَقُولُ: يَا رَبِّ أَنَّى لِي هٰذِهِ؟ فَيَقُولُ: بِاسْتِغْفَارِ وَلَدِكَ لَكَ»

«*Verily, Allāh shall elevate the grade of a righteous servant in Paradise, who will ask, "O Lord! How did I earn this?" Allāh will reply, "Through your son's invoking Me to forgive*

[1] Aḥmad 1:135. This is a weak *Ḥadīth* according to the majority of the scholars.

you."»[1]

This *Ḥadīth* has an authentic chain of narration, but it was not recorded in the *Ṣaḥīḥ* this way. However, there is a witnessing narration for it in *Ṣaḥīḥ Muslim*, from the *Ḥadīth* of Abu Hurayrah, who said that the Messenger of Allāh ﷺ said,

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

«*When the Son of Ādam dies, his record of deeds will cease except in three cases: an ongoing charity, knowledge that people are benefiting from and a righteous son who invokes Allāh for him.*»[2]

Allāh is Just with the Sinners

Allāh the Exalted said,

﴿كُلُّ ٱمْرِيٍٕ بِمَا كَسَبَ رَهِينٌ﴾

﴾*Every person is a pledge for that which he has earned.*﴿

After Allāh mentioned His favor of elevating the offspring to the ranks of their parents, even though the deeds of the former did not qualify them, He affirmed His fairness in that, He does not punish anyone for the mistakes of others,

﴿كُلُّ ٱمْرِيٍٕ بِمَا كَسَبَ رَهِينٌ﴾

﴾*Every person is a pledge for that which he has earned.*﴿

Therefore, every person will be responsible for his actions. No sin committed by others shall ever be added to one's load, even if committed by his or her parents or offspring. Allāh the Exalted said,

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۝٣٨ إِلَّا أَصْحَٰبَ ٱلْيَمِينِ ۝٣٩ فِى جَنَّٰتٍ يَتَسَآءَلُونَ ۝٤٠ عَنِ ٱلْمُجْرِمِينَ ۝٤١﴾

﴾*Every person is a pledge for what he has earned, except those on the Right. In Gardens, they will ask one another about the criminals.*﴿(74:38-41)

[1] Aḥmad 2:509.

[2] Muslim 3:1255.

Description of the *Khamr* of Paradise and the Delight of its Dwellers

Allāh said,

﴿وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾﴾

﴾*And We shall provide them with fruit and meat such as they desire.*﴿

meaning, 'We shall provide them with various types and kinds of fruits and meat, whatever they wish for and desire,'

﴿يَتَنَٰزَعُونَ فِيهَا كَأْسًا﴾

﴾*There they shall pass from hand to hand a cup,*﴿

meaning, of wine, according to Aḍ-Ḍaḥḥāk,

﴿لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ﴾

﴾*free from any Laghw, and free from Ta'thīm*﴿

meaning, when they drink, they do not say any idle, vain words or utter dirty, sinful speech like the drunken people in this life do. Ibn 'Abbās said that *Laghw* means 'falsehood' while *Ta'thīm* means 'lying'.[1] Mujāhid said, "They do not curse each other nor sin." Qatādah said, "These were the consequences of drinking in this life, and *Shayṭān* helped in this regard. Allāh purified the wine of the Hereafter from the ills and harm caused by the wine of this life."[2] Therefore, Allāh has purified the wine of the Hereafter from causing headaches, stomachaches and intoxication like the wine of this life. Allāh stated that wine of the Hereafter shall not cause those who drink it to utter false, vain words that carry no benefit, full of foolishness and evil. Allāh also described the wine of the Hereafter as beautiful in appearance, tasty and fruitful,

﴿بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾﴾

﴾*White, delicious to the drinkers. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.*﴿(37:46-47) and,

[1] Aṭ-Ṭabari :22 :474.

[2] Aṭ-Ṭabari 22 :474.

﴿لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾﴾

﴾Wherefrom they will get neither nay aching of the head nor any intoxication.﴿(56:19)

Allāh the Exalted said here,

﴿يَتَنَٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾﴾

﴾There they shall pass from hand to hand a (wine) cup, free from any Laghw, and free from sin.﴿

Allāh said,

﴿وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾﴾

﴾And there will go round boy-servants of theirs to serve them as if they were preserved pearls.﴿

This is a description of the servants and aids, the believers will have in Paradise. Their servants will be beautiful, graceful in appearance, clean and neat as well-preserved pearls,

﴿يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾﴾

﴾Immortal boys will go around them with cups, and jugs, and a glass of flowing wine.﴿(56:17-18)

Allāh the Exalted said,

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٥﴾﴾

﴾And some of them draw near to others, questioning.﴿

meaning, the believers will draw near to each other talking and remembering their actions and conditions in this life, just as people in this life talk while drinking, especially when they become intoxicated,

﴿قَالُوٓا إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾﴾

﴾Saying: "Aforetime, we were afraid in the midst of our families."﴿

meaning, 'in the life of world and in the midst of our families, we were afraid of our Lord and fearful of His torment and punishment,'

أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ تَقَوَّلَهُۥ
بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟ صَٰدِقِينَ
﴿٣٤﴾ أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا۟
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بَل لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِندَهُمْ خَزَآئِنُ
رَبِّكَ أَمْ هُمُ ٱلْمُصَيْطِرُونَ ﴿٣٧﴾ أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ
مُسْتَمِعُهُم بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ ٱلْبَنَٰتُ وَلَكُمُ ٱلْبَنُونَ ﴿٣٩﴾
أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾ أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ
يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ ﴿٤٢﴾
أَمْ لَهُمْ إِلَٰهٌ غَيْرُ ٱللَّهِ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ وَإِن يَرَوْا۟ كِسْفًا
مِّنَ ٱلسَّمَآءِ سَاقِطًا يَقُولُوا۟ سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾ فَذَرْهُمْ حَتَّىٰ يُلَٰقُوا۟
يَوْمَهُمُ ٱلَّذِى فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْـًٔا
وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا۟ عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ
بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾ وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَإِدْبَٰرَ ٱلنُّجُومِ ﴿٤٩﴾

سُورَةُ النَّجْمِ

﴿فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ﴿٢٧﴾﴾

﴾*So Allāh has been gracious to us, and has saved us from the torment of the Fire.*﴿ meaning, 'He has granted us a favor and saved us from what we feared,'

﴿إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ﴾

﴾*Verily, We used to invoke Him before.*﴿ meaning, 'we used to invoke Him with submission and humility, and He accepted our invocation and gave us what we wished,'

﴿إِنَّهُۥ هُوَ ٱلْبَرُّ ٱلرَّحِيمُ﴾

﴾*Verily, He is the Most Subtle, the Most Merciful.*﴿

﴿فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾ قُلْ تَرَبَّصُوا۟ فَإِنِّى مَعَكُم مِّنَ ٱلْمُتَرَبِّصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ تَقَوَّلَهُۥ بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟ صَٰدِقِينَ ﴿٣٤﴾﴾

﴾*29. Therefore, remind. By the grace of Allāh, you are neither a Kāhin nor a madman.*﴿

﴾*30. Or do they say: "A poet! We await for him some calamity by time!"*﴿

﴾*31. Say: "Wait! I am with you among those who wait!"*﴿

﴾*32. Or do their minds command them this or are they people transgressing all bounds?*﴿

﴾*33. Or do they say: "He has forged it?" Nay! They believe*

not!﴿

﴾34. Let them then produce a recitation like unto it if they are truthful.﴿

Absolving the Prophet ﷺ of the False Accusations the Idolators made against Him

Allāh the Exalted commands His Messenger ﷺ to convey His Message to His servants and remind them of His revelation that has been sent down to him. Next, Allāh refutes the false accusations that the liars and sinners accused the Prophet ﷺ of,

﴾فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾﴿

﴾Therefore, remind. By the grace of Allāh, you are neither a Kāhin nor a madman.﴿

Allāh says, 'by the grace of Allāh, you, O Muḥammad, are not a *Kāhin*, as the ignorant Quraysh idolators claim.' A *Kāhin* is the soothsayer who receives information from the *Jinns* that the *Jinns* are able to eavesdrop on news from heaven,

﴾وَلَا مَجْنُونٍ﴿

﴾nor a madman﴿ whom *Shayṭān* has possessed with insanity. Allāh the Exalted said, while chastising the pagans for uttering false statements about the Prophet ﷺ,

﴾أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾﴿

﴾Or do they say: "A poet! We await for him some calamity by time!"﴿

They said, 'We await a disaster to strike him, for example, death. We will be patient with him until death comes to him and we, thus, get rid of his bother and from his Message.' Allāh the Exalted said,

﴾قُلْ تَرَبَّصُوا۟ فَإِنِّى مَعَكُم مِّنَ ٱلْمُتَرَبِّصِينَ ﴿٣١﴾﴿

﴾Say: "Wait! I am with you among those who wait!"﴿

'wait and I too will wait with you, and you will come to know to whom the good end and triumph shall be granted in this life and the Hereafter.' Muḥammad bin Isḥāq reported that 'Abdullāh bin Abi Najīḥ said that Mujāhid said that Ibn 'Abbās said, "When the Quraysh gathered in the *Dār An-Nadwah* (their meeting place) to

discuss the matter of the Prophet, one of them said, 'Jail him in chains. Then we will wait and in time, a calamity will strike him; he will die just as the poets before him died, such as Zuhayr and An-Nābighah, for he is a poet just like them.' Allāh the Exalted said in response to their statement,

﴿أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ۝٣٠﴾

﴾Or do they say: "A poet! We await for him some calamity by time!"﴿"[1]

Allāh the Exalted said,

﴿أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ﴾

﴾Or do their minds command them this﴿, 'do their minds command them to tell these lies against you (O Muḥammad), even though they know in their hearts that they are untrue and false,'

﴿أَمْ هُمْ قَوْمٌ طَاغُونَ﴾

﴾or are they people transgressing all bounds?﴿

'surely, they are misguided, stubborn and unjust people, and this is why they say what they say about you (O Muḥammad).' Allāh the Exalted said,

﴿أَمْ يَقُولُونَ تَقَوَّلَهُۥ﴾

﴾Or do they say: "He has forged it?"﴿

They said, 'he has forged this Qur'ān and brought it from his own.' Allāh the Exalted responded to them,

﴿بَل لَّا يُؤْمِنُونَ﴾

﴾Nay! They believe not!﴿, meaning, their disbelief drives them to utter these statements,

﴿فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟ صَٰدِقِينَ ۝٣٤﴾

﴾Let them then produce a recitation like unto it if they are truthful.﴿

meaning, if they are truthful in their statement that

[1] Aṭ-Ṭabari 22:479, *Sīrah Ibn Hishām* 1:480-482, and it is an unauthentic narration. For the complete story see volume four, the *Tafsīr* of *Sūrat Al-Anfāl* (8:30).

Muḥammad ﷺ has forged this Qur'ān and brought it of his own, then let them produce something similar to what he has brought forth, as in this Qur'ān! And even if they combine their strength to that of the people of the earth, *Jinns* and mankind alike, they will never produce something like the Qur'ān, or ten *Surahs* like it, or even one *Sūrah*!

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَل لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٧﴾ أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ ﴿٣٩﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾ أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَٰهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾﴾

﴾35. Or were they created by nothing? Or were they themselves the creators?﴿

﴾36. Or did they create the heavens and the earth? Nay, but they have no firm belief.﴿

﴾37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?﴿

﴾38. Or have they a stairway (to heaven), by means of which they listen? Then let their listener produce some manifest proof.﴿

﴾39. Or has He only daughters and you have sons?﴿

﴾40. Or is it that you ask a wage from them so that they are burdened with a load of debt?﴿

﴾41. Or that the Unseen is with them, and they write it down?﴿

﴾42. Or do they intend a plot? But those who disbelieve are themselves plotted against!﴿

﴾43. Or have they a god other than Allāh? Glorified be Allāh from all that they ascribe as partners.﴿

Affirming *Tawḥīd* and annulling the Plots of the Idolators

This is the position where *Tawḥīd* of Allāh's Lordship and Divinity are affirmed. Allāh the Exalted said,

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾﴾

﴾*Or were they created by nothing? Or were they themselves the creators?*﴿

Allāh asks them, were they created without a maker or did they create themselves? Neither is true. Allāh is the One Who created them and brought them into existence after they were nothing. Al-Bukhāri recorded that Jubayr bin Muṭ'im said, "I heard the Prophet ﷺ recite *Sūrat Aṭ-Ṭūr* in *Al-Maghrib* prayer and when he reached this *Āyah*,

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَل لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٧﴾﴾

﴾*Or were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?*﴿, I felt my heart would fly away."[1]

This *Ḥadīth* is collected in the Two *Ṣaḥīḥs* using various chains of narration.[2] Jubayr bin Muṭ'im went to the Messenger of Allāh ﷺ after the battle of Badr to ransom the captured idolators. At that time, he was still an idolator. Hearing the Prophet ﷺ recite this *Āyah* was one of the reasons that he later embraced Islām. Allāh the Exalted said,

﴿أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَل لَّا يُوقِنُونَ ﴿٣٦﴾﴾

﴾*Or did they create the heavens and the earth? Nay, but they have no firm belief.*﴿

meaning, Allāh is censuring the idolators for their idolatry, while asking them if they created the heavens and earth. They knew that Allāh Alone is the Creator without partners with Him. However, they fell into idolatry because they had no firm belief,

﴿أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٧﴾﴾

﴾*Or are with them the treasures of your Lord? Or are they the*

[1] *Fatḥ Al-Bāri* 8:469.

[2] *Fatḥ Al-Bāri* 2:289, 6:194 and 7:375 and Muslim 3:338 and 339.

tyrants with the authority to do as they like?﴾

meanings, do they have the authority to do whatever they will in His kingdom? Do they hold the keys to His treasures in their hands?

﴿أَمْ هُمُ ٱلْمُصَيْطِرُونَ﴾

﴾or are they the tyrants with the authority to do as they like?﴾

meanings, are they the tyrants who would hold the creation to account? Never, Allāh the Exalted and Most Honored is the Only King and Owner of the existence and He does what He wills.

Allāh the Exalted said,

﴿أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ﴾

﴾Or have they a stairway, by means of which they listen.﴾

meaning, do they have a stairway to heaven (to the place where the angels are),

﴿فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَٰنٍ مُّبِينٍ﴾

﴾Then let their listener produce some manifest proof.﴾

meaning, let their listener produce evidence to the truth of their actions and statements. They will never be able to do so and therefore, they have nothing and have no evidence for their stance. Allāh admonishes them regarding their claim that He has daughters and that the angels are females! The pagans chose for themselves male offspring and preferred them instead of females, and when one of them would be brought the good news of a daughter being born, his face would turn dark on account of his suppressed anger! Yet, they made the angels Allāh's daughters and worshipped them besides Allāh,

﴿أَمْ لَهُ ٱلْبَنَٰتُ وَلَكُمُ ٱلْبَنُونَ ﴿٣٩﴾﴾

﴾Or has He only daughters and you have sons?﴾

Allāh sends a strong warning and stern admonition to them in this *Āyah* and a sure promise. Allāh said,

﴿أَمْ تَسْـَٔلُهُمْ أَجْرًا﴾

﴾Or is it that you ask a wage from them﴾ meaning, 'as a remuneration for your preaching Allāh's Message to them? Nay,

you, do not ask them for a wage,'

﴿فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ﴾

﴾*so that they are burdened with a load of debt?*﴿, meaning, for in this situation, one will complain of the least bothersome thing and feel it difficult and burdensome for him,

﴿أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾﴾

﴾*Or that the Unseen is with them, and they write it down?*﴿

means, they do not have knowledge of the Unseen, for none in the heavens or earth knows the Unseen except Allāh,

﴿أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾﴾

﴾*Or do they intend a plot? But those who disbelieve are themselves plotted against!*﴿

Allāh the Exalted is asking, 'Do these people who utter such statements about the Messenger and his religion seek to deceive the people and plot against the Messenger and his Companions? If they do, then let them know that their plots will only harm them. Therefore, they are being plotted against rather than being the plotters!'

﴿أَمْ لَهُمْ إِلَٰهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾﴾

﴾*Or have they a god other than Allāh? Glorified be Allāh from all that they ascribe as partners (to Him).*﴿

This *Āyah* contains harsh refutation directed at the idolators for worshipping the idols and calling upon rivals along with Allāh. Allāh next glorifies His Most Honorable Self from what they ascribe to Him, their lies and idolatry,

﴿سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

﴾*Glorified be Allāh from all that they ascribe as partners (to Him).*﴿

﴿وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾ فَذَرْهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٩﴾﴾

﴾44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"﴿

﴾45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).﴿

﴾46. The Day when their plotting shall not avail them at all, nor will they be helped.﴿

﴾47. And verily, for those who do wrong, there is another punishment before this; but most of them know not.﴿

﴾48. So wait patiently for the decision of your Lord, for verily, you are under Our Eyes; and glorify the praises of your Lord when you get up.﴿

﴾49. And in the nighttime also glorify His praises and at the setting of the stars.﴿

The Stubbornness of the Idolators; Their Punishment

Allāh the Exalted reaffirms the stubbornness of the idolators and their ignorance of what goes around them,

﴿وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَآءِ سَاقِطًا﴾

﴾And if they were to see a piece of the heaven falling down,﴿

meaning, on them as punishment, they would not believe it is coming their way, saying that, these are layers of clouds on top of each other. Allāh the Exalted said in other *Āyāt*,

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَآءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾﴾

﴾And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all day long), they would surely say (in the evening): "Our eyes have been dazzled. Nay, we are a people bewitched."﴿ (15:14-15) Allāh the Exalted said,

﴿فَذَرْهُمْ﴾

﴾So leave them alone﴿, 'O Muḥammad,'

﴿حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ﴾

﴾till they meet their Day, in which they will sink into a

fainting.﴾
on the Day of Resurrection,

﴿يَوْمَ لَا يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْـًٔا﴾

﴾*The Day when their plotting shall not avail them at all,*﴾
meaning, on the Day of Resurrection, their deceit and plots they planned in this life shall not help them in the least,

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴾*nor will they be helped.*﴾ Allāh the Exalted said,

﴿وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَٰلِكَ﴾

﴾*And verily, for those who do wrong, there is another punishment before this;*﴾
meaning, that of being the torment in this world. Allāh the Exalted said in another *Āyah*,

﴿وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ﴾

﴾*And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter), in order that they may return.*﴾(32:21) Allāh said;

﴿وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴾*but most of them know not.*﴾ meaning, 'We will torment them in the life of the world and test them with various hardships, so that they might go back and repent. However, they do not understand what is happening to them or why, because when the torment is removed, they revert to committing the worst of what they used to do before.' A *Ḥadīth* states that,

Ordering the Prophet ﷺ to have Patience and to glorify Allāh

Allāh the Exalted said,

﴿وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾

﴾*So wait patiently for the decision of your Lord, for verily, you are under Our Eyes;*﴾
meaning, 'be patient in the face of their annoyance and do not be concerned about it, for you are under Our Eyes and

Protection, and We will surely protect you from the people,'

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾

﴾and glorify the praises of your Lord when you get up.﴿

Aḍ-Ḍaḥḥāk said, "Meaning to stand for the *Ṣalāh* (and say): "Glorious are You and with Your praise, Hallowed be Your Name, Exalted be Your majesty, and there is no God (worthy of worship) except You."[1]

In his *Ṣaḥīḥ*, Muslim recorded that 'Umar used to recite this supplication when he began *Ṣalāh*.[2]

Aḥmad and the *Sunan* compilers recorded this *Ḥadīth* from Abu Sa'īd and other Companions, who stated that the Prophet ﷺ used to say that.[3] Abu Al-Jawzā' commented on the *Āyah*;

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾

﴾and glorify the praises of your Lord when you get up.﴿ "From your sleep, from your bed."[4] And this is the view chosen by Ibn Jarīr.[5] Suporting this view is the *Ḥadīth* that Imām Aḥmad recorded that 'Ubādah bin Aṣ-Ṣāmit said that the Messenger of Allāh ﷺ said,

«مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ اللهِ وَالْحَمْدُ للهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. ثُمَّ قَالَ: رَبِّ اغْفِرْ لِي - أو قال: ثُمَّ دَعَا - اسْتُجِيبَ لَهُ، فَإِنْ عَزَمَ فَتَوَضَّأَ ثُمَّ صَلَّىٰ، قُبِلَتْ صَلَاتُهُ»

«Whoever gets up at night and says: 'La ilāha illallāh, He is One without partners. For Him is the kingdom and all praise is due to Him. He has power over all things. Glory be to Allāh, and all praise is due to Allāh, and La illāha illāllāh and Allāh is Greater. There is neither might nor power except Allāh.' And then says, 'O Lord! Forgive me.' Or invokes (Allāh), he will be

[1] Aṭ-Ṭabari 22:489.

[2] Muslim 1:299.

[3] Aḥmad 3:50, Abu Dāwud 1:490, *Tuḥfat Al-Aḥwadhi* 2:47 and 50, An-Nasā'ī, 2:132 and Ibn Mājah 1:264 and 265.

[4] Al-Qurṭubi 17:79.

[5] Aṭ-Ṭabari 22:488.

responded to it, and if he intends and performs ablution and prays, his prayer will be accepted.»[1]

Al-Bukhāri and the *Sunan* compilers also recorded this *Hadīth*.[2]

Ibn Abi Najīh reported that Mujāhid commented on the *Āyah*,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾

﴿*and glorify the praises of your Lord when you get up.*﴾

saying, "From every gathering you sit in." Ath-Thawri said that Abu Ishāq narrated that Abu Al-Ahwas said that,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾

﴿*and glorify the praises of your Lord when you get up.*﴾ "When a person wants to stand from a gathering, he says: 'Glory be to You, O Allāh, and with Your praise.'"[3]

Abu Hurayrah narrated that the Prophet ﷺ said,

«مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَغَطُهُ، فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ: سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، إِلَّا غَفَرَ اللهُ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذٰلِكَ»

«*Whoever sits in a gathering in which he speaks idle excessively, but says before he stands up to depart that gathering, 'Glory be to You O Allāh, and with Your praise, I testify that there is no God (worthy of worship) except You, I seek Your forgiveness, and I repent to You.' Then, Allāh will forgive him what he has said in that gathering.*»

This was recorded by At-Tirmidhi, and this is his wording, and it was also recorded by An-Nasā'ī in ['*Amal*] *Al-Yawm wal-Laylah*.[4] At-Tirmidhi said, "*Hasan Sahīh*." It was also recorded by Al-Hākim in his *Mustadrak*, and he said, "Its chain meets the criteria of Muslim."[5]

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[1] Ahmad 5:313.

[2] *Fath Al-Bāri* 3:47, Abu Dāwud 5:305, *Tuhfat Al-Ahwadhi* 9:359, An-Nasā'ī in *Al-Kubrā* 6:215 and Ibn Mājah 2:1276.

[3] Al-Qurtubi 17:78.

[4] *Tuhfat Al-Ahwadhi* 9:392 and An-Nasā'ī in *Al-Kubrā* 6:105.

[5] Al-Hākim, 1:536.

Allāh the Exalted said;

﴿وَمِنَ ٱلَّيۡلِ فَسَبِّحۡهُ﴾

﴾*And in the nighttime also glorify His praises*﴿, meaning remember and worship Allāh by reciting the Qur'ān and praying at night. Allāh the Exalted said in another *Āyah*,

﴿وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامًا مَّحۡمُودًا ﴿٧٩﴾﴾

﴾*And in some of the night, offer Tahajjud in it as an additional (prayer) for you. It may be that your Lord will raise you to Maqām Maḥmūd.*﴿(17:79) Allāh said;

﴿وَإِدۡبَٰرَ ٱلنُّجُومِ﴾

﴾*and at the setting of the stars.*﴿ is in reference to the two voluntary *Rak'ahs* before the Dawn prayer, according to a *Ḥadīth* from Ibn 'Abbās. These two *Rak'ahs* are an established *Sunnah* performed before the stars are about to set.[1] It is confimred in the Two *Ṣaḥīḥs* from 'Ā'ishah, may Allāh be pleased with her, who said, "The Prophet ﷺ was never more regular and particular in offering any voluntary prayer than the two (*Sunnah*) *Rak'ahs* of the *Fajr* prayer."[2] In another narration collected by Muslim, [the Prophet ﷺ said,]

«رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

«*Two (Sunnah) Rak'ahs before Fajr are better than this life and all that in it.*»[3]

This is the end of the *Tafsīr* of *Sūrat Aṭ-Ṭūr*, all praise and gratitude is due to Allāh.

[1] Aṭ-Ṭabari-22:379.

[2] *Fatḥ Al-Bāri* 3:55 and Muslim 1:501.

[3] Muslim 1:501.

The *Tafsīr* of *Sūrat An-Najm* (Chapter - 53)

Which was revealed in Makkah

The First *Sūrah* in which a Prostration is revealed

Al-Bukhāri recorded that 'Abdullāh [bin Mas'ūd] said, "*Sūrat An-Najm* was the first *Sūrah* in which a prostration was revealed. The Prophet ﷺ (recited it in Makkah) and prostrated. Those who were with him did the same, except an old man who took a handful of soil and prostrated on it. Later on, I saw him killed as a disbeliever; he was Umayyah bin Khalaf."[1] Al-Bukhāri recorded this *Ḥadīth* in several places of his *Ṣaḥīḥ*, as did Muslim, Abu Dāwud and An-Nasā'ī, using various chains of narration through Abu Isḥāq from 'Abdullāh.[2]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالنَّجْمِ إِذَا هَوَىٰ (1) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (2) وَمَا يَنطِقُ عَنِ الْهَوَىٰ (3) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (4)﴾

﴿*1. By the star when it goes down.*﴾

﴿*2. Your companion has neither gone astray nor has he erred.*﴾

﴿*3. Nor does he speak of desire.*﴾

﴿*4. It is only a revelation revealed.*﴾

Allāh swears the Messenger is True and His Words are a Revelation from Him

Ibn Abi Ḥātim recorded that Ash-Sha'bi and others stated that the Creator swears by whatever He wills among His creation, but the created only vow by the Creator. Allāh said,

[1] *Fatḥ Al-Bāri* 8:480.

[2] *Fatḥ Al-Bāri* 2:641 and 643, 7:202 and 348, Muslim 1:405, Abu Dāwud 2:122 and An-Nasā'ī 2:160.

﴿وَٱلنَّجْمِ إِذَا هَوَىٰ ۝١﴾

﴾*By the star when it goes down.*﴿ Ibn Abi Najīḥ reported that Mujāhid said, "The star refers to Pleiades when it sets at *Fajr*."[1] Aḍ-Ḍaḥḥāk said "When the *Shayāṭīn* are shot with it." And this *Āyah* is like Allāh's saying;

﴿فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ۝٧٥ وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ۝٧٦ إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ۝٧٧ فِى كِتَٰبٍ مَّكْنُونٍ ۝٧٨ لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ۝٧٩ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ۝٨٠﴾

﴾*So, I swear by the setting of the stars. And verily, that is indeed a great oath, if you but know. That is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the pure. A revelation from the Lord of all that exists.*﴿(56:75-80)

Allāh said;

﴿مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝٢﴾

﴾*Your companion has neither gone astray nor has erred.*﴿

This contains the subject of the oath. This part of the *Āyah* is the witness that the Messenger of Allāh ﷺ is sane and a follower of Truth. He is neither led astray, such as in the case of the ignorant who does not proceed on any path with knowledge, nor is he one who erred, such as in the case of the knowledgeable, who knows the Truth, yet deviates from it intentionally to something else. Therefore, Allāh exonerated His Messenger and his Message from being similar to the misguided ways of the Christians and the erroneous paths of the Jews, such as knowing the Truth and hiding it, while abiding by falsehood. Rather, he, may Allāh's peace and blessings be on him, and his glorious Message that Allāh has sent him with, are on the perfect straight path, following guidance and what is correct.

Muḥammad ﷺ was sent as a Mercy for all that exists; He does not speak of His Desire

Allāh said,

﴿وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝٣﴾

[1] Aṭ-Ṭabari 22:495.

﴾*Nor does he speak of desire*﴿, asserting that nothing the Prophet ﷺ utters is of his own desire or wish,

﴿إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤﴾

﴾*It is only a revelation revealed.*﴿, means, he only conveys to the people what he was commanded to convey, in its entirety without additions or deletions. Imām Aḥmad recorded that Abu Umāmah said that he heard the Messenger of Allāh ﷺ say,

«لَيَدْخُلَنَّ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ لَيْسَ بِنَبِيٍّ مِثْلُ الْحَيَّيْنِ - أَوْ مِثْلُ أَحَدِ الْحَيَّيْنِ - رَبِيعَةَ وَمُضَرَ»

«*Verily, numbers similar to the two tribes, or one of them, Rabī'ah and Muḍar, will enter Paradise on account of the intercession of one man, who is not a Prophet.*» A man asked, "O Allāh's Messenger! Is not Rabī'ah a subtribe of Muḍar." The Prophet ﷺ said,

«إِنَّمَا أَقُولُ مَا أَقُولُ»

«*I said what I said.*»[1]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said, "I used to record everything I heard from the Messenger of Allāh ﷺ so it would be preserved. The Quraysh discouraged me from this, saying, 'You record everything you hear from the Messenger of Allāh ﷺ, even though he is human and sometimes speaks when he is angry?' I stopped recording the *Ḥadīths* for a while, but later mentioned what they said to the Messenger of Allāh ﷺ, who said,

«اكْتُبْ، فَوَ الَّذِي نَفْسِي بِيَدِهِ! مَا خَرَجَ مِنِّي إِلَّا الْحَقُّ»

«*Write! By He in Whose Hand is my soul, every word that comes out of me is the Truth.*»"[2] Abu Dāwud also collected this *Ḥadīth.*[3]

﴿عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝٥ ذُو مِرَّةٍ فَاسْتَوَىٰ ۝٦ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝٧ ثُمَّ دَنَا فَتَدَلَّىٰ ۝٨ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝١٠ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝١١ أَفَتُمَارُونَهُ عَلَىٰ مَا

[1] Aḥmad 5:257.
[2] Aḥmad 2:162.
[3] Abu Dāwud 4:60.

يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ ﴿١٥﴾ إِذْ يَغْشَى
ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ ءَايَـٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ﴿١٨﴾﴾

﴾5. He has been taught by one mighty in power.﴿

﴾6. Dhu Mirrah then he Istawā.﴿

﴾7. While he was in the highest part of the horizon,﴿

﴾8. Then he approached and came closer,﴿

﴾9. And was at a distance of two bows' length or less.﴿

﴾10. So (Allāh) revealed to His servant whatever He revealed.﴿

﴾11. The heart lied not in what he saw.﴿

﴾12. Will you then dispute with him about what he saw?﴿

﴾13. And indeed he saw him at a second descent.﴿

﴾14. Near Sidrat Al-Muntahā.﴿[1]

﴾15. Near it is the Paradise of Abode.﴿

﴾16. When that covered the lote tree which did cover it!﴿

﴾17. The sight turned not aside, nor it transgressed beyond the limit.﴿

﴾18. Indeed he saw of the greatest Ssgns of his Lord.﴿

The Trustworthy Angel brought Allāh's Revelation to the Trustworthy Messenger ﷺ

Allāh the Exalted states that the Message His servant and Messenger Muḥammad ﷺ brought to people was taught to him by,

﴿شَدِيدُ ٱلْقُوَىٰ﴾

﴾mighty in power﴿, he is Jibrīl, peace be upon him,

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾﴾

﴾Verily, this is the Word a most honorable messenger, owner of power, with (Allāh) the Lord of the Throne, obeyed (by the angels) and trustworthy.﴿(81:19-21) Allāh said here,

[1] *Sidrat Al-Muntahā*: A lote tree of the utmost boundary over the seventh heaven beyond which none can pass.

﴿ذُو مِرَّةٍ﴾

﴿*Dhu Mirrah*﴾, meaning, he is mighty in power, according to Mujāhid, Al-Ḥasan and Ibn Zayd.[1] In an authentic *Ḥadīth* from 'Abdullāh bin 'Umar and Abu Hurayrah, the Prophet ﷺ said,

«لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ»

«*Charity is not allowed for a rich person nor Dhu Mirrah (a strong person) of sound mind and body.*»[2] Allāh said;

﴿فَاسْتَوَىٰ﴾

﴿*then he Istawā (rose).*﴾ this refers to the angel Jibrīl, according to Al-Ḥasan, Mujāhid, Qatādah and Ar-Rabī' bin Anas,[3]

﴿وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝٧﴾

﴿*While he was in the highest part of the horizon.*﴾ meaning, Jibrīl rose to the highest part of the horizon, according to 'Ikrimah and several others; 'Ikrimah said, "The highest horizon where the morning comes from." Mujāhid said, "It is (the place of) sunrise."[4] Qatādah said, "That from which the day comes."[5] Ibn Zayd and several others said similarly.

Imām Aḥmad recorded that Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ saw Jibrīl in his original shape having six hundred wings, each wing filling the side of the horizon, with a colorful array, and pearls and rubies falling from each wing as much as only Allāh knows."[6] Only Imām Aḥmad collected this *Ḥadīth*.

Imām Aḥmad recorded that 'Abdullāh bin 'Abbās said, "The Prophet ﷺ asked Jibrīl to appear himself to him in his original shape and Jibrīl said to him, 'Invoke your Lord.' The Prophet

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[1] Aṭ-Ṭabari 22:499 and Al-Qurṭubi 17:85.

[2] Abu Dāwud 2:286 and An-Nasā'ī, 5:99.

[3] Aṭ-Ṭabari 22:501.

[4] Al-Qurṭubi 17:88.

[5] Aṭ-Ṭabari 22:501, and Aḥmad 1:460.

[6] Aḥmad 1:395 and 412. Al-Bukhāri and Muslim recorded the same without the mention of pearls and rubies. See the narration recorded by Aḥmad 1:460, which is similar.

ﷺ invoked his Lord the Exalted and Most Honored, and a great huge figure appeared to him from the east and kept rising and spreading. When the Prophet ﷺ saw Jibrīl in his original shape, he was knocked unconscious. Jibrīl came down and revived the Prophet ﷺ and wiped the saliva off of his cheeks."'[1] Only Aḥmad collected this *Ḥadīth*.

Meaning of "at a distance of two bows' length or less"

Allāh's statement,

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩﴾

﴾*And was at a distance of two bows' length or less.*﴿

means, Jibrīl came closer to Muḥammad ﷺ when Jibrīl was descending to him on earth. At that time, the distance between them became only two bow lengths, when the bows are extended to full length, according to Mujāhid and Qatādah.[2] It was said that the meaning here is the distance between the bow's string and its wood center.

Allāh's statement,

﴿أَوْ أَدْنَىٰ﴾

﴾*or less*﴿ indicates that the distance was as only as far described, not more. This type of usage is found in several instances in the Qur'ān, such as,

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾

﴾*Then, after that, your hearts were hardened and became as stones or even worse in hardness.*﴿(2:74)

The *Āyah* says that their hearts became not softer than rocks, but as hard and difficult as rocks, and more. There is a similar *Āyah*,

﴿يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

﴾*fear men as they fear Allāh or even more.*﴿(4:77), and Allāh's statement,

[1] Aḥmad 1:322. With Al-Bukhāri and Muslim there are narrations from 'Ā'ishah, may Allāh be pleased with her, that mention some of this information.

[2] Aṭ-Ṭabari 22:503 and 'Abdur-Razzāq 3:250.

﴿وَأَرْسَلْنَٰهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ﴾

﴾*And We sent him to hundred thousand (people) or even more.*﴿(37:147),

indicating that they were not less than a hundred thousand, but that amount or more. Therefore, this verifies the facts mentioned, leaving no doubt or means of refute. Similarly, Allāh said,

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾

﴾*And was at a distance of two bow lengths or less.*﴿

We stated before that it was Jibrīl who came down near the Prophet ﷺ, according to 'Ā'ishah, the Mother of the faithful, 'Abdullāh bin Mas'ūd, Abu Dharr and Abu Hurayrah.[1] We will mention their statements about this soon afterwards, Allāh willing. Ibn Jarīr recorded that 'Abdullāh bin Mas'ūd said about this *Āyah*,

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾

﴾*And was at a distance of two bow lengths or less.*﴿

"Allāh's Messenger ﷺ said,

«رَأَيْتُ جِبْرِيلَ لَهُ سِتُّمِائَةِ جَنَاحٍ»

«*I saw Jibrīl; he had six hundred wings.*»"[2]

Al-Bukhāri recorded that Ṭalq bin Ghannām said that Zā'idah said that Ash-Shaybāni said, "I asked Zirr about the *Āyah*,

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝ فَأَوْحَىٰ إِلَىٰ عَبْدِهِۦ مَا أَوْحَىٰ﴾

﴾*And was at a distance of two bow lengths or less. So (Allāh) revealed to His servant whatever He revealed.*﴿

Zirr said, "Abdullāh narrated to us that Muḥammad ﷺ saw Jibrīl having six hundred wings."[3]

Allāh's statement,

﴿فَأَوْحَىٰ إِلَىٰ عَبْدِهِۦ مَا أَوْحَىٰ﴾

﴾*So he revealed to His servant whatever He revealed.*﴿

[1] Aṭ-Ṭabari 22:504.

[2] Aṭ-Ṭabari 22:503.

[3] *Fatḥ Al-Bāri* 8:476.

means, Jibrīl conveyed to Allāh's servant Muḥammad ﷺ whatever he conveyed. Or, the meaning here could be: Allāh revealed to His servant Muḥammad ﷺ whatever He revealed through Jibrīl. Both meanings are correct. Sa'īd bin Jubayr said about Allāh's statement,

﴿فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ﴾

﴿*So He revealed to His servant whatever He revealed.*﴾ "Allāh revealed to him,

﴿أَلَمْ يَجِدْكَ يَتِيمًا﴾

﴿*Did He not find you an orphan.*﴾(93:6), and,

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾

﴿*And have We not raised high your fame?*﴾(94:4)"[1] Someone else said, "Allāh revealed to the Prophet ﷺ that the Prophets will not enter Paradise until he enters it first, and the nations will not enter it until his *Ummah* enters it first."

Did the Prophet ﷺ see His Lord during the Night of *Isrā'*?

Allāh said next,

﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ﴾

﴿*The heart lied not in what he saw. Will you then dispute with him about what he saw?*﴾

Muslim recorded from Ibn 'Abbās about:

﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ﴾

﴿*The heart lied not in what he saw*﴾, and,

﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ﴾

﴿*And indeed he saw him at a second descent.*﴾

"He saw Allāh twice in his heart."[2] Simāk reported a similar from 'Ikrimah from Ibn 'Abbās.[3] Abu Ṣaliḥ, As-Suddi and

[1] Al-Qurṭubi 17:52.

[2] Muslim 1:158.

[3] Aṭ-Ṭabari 22:507.

several others said similarly that the Prophet ﷺ saw Allāh twice in his heart.[1]

Masrūq said, "I went to 'Ā'ishah and asked her, 'Did Muḥammad ﷺ see his Lord?' She said, 'You said something that caused my hair to rise!' I said, 'Behold!' and recited this *Āyah*,

﴿لَقَدْ رَأَىٰ مِنْ ءَايَـٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ۝١٨﴾

﴾*Indeed he saw of the greatest signs of his Lord.*﴿

She said, 'Where did your mind wander? It was Jibrīl. Whoever says to you that Muḥammad ﷺ saw his Lord, or hid any part of what he was commanded (i.e., Allāh's Message), or knew any of the five things which only Allāh knows,

﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ﴾

﴾*Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain...*﴿(31:34),

Then he invents a great lie against Allāh! The Prophet ﷺ only saw Jibrīl twice, in his original shape, once near *Sidrat Al-Muntahā* and another time in Ajyād (in Makkah) while Jibrīl had six hundred wings that covered the horizon.'"[2] Muslim recorded that Abu Dharr said, "I asked the Messenger of Allāh ﷺ, 'Have you seen your Lord?' He said,

«نُورٌ أَنَّى أَرَاهُ»

«*How can I see Him since there was a light?*»" In another narration, the Prophet ﷺ said,

«رَأَيْتُ نُورًا»

«*I only saw a light.*»[3]

Allāh's statement,

﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ۝١٣ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ۝١٤ عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ ۝١٥﴾

[1] Aṭ-Ṭabari 22:508.

[2] *Tuḥfat Al-Aḥwadhi* 9:167. The authentic narrations recorded by Muslim (and similarly with Al-Bukhāri), nos. 174, and 177 do not particularly mention seeing Jibrīl at the *Sidrah*, as is inferred by the *Āyah*, and Ibn Mas'ūd's narration from 'Āṣim which follows.

[3] Muslim 1:161.

﴾*And indeed he saw him at a second descent. Near Sidrat Al-Muntahā. Near it is the Paradise of Abode*﴿,

This is the second time the Messenger of Allāh ﷺ saw Jibrīl in the shape that Allāh created him; it was during the Night of *Isrā'*. We mentioned the various *Ḥadīths* about the Night of *Isrā'* in the beginning of *Sūrat Al-Isrā'*. Therefore, there is no need to repeat them here.

Imām Aḥmad recorded that Ibn Mas'ūd commented:

﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ۝١٣ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ۝١٤﴾

﴾*And indeed he saw him at a second descent. Near Sidrat Al-Muntahā.*﴿

"The Messenger of Allāh ﷺ said,

«رَأَيْتُ جِبْرِيلَ وَلَهُ سِتُّمِائَةِ جَنَاحٍ يَنْتَثِرُ مِنْ رِيشِهِ التَّهَاوِيلُ مِنَ الدُّرِّ وَالْيَاقُوتِ»

«*I saw Jibrīl while he had six hundred wings and a colorful array of pearls and rubies falling from the feathers of his wings.*»"[1]

This *Ḥadīth* has a good, strong chain of narration. Aḥmad also recorded that 'Abdullāh [Ibn Mas'ūd] said, "The Messenger of Allāh ﷺ saw Jibrīl in his original shape while Jibrīl had six hundred wings, each wing covering the side of the horizon. From his wings, precious stones were dropping of which only Allāh has knowledge."[2] This *Ḥadīth* has a good chain of narration.

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ said,

«رَأَيْتُ جِبْرِيلَ عَلَى سِدْرَةِ الْمُنْتَهَى وَلَهُ سِتُّمِائَةِ جَنَاحٍ»

«*I saw Jibrīl over Sidrat Al-Muntahā while he had six hundred wings.*»"

One of the subnarrators of the *Ḥadīth* asked 'Āṣim about Jibrīl's wings and 'Āṣim refused to elaborate. So some of his companions were asked and one of them said, "Each wing was covering what is between the east and the west."[3] This

[1] Aḥmad 1:460.
[2] Aḥmad 1:355.
[3] Aḥmad 1:407.

Hadīth has a good chain of narration.

Imām Aḥmad recorded that Ibn Mas'ūd said that Allāh's Messenger ﷺ said:

«أَتَانِي جِبْرِيلُ فِي خُضْرٍ مُعَلَّقٍ بِهِ الدُّرُّ»

«*Jibrīl came to me wearing green with pearls hanging down.*» This *Hadīth* has a good chain of narration.

Imām Aḥmad recorded that 'Āmir said that Masrūq asked 'Ā'ishah, "O Mother of the faithful, has Muḥammad ﷺ seen his Lord, the Exalted and Most Honored?" She said, "Glorious is Allāh! My hair is standing on end because of what you said. Three matters, if one tells you about any of them, will have lied. Whoever tells you that Muḥammad ﷺ has seen his Lord, will have lied." She then recited these two *Āyāt*,

﴿لَّا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾

﴾*No vision can grasp Him, but He grasps all vision.*﴿(6:103), and,

﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَاءِ حِجَابٍ﴾

﴾*It is not given to any human being that Allāh should speak to him unless (it be) by revelation, or from behind a veil.*﴿(42:51)

She went one, "And whoever tells you that Muḥammad ﷺ knew what the morrow will bring, will have uttered a lie." She then recited,

﴿إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ﴾

﴾*Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.*﴿(31:34)

'Ā'ishah said, "And whoever tells you that Muḥammad ﷺ has hidden any part of the Message will have lied," and she then recited this *Āyah*,

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ﴾

﴾*O Messenger proclaim which has been sent down to you from your Lord.*﴿(5:67).

She went one, "However, he saw Jibrīl twice in his original

shape."[1]

Imām Aḥmad also recorded that Masrūq said, "I asked 'Ā'ishah, 'Did not Allāh say,

﴿وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ﴿٢٣﴾﴾

﴿*And indeed he saw him in the clear horizon.*﴾(81:23), and,

﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾﴾

﴿*And indeed he saw him at a second descent*﴾?'

She said, 'I was the first among this *Ummah* to ask Allāh's Messenger ﷺ about it. He ﷺ said,

«إِنَّمَا ذَاكَ جِبْرِيلُ»

«*That was Jibrīl.*» He only saw him twice in his actual and real figure. He saw Jibrīl descend from heaven to earth and was so huge that he covered the whole horizon between the sky and earth.»'"[2] This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs* via Ash-Sha'bi.[3]

Angels, Light and colors covered *Sidrat Al-Muntahā*

Allāh said,

﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾﴾

﴿*When that covered the lote tree which did cover it!*﴾

We mentioned before, in the *Ḥadīths* about *Al-Isrā'* that the angels, Allāh's Light, and spectacular colors covered the *Sidrah*. Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "When the Messenger of Allāh ﷺ was taken on the *Isrā'* journey, he ascended to *Sidrat Al-Muntahā*, which is in the seventh heaven. There everything terminates that ascends from the earth and is held there, and terminates everything that descends from above it is held there,

﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾﴾

﴿*When that covered the lote tree which did cover it!*﴾

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[1] Aḥmad 6:49, similar recorded by Al-Bukhāri and Muslim, see below.

[2] Aḥmad 6:241.

[3] *Fatḥ Al-Bāri* 8:472 and Muslim 1:359.

He said, "Golden butterflies. The Messenger of Allāh ﷺ was given three things: He was given the five prayers, he was given the concluding verses of *Sūrat Al-Baqarah* (2:284-286), and remission of serious sins for those among his *Ummah* who do not associate anything with Allāh."[1] Muslim collected this *Ḥadīth*.[2]

Allāh's statement,

﴿مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾﴾

﴾*The sight turned not aside, nor it transgressed beyond the limit.*﴿ indicates that the Prophet's sight did not turn right or left, according to 'Ibn 'Abbās,[3]

﴿وَمَا طَغَىٰ﴾

﴾*nor it transgressed beyond the limit.*﴿ not exceeding what has been ordained for it. This is a tremendous quality that demonstrates the Prophet's firm obedience to Allāh, because he only did what was commanded and did ask beyond what he was given.

Allāh's statement,

﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ﴿١٨﴾﴾

﴾*Indeed he saw of the greatest signs of his Lord.*﴿ is similar to another *Āyah*,

﴿لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ﴾

﴾*In order that We might show him of Our Āyāt.*﴿(17:1),

meaning, signs that testify to Allāh's might and greatness. Relying on these two *Āyāt*, some scholars of *Ahl us-Sunnah* said that the Prophet ﷺ did not see Allāh during the *Isrā'* journey, because Allāh said,

﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ﴿١٨﴾﴾

﴾*Indeed he saw of the greatest signs of his Lord.*﴿

They said that, had the Prophet ﷺ seen his Lord, Allāh would have conveyed this news and the Prophet ﷺ would have

[1] Aḥmad 1:422.

[2] Muslim 1:157.

[3] Aṭ-Ṭabari 22:521.

narrated it to the people.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنطِقُ
عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾
ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾
فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾
مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَآهُ
نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ الْمُنتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾
إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ
مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنَاةَ
الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾ أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ
ضِيزَىٰ ﴿٢٢﴾ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم مَّا أَنزَلَ
اللَّهُ بِهَا مِن سُلْطَانٍ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنفُسُ
وَلَقَدْ جَاءَهُم مِّن رَّبِّهِمُ الْهُدَىٰ ﴿٢٣﴾ أَمْ لِلْإِنسَانِ مَا تَمَنَّىٰ ﴿٢٤﴾ فَلِلَّهِ
الْآخِرَةُ وَالْأُولَىٰ ﴿٢٥﴾ ۞ وَكَم مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي
شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ ﴿٢٦﴾

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾ أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم مَّا أَنزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنفُسُ وَلَقَدْ جَاءَهُم مِّن رَّبِّهِمُ الْهُدَىٰ ﴿٢٣﴾ أَمْ لِلْإِنسَانِ مَا تَمَنَّىٰ ﴿٢٤﴾ فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿٢٥﴾ وَكَم مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ ﴿٢٦﴾﴾

﴾19. Have you then considered Al-Lāt, and Al-'Uzzā.﴿

﴾20. And Manāt, the other third?﴿

﴾21. Is it for you the males and for Him the females?﴿

﴾22. That indeed is a division most unfair!﴿

﴾23. They are but names which you have named - you and your fathers - for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!﴿

﴾24. Or shall man have what he wishes?﴿

﴾25. But to Allāh belongs the last (Hereafter) and the first (the world).﴿

﴾26. And there are many angels in the heavens, whose intercession will avail nothing, except after Allāh has given leave for whom He wills and is pleased with.﴿

Refuting Idolatry, Al-Lāt and Al-'Uzzā

Allāh the Exalted rebukes the idolators for worshipping idols and taking rivals to Him. They built houses for their idols to resemble the *Ka'bah* built by Prophet Ibrāhīm, Allāh's *Khalīl*.

﴿أَفَرَءَيْتُمُ اللَّتَ﴾

﴿*Have you then considered Al-Lāt,*﴾

Al-Lāt was a white stone with inscriptions on. There was a house built around Al-Lāt in Aṭ-Ṭā'if with curtains, servants and a sacred courtyard around it. The people of Aṭ-Ṭā'if, the tribe of Thaqīf and their allies, worshipped Al-Lāt. They would boast to Arabs, except the Quraysh, that they had Al-Lāt. Ibn Jarīr said, "They derived Al-Lāt's name from Allāh's Name, and made it feminine. Allāh is far removed from what they ascribe to Him. It was reported that Al-Lāt is pronounced Al-Lāt because, according to 'Abdullāh bin 'Abbās, Mujāhid, and Ar-Rabī' bin Anas, Al-Lāt was a man who used to mix *Sawīq* (a kind of barley mash) with water for the pilgrims during the time of *Jāhiliyyah*. When he died, they remained next to his grave and worshipped him."[1] Al-Bukhāri recorded that Ibn 'Abbās said about Allāh's statement,

﴿اللَّتَ وَالْعُزَّىٰ﴾

﴿*Al-Lāt, and Al-'Uzzā.*﴾ "Al-Lāt was a man who used to mix *Sawīq* for the pilgrims."[2] Ibn Jarīr said, "They also derived the name for their idol Al-'Uzzā from Allāh's Name Al-'Azīz. Al-'Uzzā was a tree on which the idolators placed a monument and curtains, in the area of Nakhlah, between Makkah and Aṭ-Ṭā'if. The Quraysh revered Al-'Uzzā."[3] During the battle of Uḥud, Abu Sufyān said, "We have Al-'Uzzā, but you do not have Al-'Uzzā." Allāh's Messenger ﷺ replied,

«قُولُوا: اللهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ»

«*Say, "Allāh is Our Supporter, but you have no support."*»[4]

[1] Aṭ-Ṭabari 22:523.

[2] *Fatḥ Al-Bāri* 8:478.

[3] Aṭ-Ṭabari 22:523.

[4] *Fatḥ Al-Bāri* 6:188.

Manāt was another idol in the area of Mushallal near Qudayd, between Makkah and Al-Madīnah. The tribes of Khuzā'ah, Aws and Khazraj used to revere Manāt during the time of *Jāhiliyyah*. They used to announce *Ḥajj* to the *Ka'bah* from next to Manāt. Al-Bukhāri collected a statement from 'Ā'ishah with this meaning.[1] There were other idols in the Arabian Peninsula that the Arabs revered just as they revered the *Ka'bah*, besides the three idols that Allāh mentioned in His Glorious Book. Allāh mentioned these three here because they were more famous than the others.

An-Nasā'ī recorded that Abu Aṭ-Ṭufayl said, "When the Messenger of Allāh ﷺ conquered Makkah, he sent Khālid bin Al-Walīd to the area of Nakhlah where the idol of Al-'Uzzā was erected on three trees of a forest. Khālid cut the three trees and approached the house built around it and destroyed it. When he went back to the Prophet ﷺ and informed him of the story, the Prophet said to him,

«ارْجِعْ فَإِنَّكَ لَمْ تَصْنَعْ شَيْئًا»

«*Go back and finish your mission, for you have not finished it.*»

Khālid went back and when the custodians who were also its servants of Al-'Uzzā saw him, they started invoking by calling Al-'Uzzā! When Khālid approached it, he found a naked woman whose hair was untidy and who was throwing sand on her head. Khālid killed her with the sword and went back to the Messenger of Allāh ﷺ, who said to him,

«تِلْكَ الْعُزَّى!»

«*That was Al-'Uzzā!*»"[2]

Muḥammad bin Isḥāq narrated, "Al-Lāt belonged to the tribe of Thaqīf in the area of Aṭ-Ṭā'if. Banu Mu'attib were the custodians of Al-Lāt and its servants."[3]

I say that the Prophet ﷺ sent Al-Mughīrah bin Shu'bah and

[1] *Fatḥ Al-Bāri* 8:479.

[2] An-Nasā'ī in *Al-Kubrā* 6:474, Abu Ya'lā no. 902. It is confirmed that Abu Aṭ-Ṭufayl saw the Prophet ﷺ, but not that he heard anything from him.

[3] Ibn Hishām 1:87.

Abu Sufyān Sakhr bin Ḥarb to destroy Al-Lāt. They carried out the Prophet's command and built a *Masjid* in its place in the city of Aṭ-Ṭā'if.

Muḥammad bin Isḥāq said that Manāt used to be the idol of the Aws and Khazraj tribes and those who followed their religion in Yathrib (Al-Madīnah). Manāt was near the coast, close to the area of Mushallal in Qudayd. The Prophet ﷺ sent Abu Sufyān Sakhr bin Ḥarb or 'Ali bin Abi Ṭālib to demolish it. Ibn Isḥāq said that Dhul-Khalaṣah was the idol of the tribes of Daws, Khath'am and Bajīlah, and the Arabs who resided in the area of Tabālah.[1] I say that Dhul-Khalaṣah was called the Southern Ka'bah, and the *Ka'bah* in Makkah was called the Northern Ka'bah. The Messenger of Allāh ﷺ sent Jarīr bin 'Abdullāh Al-Bajalī to Dhul-Khalaṣah and he destroyed it.

Ibn Isḥāq said that Fals was the idol of Ṭay' and the neighboring tribes in the Mount of Ṭay', such as Salmā and Ajjā. Ibn Hishām said that some scholars of knowledge told him that the Messenger of Allāh ﷺ sent 'Ali bin Abi Ṭālib to Fals and he destroyed it and found two swords in its treasure, which the Prophet ﷺ then gave to 'Ali as war spoils.

Muḥammad bin Isḥāq also said that the tribes of Ḥimyar, and Yemen in general, had a house of worship in Ṣan'ā' called Riyām. He mentioned that there was a black dog in it and that the religious men who went with Tubba' removed it, killed it and demolished the building. Ibn Isḥāq said that Ruḍā' was a structure of Bani Rabī'ah bin Ka'b bin Sa'd bin Zayd Manāt bin Tamīm,[2] which Al-Mustawghir bin Rabī'ah bin Ka'b bin Sa'd demolished after Islām. In Sindād there was Dhul-Ka'bāt, the idol of the tribes of Bakr and Taghlib, the sons of the Wā'il, and also the Iyad tribes.

Refuting the Idolators Who appoint Rivals to Allāh and claim that the Angels were Females

Allāh the Exalted said,

﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ۝ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰ ۝﴾

﴿*Have you then considered Al-Lāt, and Al-'Uzzā. And Manāt,*

[1] Ibn Hishām 1:87.

[2] Ibn Hishām 1:89.

the other third?﴿,

then Allāh said,

﴿أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾﴾

﴾*Is it for you the males and for Him the females?*﴿

Allāh asked the idolators, 'do you choose female offspring for Allāh and give preference to yourselves with the males? If you made this division between yourselves and the created, it would be,

﴿قِسْمَةٌ ضِيزَىٰ﴾

﴾*a division most unfair!*﴿' meaning, it would be an unfair and unjust division. 'How is it then that you make this division between you and Allāh, even though this would be foolish and unjust, if you made it between yourselves and others?' Allāh the Exalted refutes such innovated lies, falsehood and atheism they invented through worshipping the idols and calling them gods,

﴿إِنْ هِيَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم﴾

﴾*They are but names which you have named - you and your fathers*﴿ of your own desire,

﴿مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ﴾

﴾*for which Allāh has sent down no authority.*﴿ meaning, proof,

﴿إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ﴾

﴾*They follow but a guess and that which they themselves desire,*﴿

they have no proof, except their trust in their forefathers who took this false path in the past, as well as, their lusts and desires to become leaders, and thereby gain honor and reverence for their forefathers,

﴿وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ﴾

﴾*whereas there has surely come to them the guidance from their Lord!*﴿,

meaning, Allāh has sent them Messengers with the clear truth and unequivocal evidence. However, they did not adhere to or follow the guidance that came to them through the Prophets.

Wishful Thinking does not earn One Righteousness

Allāh the Exalted said,

﴿أَمْ لِلْإِنسَٰنِ مَا تَمَنَّىٰ ﴿٢٤﴾﴾

﴾*Or shall man have what he wishes?*﴿, asserting that not everyone gets the goodness that he wishes,

﴿لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَٰبِ﴾

﴾*It will not be in accordance with desires (of Muslims), nor those of the People of Scripture.*﴿(4:123)

Allāh says, not everyone who claims to be guided is truly guided, and not everyone gets what he wishes for himself. Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا تَمَنَّى أَحَدُكُمْ فَلْيَنْظُرْ مَا يَتَمَنَّى، فَإِنَّهُ لَا يَدْرِي مَا يُكْتَبُ لَهُ مِنْ أُمْنِيَّتِهِ»

«*When one of you wishes for something, let him be careful with what he wishes for, because he does not know what part of his wish will be written for him.*»[1]

Only Aḥmad collected this *Ḥadīth*. Allāh's statement,

﴿فَلِلَّهِ ٱلْءَاخِرَةُ وَٱلْأُولَىٰ ﴿٢٥﴾﴾

﴾*But to Allāh belongs the last and the first.*﴿ meaning, all matters belong to Allāh and He is the King and Owner of this world and the Hereafter, Who does what He will in both lives. Whatever He wills, occurs and whatever He does not will, never occurs.

No Interecession except with Allāh's Leave

Allāh said,

﴿وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴿٢٦﴾﴾

﴾*And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.*﴿

As He said;

[1] Aḥmad 2:357. There is a slight deficiency in its chain of narrators.

سورة النجم ٥٢٧ الجزء السابع والعشرون

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ لَيُسَمُّونَ ٱلْمَلَٰٓئِكَةَ تَسْمِيَةَ ٱلْأُنثَىٰ ﴿٢٧﴾
وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ
ٱلْحَقِّ شَيْـًٔا ﴿٢٨﴾ فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ
ٱلدُّنْيَا ﴿٢٩﴾ ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن
سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ ﴿٣٠﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا
فِى ٱلْأَرْضِ لِيَجْزِىَ ٱلَّذِينَ أَسَٰٓـُٔوا بِمَا عَمِلُوا وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا
بِٱلْحُسْنَى ﴿٣١﴾ ٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ
إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ
وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ فَلَا تُزَكُّوٓا أَنفُسَكُمْ هُوَ أَعْلَمُ
بِمَنِ ٱتَّقَىٰٓ ﴿٣٢﴾ أَفَرَءَيْتَ ٱلَّذِى تَوَلَّىٰ ﴿٣٣﴾ وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ
﴿٣٤﴾ أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ ﴿٣٥﴾ أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ
مُوسَىٰ ﴿٣٦﴾ وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ
﴿٣٨﴾ وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعْيَهُۥ سَوْفَ
يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾ وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ
﴿٤٢﴾ وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾ وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾

﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾

﴿*Who is he that can intercede with Him except with His permission?*﴾(2:255) and,

﴿وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ﴾

﴿*Intercession with Him profits not except for him whom He permits.*﴾ (34:23)

'If this is the case with the angels who are close to Him, how can you, O ignorant ones, hope for Allāh to grant you the intercession of the idols and rivals you worship with Him without having His permission or any divine legislation permitting you to worship them?' Rather, Allāh has forbidden idol worshipping by the tongues of all of His Messengers and He revealed this prohibition in all of His Books.

﴿إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ لَيُسَمُّونَ ٱلْمَلَٰٓئِكَةَ تَسْمِيَةَ ٱلْأُنثَىٰ ﴿٢٧﴾ وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ﴿٢٨﴾ فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٢٩﴾ ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ ﴿٣٠﴾﴾

﴿*27. Verily, those who believe not in the Hereafter, name the angels with female names.*﴾

﴿*28. But they have no knowledge thereof. They follow but conjecture, and verily, conjecture is no substitute for the*

truth.﴾

﴿*29. Therefore withdraw from him who turns away from Our Reminder and desires nothing but the life of this world.*﴾

﴿*30. That is what they could reach of knowledge. Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.*﴾

Refuting the Claim of the Idolators that the Angels are Allāh's Daughters

Allāh the Exalted admonishes the idolators for calling the angels female names and claiming that they are Allāh's daughters. Allāh is far removed from what they ascribe to Him. Allāh the Exalted said in another *Āyah*,

﴿وَجَعَلُوا الْمَلَٰئِكَةَ الَّذِينَ هُمْ عِبَٰدُ الرَّحْمَٰنِ إِنَٰثًا أَشَهِدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَٰدَتُهُمْ وَيُسْـَٔلُونَ ﴿١٩﴾﴾

﴿*And they make females the angels, who themselves are servants of the Most Gracious. Did they witness their creation? Their testimony will be recorded, and they will be questioned!*﴾(43:19) Allāh's statement here,

﴿وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ﴾

﴿*But they have no knowledge thereof.*﴾ meaning, they have no correct knowledge testifying to their statements. What they say is all lies, falsehood, fake and utter atheism,

﴿إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِى مِنَ الْحَقِّ شَيْـًٔا﴾

﴿*They follow but conjecture, and verily, conjecture is no substitute for the truth.*﴾

meaning, conjecture is of no benefit and never takes the place of truth. In a *Ḥadīth* recorded in the *Ṣaḥīḥ*, the Messenger of Allāh ﷺ said,

«إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

«*Beware of suspicion, for suspicion is the most lying speech.*»[1]

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[1] *Fatḥ Al-Bāri* 5:441.

The Necessity of turning away from the People of Misguidance

Allāh's statement,

﴿فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا﴾

﴾Therefore withdraw from him who turns away from Our Reminder﴿,

means, stay away from those who turn away from the Truth and shun them,

﴿وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ ٱلدُّنْيَا﴾

﴾and desires nothing but the life of this world.﴿ meaning, whose aim and knowledge are concentrated on this life; this is the goal of those who have no goodness in them,

﴿ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ﴾

﴾That is what they could reach of knowledge.﴿ meaning, seeking this life and striving hard in its affairs is the best knowledge they have acquired.

There is also the reported supplication:

«اللَّهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا»

«O Allāh! Make not this life the greatest of our concerns nor the best knowledge that we can attain.»[1]

Allāh's statement,

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ﴾

﴾Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.﴿

meaning, He is the Creator of all creatures and He knows whatever benefits His servants. Allāh is the One Who guides whom He wills and misguides whom He wills, and all of this indicates His power, knowledge and wisdom. Certainly, He is Just and never legislates or decrees unjustly.

﴿وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ لِيَجْزِىَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى ﴿٣١﴾ ٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ

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[1] *Tuhfat Al-Ahwadhi* 9:476.

إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰٓ ﴿٣٢﴾

﴾31. And to Allāh belongs all that is in the heavens and all that is on the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.﴿

﴾32. Those who avoid great sins and Al-Fawāḥish (immoral sins) except Al-Lamam - verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Ādam), and when you were fetuses in your mothers' wombs. So, ascribe not purity to yourselves. He knows best him who has Taqwā.﴿

Allāh knows Every Matter, whether Small or Big, and He rewards Each according to His or Her Deeds

Allāh asserts that He is the King and Owner of the heavens and earth and that He is independent of the need for anyone. He is the authority over His creation and rules them with justice. He created the creation in truth,

﴿لِيَجْزِىَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى﴾

﴾that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.﴿

He recompenses each according to his or her deeds, good for good and evil for evil.

Qualities of the Good-doers; Allāh forgives the Small Faults

Allāh stated that the gooddoers are those who avoid major sins and immoral sins. They sometimes commit minor sins, but they will be forgiven these minor sins and covered from exposure, as Allāh mentioned in another *Āyah;*

﴿إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴿٣١﴾﴾

﴾If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a

Noble Entrance.﴾(4:31)

Allāh said here,

﴿ٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ﴾

﴾*Those who avoid great sins and Al-Fawāḥish (immoral sins) except Al-Lamam*﴿,

Al-Lamam means, small faults and minor errors. Imām Aḥmad recorded that Ibn 'Abbās said, "I have not seen anything that resembles *Al-Lamam* better than the *Ḥadīth* that Abu Hurayrah narrated from the Prophet ﷺ,

«إِنَّ اللهَ تَعَالَى كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَا، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَزِنَا الْعَيْنِ النَّظَرُ، وَزِنَا اللِّسَانِ النُّطْقُ، وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ»

«*Verily, Allāh the Exalted has decreed for the Son of Ādam his share of Zinā and he will certainly earn his share. The Zinā of the eye is by looking, the Zinā of the tongue is by talking and the heart wishes and lusts, but the sexual organ either substantiates all this or not.*»"[1]

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*.[2] Ibn Jarīr recorded that Ibn Mas'ūd said, "The eyes commit *Zinā* by looking, the lips by kissing, the hands by transgressing, the feet by walking, and the sexual organ either materializes all of this or not. When one commits sexual intercourse, he will be someone who committed *Zinā*. Otherwise, it is *Al-Lamam*."[3] Masrūq[4] and Ash-Sha'bi also held the same view. 'Abdur-Raḥmān bin Nāfi', who is also known as Ibn Lubābah Aṭ-Ṭā'ifi, said, "I asked Abu Hurayrah about Allāh's statement,

﴿إِلَّا ٱللَّمَمَ﴾

﴾*except the Lamam*﴿, and he said, 'It pertains to kissing, winking one's eye, looking and embracing. When the sexual organ meets the sexual organ in intercourse then *Ghusl* is obligatory, and that is *Zinā*."[5]

[1] Aḥmad 2:276.

[2] *Fatḥ Al-Bāri* 11:28 and Muslim 4:2046.

[3] Aṭ-Ṭabari 22:537.

[4] Aṭ-Ṭabari 22:537.

[5] Aṭ-Ṭabari 22:537.

Encouraging Repentance and forbidding Claims of Purity for Oneself

Allāh's statement,

﴿إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ﴾

﴾*verily, your Lord is of vast forgiveness.*﴿ asserts that His Mercy encompasses everything, and His forgiveness entails every type of sin, if one repents,

﴿قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ﴾

﴾*Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh: verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."*﴿ (39:53)

Allāh said,

﴿هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ﴾

﴾*He knows you well when He created you from the earth,*﴿

Allāh says, 'He was and still is the All-Knowing Whose knowledge encompasses your affairs, statements and all of the actions that will be committed by you, even when He created your father 'Ādam from the earth and took his offspring from his loin, as small as ants. He then divided them into two groups, a group destined for Paradise and a group to Hellfire,'

﴿وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ﴾

﴾*and when you were fetuses in your mothers' wombs.*﴿

when He commanded the angel to record one's provisions, age, actions and if he would be among the miserable or the happy.

Allāh said,

﴿فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ﴾

﴾*So, ascribe not purity to yourselves.*﴿ forbidding one from ascribing purity and praising himself and thinking highly of his actions,

﴿هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰٓ﴾

﴾*He knows best him who has Taqwā.*﴿ Allāh said in another *Āyah*,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم بَلِ ٱللَّهُ يُزَكِّي مَن يَشَآءُ وَلَا يُظْلَمُونَ فَتِيلًا﴾

﴾Have you not seen those who claim sanctity for themselves. Nay, but Allāh sanctifies whom He wills, and they will not be dealt with unjustly, even equal to the extent of a Fatīl.﴿[1] (4:49)

In his *Ṣaḥīḥ*, Muslim recorded that Muḥammad bin 'Amr bin 'Aṭā said, "I called my daughter, Barrah (the pious one), and Zaynab bint Abu Salamah said to me, 'The Messenger of Allāh ﷺ forbade using this name. I was originally called Barrah and he ﷺ said,

«لَا تُزَكُّوا أَنْفُسَكُمْ، إِنَّ اللهَ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ»

«Do not ascribe purity to yourselves; Allāh knows best who the pious people among you are»'

They said, 'What should we call her?' He said,

«سَمُّوهَا زَيْنَبَ»

«Call her Zaynab.»"[2]

Imām Aḥmad recorded a *Ḥadīth* from 'Abdur-Raḥmān bin Abi Bakrah, from his father who said, "A man praised another man before the Prophet ﷺ. The Messenger of Allāh ﷺ said,

«وَيْلَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ - مرارًا - إِذَا كَانَ أَحَدُكُمْ مَادِحًا صَاحِبَهُ لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلَانًا وَاللهُ حَسِيبُهُ، وَلَا أُزَكِّي عَلَى اللهِ أَحَدًا، أَحْسِبُهُ كَذَا وَكَذَا، إِنْ كَانَ يَعْلَمُ ذٰلِكَ»

«Woe to you, you have cut off the neck of your friend! (He repeated this) If one of you must praise a friend of his, let him say, "I think that so-and-so is this and that; Allāh knows best about him and I will never purify anyone before Allāh," if he knows his friend to be as he is describing him.»"[3]

Al-Bukhāri, Muslim, Abu Dāwud and Ibn Mājah collected this *Ḥadīth*.[4]

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[1] The thread in the long slit of the date stone.

[2] Muslim 3:1687.

[3] Aḥmad 5:46 and 5:41.

[4] *Fatḥ Al-Bāri* 5:324 and 10:491 and 567, Muslim 4:2296, Abu Dāwud 5:154 and Ibn Mājah 2:1232.

Imām Aḥmad recorded that Hammām bin Al-Ḥārith said, "A man came before 'Uthmān bin 'Affān and praised him. Al-Miqdād bin Al-Aswad started throwing sand in the face of that man, saying, 'The Messenger of Allāh ﷺ ordered us to throw sand in their faces when we see those who praise.'"[1] Muslim and Abu Dāwud also collected this *Ḥadīth*.[2]

﴿أَفَرَءَيْتَ ٱلَّذِى تَوَلَّىٰ ﴿٣٣﴾ وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ ﴿٣٤﴾ أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ ﴿٣٥﴾ أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ ﴿٣٦﴾ وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾ وَأَن لَّيْسَ لِلْإِنسَـٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾﴾

﴾33. Did you observe him who turned away (from Islām).﴿

﴾34. And gave a little, then stopped?﴿

﴾35. Is with him the knowledge of the Unseen so that he sees?﴿

﴾36. Or is he not informed with what is in the Ṣuḥuf of Mūsā,﴿

﴾37. And of Ibrāhīm who fulfilled all that:﴿

﴾38. That no burdened person (with sins) shall bear the burden (sins) of another.﴿

﴾39. And that man can have nothing but what he does.﴿

﴾40. And that his deeds will be seen.﴿

﴾41. Then he will be recompensed with a full and the best recompense.﴿

Chastising Those Who disobey Allāh and stop giving Charity

Allāh the Exalted chastises those who turn away from His obedience,

﴿فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾ وَلَـٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾﴾

﴾So he (the disbeliever) neither believed nor prayed! But on the contrary, he belied and turned away!﴿(75:31-32),

﴿وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ ﴿٣٤﴾﴾

﴾And gave a little, then stopped﴿ Ibn 'Abbās said, "Gave a little,

[1] Aḥmad 6:5.

[2] Muslim 4:2297 and Abu Dāwud 5:153.

then stopped giving."[1] Similar was said by Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Qatādah and several others.[2] 'Ikrimah and Sa'īd said: "Like the case of a people who dig a well, during the course of which they find a rock preventing them from completing their work. So they say, 'We are finished' and they abandon the work."

Allāh's statement,

﴿أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ ﴿٣٥﴾﴾

﴾Is with him the knowledge of the Unseen so that he sees?﴿

means, does this person, who stopped giving for fear of poverty and ended his acts of charity have knowledge of the Unseen and thus knows that if he does not stop giving, his wealth will go away? No. Such a person has stopped giving in charity for righteous causes and did not keep relations with kith and kin because of his miserliness, being stingy and out of fear of poverty. The Prophet ﷺ said in a *Ḥadīth*,

«أَنْفِقْ بِلَالُ، وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا»

«O Bilāl, spend and fear not less provisions from the Owner of the Thone.»[3]

Allāh the Exalted and Most honored said,

﴿وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ﴾

﴾And whatsoever you spend of anything (in Allāh's cause), He will replace it. And He is the Best of providers.﴿(34:39)

The Meaning of 'fulfilled'

Allāh the Exalted said,

﴿أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ ﴿٣٦﴾ وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾﴾

﴾Or is he not informed with what is in the Ṣuḥuf of Mūsā. And of Ibrāhīm who fulfilled﴿,

Sa'īd bin Jubayr and Ath-Thawri said it means: "Conveyed all that he was ordered to convey."[4] Ibn 'Abbās said about:

[1] Aṭ-Ṭabari 22:541.

[2] Aṭ-Ṭabari 22:542.

[3] Aṭ-Ṭabarāni 10:191.

[4] Aṭ-Ṭabari 22:544.

﴿وَفَّىٰ﴾

﴿*fulfilled*﴾ "He delivered all that Allāh ordered him to deliver."[1] Sa'īd bin Jubayr said about:

﴿وَفَّىٰ﴾

﴿*fulfilled*﴾, "What he was ordered."[2] Qatādah said about:

﴿وَفَّىٰ﴾

﴿*fulfilled*﴾, "He obeyed Allāh and delivered His Message to His creatures." This is the view preferred by Ibn Jarīr because it includes the statement before it and supports it. Allāh said,

﴿وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَـٰتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾

﴿*And (remember) when the Lord of Ibrāhīm tried him with (certain) commands, which he fulfilled. He said: "Verily, I am going to make you an Imām (a leader) for mankind."*﴾(2:124)

Therefore, Ibrāhīm fulfilled all the commands of his Lord, stayed away from all the prohibitions, and conveyed Allāh's Message in its entirety. Therefore, he is worthy of being made a leader for mankind in all of his affairs, statements and actions. Allāh the Exalted said,

﴿ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٣﴾﴾

﴿*Then, We have sent the revelation to you (saying): "Follow the religion of Ibrāhīm, a Ḥanīf, and he was not of the idolators."*﴾(16:123)

None shall carry the Burden of Any Other on the Day of Resurrection

Allāh the Exalted explained what He has revealed in the Scripture of Ibrāhīm and Mūsā,

﴿أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾﴾

﴿*That no burdened person shall bear the burden of another.*﴾

Meaning, every soul shall carry its own injustices, whether

[1] Aṭ-Ṭabari 22:543.

[2] Aṭ-Ṭabari 22:544.

disbelief or sin, and none else shall carry its burden of sin, as Allāh states

﴿وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰٓ﴾

﴾*And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.*﴿(35:18) Allāh said,

﴿وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾﴾

﴾*And that man can have nothing but what he does.*﴿

So just as no soul shall carry the burden of any other, the soul shall only benefit from the good that one earns for himself.

As for the *Ḥadīth* recorded by Muslim in the *Ṣaḥīḥ*, that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: مِنْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ»

«*When a person dies, his deeds will cease except in three cases: from a righteous son who invokes Allāh for him, or an ongoing charity after his death, or knowledge that people benefit from.*»[1]

These three things are, in reality, a result of one's own deeds, efforts and actions. For example, a *Ḥadīth* states,

«إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ، وَإِنَّ وَلَدَهُ مِنْ كَسْبِهِ»

«*Verily, the best type of provision that one consumes is from what he himself has earned, and one's offspring are among what he has earned.*»[2]

The ongoing charity that one leaves behind, like an endowment, for example, are among the traces of his own actions and deeds. Allāh the Exalted said,

﴿إِنَّا نَحْنُ نُحْىِ الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ﴾

﴾*Verily, We give life to the dead, and We record that which they send before (them) and their traces.*﴿(36:12)

[1] Muslim 3:1255.

[2] An-Nasā'ī 7:241.

The knowledge that one spreads among people which they are guided by is among his actions and deeds. A *Ḥadīth* collected in the *Ṣaḥīḥ* states,

«مَنْ دَعَا إِلَىٰ هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنِ اتَّبَعَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا»

«*Whoever invites to guidance, he will earn as much reward as those who follow him, without decreasing anything out of their own rewards.*»[1] Allāh said,

﴿وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾﴾

﴾*And that his deeds will be seen.*﴿ meaning, on the Day of Resurrection,

﴿وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾﴾

﴾*And say: "Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."*﴿(9:105),

Then Allāh will remind you of your actions and recompense you for them in the best manner, good for good and evil for evil. Allāh's statement here,

﴿ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾﴾

﴾*Then he will be recompensed with a full and the best recompense.*﴿

﴿وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ﴿٤٢﴾ وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾ وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾ وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ ﴿٤٥﴾ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾ وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ﴿٤٧﴾ وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾ وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ ﴿٤٩﴾ وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ﴿٥٠﴾ وَثَمُودَا۟ فَمَآ أَبْقَىٰ ﴿٥١﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾ وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾ فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾ فَبِأَىِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾﴾

﴾*42. And that to your Lord is the End.*﴿

[1] Muslim 4:2060.

﴾43. *And that it is He Who makes laugh, and makes weep.*﴿

﴾44. *And that it is He Who causes death and gives life.*﴿

﴾45. *And that He creates the pairs, male and female,*﴿

﴾46. *From Nutfah when it is emitted.*﴿

﴾47. *And that upon Him is another bringing forth (Resurrection).*﴿

﴾48. *And that it is He Who Aghnā and Aqnā.*﴿

﴾49. *And that He is the Lord of Ash-Shi'rā.*﴿

﴾50. *And that it is He Who destroyed the former 'Ād,*﴿

﴾51. *And Thamūd. He spared none of them.*﴿

﴾52. *And the people of Nūḥ aforetime. Verily, they were more unjust and more rebellious and transgressing.*﴿

﴾53. *And He destroyed the overthrown cities.*﴿

﴾54. *So, there covered them that which did cover.*﴿

﴾55. *Then which of the graces of your Lord will you doubt?*﴿

Some Attributes of the Lord, that He returns Man as He originated Him, and some of what He does with His Servants

Allāh the Exalted said,

﴿وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ۝٤٢﴾

﴾*And that to your Lord is the End.*﴿ meaning, the return of everything on the Day of Resurrection. Ibn Abi Ḥātim recorded that 'Amr bin Maymūn Al-Awdi said, "Once, Mu'ādh bin Jabal stood up among us and said, 'O Children of Awd! I am the emissary of Allāh's Messenger ﷺ to you; know that the Return is to Allāh, either to Paradise or the Fire.'"[1] Allāh's statement,

﴿وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ۝٤٣﴾

﴾*And that it is He Who makes you laugh, and makes you weep.*﴿

means that He created in His creatures the ability to laugh or

[1] Al-Ḥākim 1:83.

weep and the causes for each of these opposites,

﴿وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾﴾

﴾And that it is He Who causes death and gives life.﴿

In a similar statement, Allāh said,

﴿الَّذِى خَلَقَ الْمَوْتَ وَالْحَيَوٰةَ﴾

﴾Who has created death and life.﴿(67:2) Allāh said,

﴿وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٥﴾ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾﴾

﴾And that He creates the pairs, male and female. From Nutfah when it is emitted.﴿

as He said:

﴿أَيَحْسَبُ الْإِنسَٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾ أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ الْمَوْتَىٰ ﴿٤٠﴾﴾

﴾Does man think that he will be left neglected? Was he not a Nutfah? Then he became an 'Alaqah (something that clings); then (Allāh) shaped and fashioned (him) in due proportion. And made of him two sexes, male and female. Is not He (Allāh) able to give life to the dead?﴿(75:36-40)

Allāh the Exalted said,

﴿وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ ﴿٤٧﴾﴾

﴾And that upon Him is another bringing forth.﴿ meaning, just as He first originated creation, He is able to bring it back to life, resurrecting it for the Day of Judgement,

﴿وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾﴾

﴾And that it is He Who Aghnā (gives much) and Aqnā (a little).﴿

It is Allāh Who gives wealth to His servants and this wealth remains with them. This means they are able to use it to their benefit, is this out of the completeness of His favor. Most of the statements of the scholars of *Tafsīr* revolve around this meaning, such as those from Abu Ṣāliḥ, Ibn Jarīr and others.[1] Mujāhid said that,

[1] Aṭ-Ṭabari 22:548-549.

﴿أَغْنَىٰ﴾

﴿*Aghnā*﴾ meaning: He gives wealth.

﴿وَأَقْنَىٰ﴾

﴿*Aqnā*﴾ meaning: He gives servants.

Similar was said by Qatādah. Ibn 'Abbās and Mujāhid said;

﴿أَغْنَىٰ﴾

﴿*Aghnā*﴾ means: He granted; while,

﴿وَأَقْنَىٰ﴾

﴿*Aqnā*﴾ means: He gave contentment.

﴿وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ ۝٤٩﴾

﴿*And that He is the Lord of Ash-Shi'rā.*﴾

Ibn 'Abbās, Mujāhid, Qatādah and Ibn Zayd said about Ash-Shi'rā that it is the bright star, named *Mirzam Al-Jawzā'* (Sirius), which a group of Arabs used to worship.[1]

﴿وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ۝٥٠﴾

﴿*And that it is He Who destroyed the former 'Ād*﴾ the people of Hūd. They are the descendants of 'Ād, son of Iram, son of Sām, son of Nūḥ. As Allāh the Exalted said,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝٦ إِرَمَ ذَاتِ ٱلْعِمَادِ ۝٧ ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَٰدِ ۝٨﴾

﴿*Saw you not how your Lord dealt with 'Ād. Of Iram, with the lofty pillars, the like of which were not created in the land?*﴾(89:6-8)

The people of 'Ād were among the strongest, fiercest people and the most rebellious against Allāh the Exalted and His Messenger. Allāh destroyed them,

﴿بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۝٦ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا﴾

﴿*By a furious violent wind! Which Allāh imposed in them for seven nights and eight days in succession.*﴾(69:6-7)

[1] Aṭ-Ṭabari 22:551.

Allāh's statement,

﴿وَثَمُودَا فَمَا أَبْقَىٰ ﴿٥١﴾﴾

﴾*And Thamūd. He spared none*﴿, declares that He destroyed them all and spared none of them,

﴿وَقَوْمَ نُوحٍ مِّن قَبْلُ﴾

﴾*And the people of Nūḥ aforetime.*﴿ before 'Ād and Thamūd,

﴿إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ﴾

﴾*Verily, they were more unjust and more rebellious and transgressing.*﴿

more unjust in disobeying Allāh than those who came after them,

﴿وَالْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾﴾

﴾*And He destroyed the overthrown cities.*﴿ meaning, the cities (of Sodom and Gomorrah) to which Prophet Lūṭ was sent. Allāh turned their cities upside down over them and sent on them stones of *Sijjīl*. Allāh's statement that whatever has covered it, has covered it, is like the case with the stones of *Sijjīl* that He sent on them,

﴿وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿١٧٣﴾﴾

﴾*And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!*﴿(26:173) Allāh said,

﴿فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾﴾

﴾*Then which of the graces of your Lord will you doubt?*﴿

meaning, 'which of Allāh's favors for you, O man, do you doubt,' according to Qatādah.[1] Ibn Jurayj said that the *Āyah*,

﴿فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾﴾

﴾*Then which of the graces of your Lord will you doubt?*﴿,

is directed towards the Prophet ﷺ saying: "O Muḥammad!"

[1] Aṭ-Ṭabari 22:556.

However, the first explanation is better, and it is the meaning that Ibn Jarīr preferred.

﴿هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلۡأُولَىٰٓ ﴿٥٦﴾ أَزِفَتِ ٱلۡأٓزِفَةُ ﴿٥٧﴾ لَيۡسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ ﴿٥٨﴾ أَفَمِنۡ هَٰذَا ٱلۡحَدِيثِ تَعۡجَبُونَ ﴿٥٩﴾ وَتَضۡحَكُونَ وَلَا تَبۡكُونَ ﴿٦٠﴾ وَأَنتُمۡ سَٰمِدُونَ ﴿٦١﴾ فَٱسۡجُدُواْۤ لِلَّهِۤ وَٱعۡبُدُواْ۩ ﴿٦٢﴾﴾

وَأَنَّهُۥ خَلَقَ ٱلزَّوۡجَيۡنِ ٱلذَّكَرَ وَٱلۡأُنثَىٰ ﴿٤٥﴾ مِن نُّطۡفَةٍ إِذَا تُمۡنَىٰ ﴿٤٦﴾ وَأَنَّ
عَلَيۡهِ ٱلنَّشۡأَةَ ٱلۡأُخۡرَىٰ ﴿٤٧﴾ وَأَنَّهُۥ هُوَ أَغۡنَىٰ وَأَقۡنَىٰ ﴿٤٨﴾ وَأَنَّهُۥ هُوَ رَبُّ
ٱلشِّعۡرَىٰ ﴿٤٩﴾ وَأَنَّهُۥٓ أَهۡلَكَ عَادًا ٱلۡأُولَىٰ ﴿٥٠﴾ وَثَمُودَاْ فَمَآ أَبۡقَىٰ ﴿٥١﴾
وَقَوۡمَ نُوحٍ مِّن قَبۡلُۖ إِنَّهُمۡ كَانُواْ هُمۡ أَظۡلَمَ وَأَطۡغَىٰ ﴿٥٢﴾ وَٱلۡمُؤۡتَفِكَةَ
أَهۡوَىٰ ﴿٥٣﴾ فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾
هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلۡأُولَىٰٓ ﴿٥٦﴾ أَزِفَتِ ٱلۡأٓزِفَةُ ﴿٥٧﴾ لَيۡسَ لَهَا مِن
دُونِ ٱللَّهِ كَاشِفَةٌ ﴿٥٨﴾ أَفَمِنۡ هَٰذَا ٱلۡحَدِيثِ تَعۡجَبُونَ ﴿٥٩﴾ وَتَضۡحَكُونَ
وَلَا تَبۡكُونَ ﴿٦٠﴾ وَأَنتُمۡ سَٰمِدُونَ ﴿٦١﴾ فَٱسۡجُدُواْۤ لِلَّهِۤ وَٱعۡبُدُواْ۩ ﴿٦٢﴾

سُورَةُ القَمَرِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱقۡتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلۡقَمَرُ ﴿١﴾ وَإِن يَرَوۡاْ ءَايَةً يُعۡرِضُواْ
وَيَقُولُواْ سِحۡرٌ مُّسۡتَمِرٌّ ﴿٢﴾ وَكَذَّبُواْ وَٱتَّبَعُوٓاْ أَهۡوَآءَهُمۡۚ
وَكُلُّ أَمۡرٍ مُّسۡتَقِرٌّ ﴿٣﴾ وَلَقَدۡ جَآءَهُم مِّنَ ٱلۡأَنۢبَآءِ
مَا فِيهِ مُزۡدَجَرٌ ﴿٤﴾ حِكۡمَةُۢ بَٰلِغَةٌۖ فَمَا تُغۡنِ ٱلنُّذُرُ
﴿٥﴾ فَتَوَلَّ عَنۡهُمۡۘ يَوۡمَ يَدۡعُ ٱلدَّاعِ إِلَىٰ شَيۡءٖ نُّكُرٍ ﴿٦﴾

﴾56. This is a warner from the warners of old.﴿

﴾57. The Azifah draws near.﴿

﴾58. None besides Allāh can avert it.﴿

﴾59. Do you then wonder at this recitation?﴿

﴾60. And you laugh at it and weep not,﴿

﴾61. While you are Sāmidūn.﴿

﴾62. So fall you down in prostration to Allāh and worship Him.﴿

A Warning and Exhortation, the Order to prostrate and to be humble

Allāh said,

﴿هَٰذَا نَذِيرٌ﴾

﴾*This is a warner*﴿ in reference to Muḥammad ﷺ,

﴿مِّنَ ٱلنُّذُرِ ٱلۡأُولَىٰٓ﴾

﴾*from the warners of old.*﴿ means, just like the warners of old, he was sent as a Messenger as they were sent as Messengers.

Allāh the Exalted said,

﴿قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ﴾

﴾*Say: "I am not a new thing among the Messengers."*﴿(46:9)

Allāh said;

﴿أَزِفَتِ ٱلْءَازِفَةُ ۝٥٧﴾

﴾*The Azifah draws near.*﴿ that which is near, the Day of Resurrection, has drawn nearer,

﴿لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ ۝٥٨﴾

﴾*None besides Allāh can avert it.*﴿ no one besides Allāh can prevent it from coming, nor does anyone know when it will come, except Him.

The warner is eager to convey his knowledge of the imminence of a calamity, so that it does not befall those to whom he is a warner. As He said;

﴿إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ۝٤٦﴾

﴾*He is only a warner to you in face of a severe torment.*﴿ (34:46)

And in the *Hadīth*:

«أَنَا النَّذِيرُ الْعُرْيَانُ»

«*I am the naked warner,*»[1] meaning, 'I was in such a hurry to warn against the evil I saw coming, that I did not wear anything.' In this case, one rushes to warn his people in such haste that he will be naked. This meaning befits the meaning of the *Āyah*,

﴿أَزِفَتِ ٱلْءَازِفَةُ ۝٥٧﴾

﴾*the Azifah draws near.*﴿, in reference to the nearing Day of Resurrection. Allāh said in the beginning of the *Sūrah*:

﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ﴾

﴾*The Hour has drawn near.*﴿(54:1) Imām Aḥmad recorded that Sahl bin Sa'd said that the Messenger of Allāh ﷺ said,

[1] *Fatḥ Al-Bāri* 11:323.

«إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّمَا مَثَلُ مُحَقَّرَاتِ الذُّنُوبِ كَمَثَلِ قَوْمٍ نَزَلُوا بِبَطْنِ وَادٍ، فَجَاءَ ذَا بِعُودٍ وَجَاءَ ذَا بِعُودٍ، حَتَّى أَنْضَجُوا خُبْزَتَهُمْ، وَإِنَّ مُحَقَّرَاتِ الذُّنُوبِ، مَتَى يُؤْخَذْ بِهَا صَاحِبُهَا، تُهْلِكْهُ»

«Beware of small sins! The example of the effect of small sin is that of people who settled near the bottom of a valley. One of them brought a piece of wood, and another brought another piece of wood, until they cooked their bread! Verily, small sins will destroy its companion, if one is held accountable for them.»[1]

Allāh the Exalted admonishes the idolators because they hear the Qur'ān, yet they turn away from it in heedless play,

﴿تَعْجَبُونَ﴾

﴾*wonder*﴿ doubting that it is true.

﴿وَتَضْحَكُونَ﴾

﴾*And you laugh*﴿ in jest and mock at it,

﴿وَلَا تَبْكُونَ﴾

﴾*and weep not,*﴿ just as those who believe in it weep,

﴿وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۩ ﴿١٠٩﴾﴾

﴾*And they fall down on their faces weeping and it increases their humility.*﴿(17:109)

Allāh said;

﴿وَأَنتُمْ سَامِدُونَ ﴿٦١﴾﴾

﴾*While you are Sāmidūn.*﴿ Sufyān Ath-Thawri reported that his father narrated that Ibn 'Abbās said about *Sāmidūn*, "Singing; in Yemenite dialect '*Ismid* for us' means 'Sing for us.'" 'Ikrimah said something similar.[2] In another narration from Ibn 'Abbās, he said that,

﴿سَامِدُونَ﴾

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[1] Aḥmad 5:331.

[2] Aṭ-Ṭabari 22:559.

﴾*Sāmidūn*﴿ means, "Turning away."[1] Similar was reported from Mujāhid and 'Ikrimah.

Allāh the Exalted ordered His servants to prostrate to Him, worship Him according to the way of His Messenger, and to fulfill the requirement of *Tawḥīd* and sincerity,

﴿فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ۩ ﴿٦٢﴾﴾

﴾*So fall you down in prostration to Allāh and worship Him.*﴿

meaning, with submission, sincerity, and *Tawḥīd*. Al-Bukhāri recorded that Abu Ma'mar said that 'Abdul-Wārith said that Ayyub said that 'Ikrimah said that, Ibn 'Abbās said, "The Prophet ﷺ prostrated upon reciting *An-Najm* and the Muslims, idolators, *Jinns* and mankind who were present prostrated along with him."[2] Only Muslim collected this *Ḥadīth*. Imām Aḥmad recorded that Al-Muṭṭalib bin Abi Wadā'ah said, "While in Makkah, the Messenger of Allāh ﷺ once recited *Sūrat An-Najm*, then prostrated along with all those who were with him at the time. I raised my head, however, and I refused to prostrate." Al-Muṭṭalib had not embraced Islām yet, but ever since he became Muslim, he would never hear anyone recite this *Sūrah* until the end, without prostrating with whomever was prostrating after reciting it.[3] An-Nasā'ī also collected this *Ḥadīth* in the Book of Al-Bukhari, excluding prayer in his *Sunan*.[4]

This is the end of the *Tafsīr* of *Sūrat An-Najm*. All praise and thanks are due to Allāh.

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[1] 'Abdur-Razzāq 3:255.

[2] *Fatḥ Al-Bāri* 8:480.

[3] Aḥmad 6:399.

[4] An-Nasā'ī 2:160.

The *Tafsīr* of *Sūrah Iqtarabat As-Sā'ah*[1]

(Chapter - 54)

Which was revealed in Makkah

The *Hadīth* of Abu Wāqid preceded, in which it is mentioned that the Messenger of Allāh ﷺ would recite *Sūrah Qāf* (chapter 53) and *Iqtarabat As-Sā'ah* (*Al-Qamar*, chapter 54), during (the *'Īd* Prayers of) *Al-Adhā* and *Al-Fitr*. The Prophet ﷺ used to recite these two *Sūrahs* during major gatherings and occasions because they contain Allāh's promises and warnings, and information about the origin of creation, Resurrection, *Tawhīd*, the affirmation of prophethood, and so forth among the great objectives.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ۝١ وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۝٢ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ۝٣ وَلَقَدْ جَاءَهُم مِّنَ الْأَنبَاءِ مَا فِيهِ مُزْدَجَرٌ ۝٤ حِكْمَةٌ بَالِغَةٌ ۖ فَمَا تُغْنِ النُّذُرُ ۝٥﴾

﴾1. The Hour has drawn near, and the moon has been cleft asunder.﴿

﴾2. And if they see an Āyah, they turn away and say: "This is magic, Mustamir."﴿

﴾3. They denied and followed their own lusts. And every matter will be settled.﴿

﴾4. And indeed there has come to them news wherein there is Muzdajar.﴿

﴾5. Perfect wisdom, but warners benefit them not.﴿

[1] Also called *Sūrat Al-Qamar*.

The Hour draws near; the cleaving of the Moon

Allāh informs about the approach of the Last Hour and the imminent end and demise of the world,

﴿أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

﴾The Event ordained by Allāh will come to pass, so seek not to hasten it.﴿(16:1),

﴿ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ﴾

﴾Draws near for mankind their reckoning, while they turn away in heedlessness.﴿(21:1)

Ḥadīths about the Last Hour

There are several *Ḥadīths* with this meaning. Al-Ḥāfiẓ Abu Bakr Al-Bazzār recorded that Anas said that one day, when the sun was about to set, the Messenger of Allāh ﷺ gave a speech to his Companions, saying,

«وَالَّذِي نَفْسِي بِيَدِهِ! مَا بَقِيَ مِنَ الدُّنْيَا فِيمَا مَضَىٰ مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هٰذَا فِيمَا مَضَىٰ مِنْهُ»

«By He in Whose Hand is my soul! Not much of this world is left compared to what has already passed of it, except as much as what is left in this day of yours compared to what has already passed of it.»

Anas said, "We could only see a small part of the setting sun at the time."[1]

Another *Ḥadīth* that supports and explains the above *Ḥadīth* is recorded by Imām Aḥmad that 'Abdullāh bin 'Umar said, "We were sitting with the Prophet ﷺ while the sun was rising above Qu'ayqa'ān,[2] after *'Aṣr*. He said,

«مَا أَعْمَارُكُمْ فِي أَعْمَارِ مَنْ مَضَىٰ إِلَّا كَمَا بَقِيَ مِنَ النَّهَارِ فِيمَا مَضَىٰ»

«What remains of your time, compared to what has passed, is as long as what remains of this day compared to what has passed of it.»"[3]

[1] *Majma' Az-Zawā'id* 10:311.

[2] A hill in Makkah near the *Hijr* of the *Ka'bah*.

[3] Aḥmad 2:115.

Imām Aḥmad recorded that Sahl bin Sa'd said that he heard the Messenger of Allāh ﷺ say,

«بُعِثْتُ أَنَا وَالسَّاعَةُ هٰكَذَا»

«*I was sent like this with the Last Hour.*»

and he pointed with his middle and index finger.[1] The Two *Ṣaḥīḥs* also recorded this *Ḥadīth*.[2]

Imām Aḥmad recorded that Wahb As-Suwā'ī said that the Messenger of Allāh ﷺ said,

«بُعِثْتُ أَنَا وَالسَّاعَةُ كَهٰذِهِ مِنْ هٰذِهِ، إِنْ كَادَتْ لَتَسْبِقُنِي»

«*I was sent just before the Last Hour, like the distance between this and this; the latter almost overtook the former.*»

Al-A'mash joined between his index and middle fingers while narrating this *Ḥadīth*.[3]

Imām Aḥmad recorded that Al-Awzā'ī said that Isma'īl bin 'Ubaydullāh said, "Anas bin Mālik went to Al-Walīd bin 'Abdul-Mālik who asked him about what he heard from the Messenger of Allāh ﷺ about the Last Hour. Anas said, 'I heard the Messenger of Allāh ﷺ say,

«أَنْتُمْ وَالسَّاعَةُ كَهَاتَيْنِ»

«*You and the Last Hour are as close as these two (fingers).*»'"

Only Imām Aḥmad collected this *Ḥadīth*.[4] There is proof to support these *Ḥadīths* in the *Ṣaḥīḥ* listing, *Al-Ḥāshir* (literally the Gatherer), among the names of the Messenger of Allāh ﷺ; he is the first to be gathered, and all people will be gathered thereafter (for the Day of Judgement).[5] Allāh's statement,

﴿وَٱنشَقَّ ٱلْقَمَرُ﴾

﴾*and the moon has been cleft asunder.*﴿ It occurred during the time

[1] Aḥmad 5:338.

[2] *Fatḥ Al-Bāri* 11:355 and Muslim 4:2268.

[3] Aḥmad 4:309.

[4] Aḥmad 3:223.

[5] *Fatḥ Al-Bāri* 6:641.

of Allāh's Messenger ﷺ, according to the authentic *Mutawātir Ḥadīths* the scholars agree that the moon was cleft asunder during the lifetime of the Prophet ﷺ, and it was among the clear miracles that Allāh gave him.

Ḥadīths mentioning that the Moon was split

The Narration of Anas bin Mālik

Imām Aḥmad recorded that Anas bin Mālik said, "The people of Makkah asked the Prophet ﷺ for a miracle and the moon was split into two parts in Makkah. Allāh said,

﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ۝١﴾

﴾*The Hour has drawn near, and the moon has been cleft asunder.*﴿"[1] Muslim also collected this *Ḥadīth*.[2]

Al-Bukhāri recorded that Anas bin Mālik said, "The people of Makkah asked the Messenger of Allāh ﷺ to produce a miracle, and he showed them the splitting of the moon into two parts, until they saw (the mount of) Ḥirā' between them."[3] This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs* with various chains of narration.

The Narration of Jubayr bin Muṭ'im

Imām Aḥmad recorded that Jubayr bin Muṭ'im said, "The moon was split into two pieces during the time of Allāh's Prophet ﷺ; a part of the moon was over one mountain and another part over another mountain. So they said, 'Muḥammad ﷺ has taken us by his magic.' They then said, 'If he was able to take us by magic, he will not be able to do so with all people.'"[4] Only Imām Aḥmad recorded this *Ḥadīth* with this chain of narration.

Al-Bayhaqi used another chain of narration in a similar *Ḥadīth* he collected in *Ad-Dalā'il*.[5]

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[1] Aḥmad 3:165.

[2] Muslim 4:2159.

[3] *Fatḥ Al-Bāri* 7:221 and 8:484 and Muslim 4:2159.

[4] Aḥmad 4:81.

[5] *Dalā'il An-Nubuwwah* 2:268.

The Narration of 'Abdullāh bin 'Abbās

Al-Bukhāri recorded that Ibn 'Abbās said, "The moon was split during the time of the Prophet ﷺ."[1] Al-Bukhāri and Muslim collected this *Ḥadīth*.[2] Ibn Jarīr recorded that Ibn 'Abbās commented on Allāh's saying:

﴿اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ۝ وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۝﴾

> ﴾*The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away and say: "This is magic, Mustamir."*﴿

"This occurred before the *Hijrah*; the moon was split and they saw it in two parts."[3]

The Narration of 'Abdullāh bin 'Umar

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi recorded that 'Abdullāh bin 'Umar commented on Allāh's statement:

﴿اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ۝﴾

> ﴾*The Hour has drawn near, and the moon has been cleft asunder.*﴿

"This occurred during the time of Allāh's Messenger ﷺ; the moon was split in two parts. A part of it was before the mount and a part on the other side. The Prophet ﷺ said,

«اللَّهُمَّ اشْهَدْ»

«*O Allāh! Be witness.*»"[4]

This is the narration that Muslim and At-Tirmidhi collected.[5] At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."

The Narration of 'Abdullāh bin Mas'ūd

Imām Aḥmad recorded that Ibn Mas'ūd said, "The moon was split in two parts during the time of Allāh's Messenger, and they saw its two parts. Allāh's Messenger ﷺ said,

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[1] *Fatḥ Al-Bāri* 8:484.

[2] *Fatḥ Al-Bāri* 7:221 and Muslim 4:2159.

[3] Aṭ-Ṭabari 22:569.

[4] *Dalā'il An-Nubuwwah* 2:267.

[5] Muslim 4:2158-2159 and *Tuḥfat Al-Aḥwadhi* 9:175.

«اشْهَدُوا»

«*Be witnesses.*»"[1] Al-Bukhāri and Muslim collected this *Ḥadīth*.[2]

Ibn Jarīr recorded that 'Abdullāh (Ibn Mas'ūd) said, "I saw the mountain between the two parts of the moon when it was split."[3] Imām Aḥmad recorded that 'Abdullāh said, "The moon was split during the time of Allāh's Messenger ﷺ and I saw the mount between its two parts."[4]

The Stubbornness of the idolators

Allāh said,

﴿وَإِن يَرَوْا ءَايَةً﴾

﴿*And if they see an Āyah*﴾, if they see proof, evidence and a sign,

﴿يُعْرِضُوا﴾

﴿*they turn away*﴾, they do not believe in it. Rather, they turn away from it, abandoning it behind their backs,

﴿وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ﴾

﴿*and say: "This is magic, Mustamir."*﴾ They say, 'the sign that we saw was magic, which was cast on us.' *Mustamir*, means, 'will soon go away', according to Mujāhid, Qatādah[5] and several others. The Quraysh said that the cleaving of the moon was false and will soon diminish and fade away,

﴿وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ﴾

﴿*They denied and followed their own lusts.*﴾, they rejected the truth when it came to them, following the ignorance and foolishness that their lusts and desires called them to.

Allāh's statement,

﴿وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ﴾

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[1] Aḥmad 1:377.

[2] *Fatḥ Al-Bāri* 8:483 and Muslim 4:2158.

[3] Aṭ-Ṭabari 22:567.

[4] Aḥmad 1:413.

[5] Aṭ-Ṭabari 22:570.

﴾*And every matter will be settled.*﴿ means, the good deeds will take their doers to all that is good and righteous, and similarly evil deeds will take their doers to all that is evil, according to Qatādah,[1] while Ibn Jurayj said, "will settle according to its people."[2] Mujāhid commented on the meaning of,

﴾وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ﴿

﴾*And every matter will be settled.*﴿ by saying, "On the Day of Resurrection." Allāh's statement,

﴾وَلَقَدْ جَآءَهُم مِّنَ الْأَنبَآءِ﴿

﴾*And indeed there has come to them news*﴿; in this Qur'ān, there has come to them the news of the earlier nations that disbelieved in their Messengers and the torment, punishment and affliction that befell them,

﴾مَا فِيهِ مُزْدَجَرٌ﴿

﴾*wherein there is Muzdajar*﴿, wherein there are warnings and lessons to stop them from idolatry and persisting in denial,

﴾حِكْمَةٌ بَالِغَةٌ﴿

﴾*Perfect wisdom,*﴿ in that Allāh guides whomever He wills and misguides whomever He wills,

﴾فَمَا تُغْنِ النُّذُرُ﴿

﴾*but warners benefit them not.*﴿ but the preaching of warnings does not benefit those upon whom Allāh has written misery and sealed their hearts. Who can guide such people after Allāh? This *Āyah* is similar to Allāh's statements,

﴾قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿١٤٩﴾﴿

﴾*Say: "With Allāh is the perfect proof and argument; had He so willed, He would indeed have guided you all."*﴿(6:149) and,

﴾وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾﴿

﴾*But neither Āyāt nor warners benefit those who believe not.*﴿(10:101)

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[1] Aṭ-Ṭabari 22:572.

[2] *Ad-Durr Al-Manthūr* 7:673.

﴿فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكُرٍ ﴿٦﴾ خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾ مُّهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾﴾

﴾*6. So withdraw from them. The Day that the caller will call (them) to a terrible thing.*﴿

﴾*7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,*﴿

﴾*8. Hastening towards the caller. The disbelievers will say: "This is a hard Day."*﴿

The terrible End the Disbelievers will meet on the Day of Resurrection

Allāh the Exalted says, 'O Muḥammad, turn away from these people who, when they witness a miracle, they deny it and say that this is continuous magic.' Turn away from them and wait until,

﴿يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكُرٍ﴾

﴾*The Day that the caller will call (them) to a terrible thing.*﴿

to the Recompense and the afflictions, horrors and tremendous hardships that it brings forth,

﴿خُشَّعًا أَبْصَارُهُمْ﴾

﴾*with humbled eyes*﴿, their eyes will be covered with disgrace,

﴿يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ﴾

﴾*they will come forth from (their) graves as if they were locusts spread abroad.*﴿

They will gather towards the area of Reckoning in such haste and crowds, in response to the caller, as if they were crowds of locusts spreading all about. Allāh said,

﴿مُّهْطِعِينَ﴾

﴾*Hastening*﴿ meaing hurriedly,

﴿إِلَى الدَّاعِ﴾

﴾*towards the caller.*﴿ without being able to hesitate or slow down,

﴿يَقُولُ الْكَافِرُونَ هَٰذَا يَوْمٌ عَسِرٌ﴾

الجزء السابع والعشرون ٥٢٩ سورة القمر

خُشَّعًا أَبْصَٰرُهُمْ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾
مُّهْطِعِينَ إِلَى ٱلدَّاعِ يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾ ۞ كَذَّبَتْ
قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا۟ عَبْدَنَا وَقَالُوا۟ مَجْنُونٌ وَٱزْدُجِرَ ﴿٩﴾ فَدَعَا
رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾ فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ
﴿١١﴾ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾
وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ
كُفِرَ ﴿١٤﴾ وَلَقَد تَّرَكْنَٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ ﴿١٥﴾ فَكَيْفَ كَانَ
عَذَابِى وَنُذُرِ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ
﴿١٧﴾ كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٨﴾ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ
رِيحًا صَرْصَرًا فِى يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾ تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ
نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ
لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾ كَذَّبَتْ ثَمُودُ بِٱلنُّذُرِ ﴿٢٣﴾ فَقَالُوٓا۟ أَبَشَرًا
مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ إِنَّآ إِذًا لَّفِى ضَلَٰلٍ وَسُعُرٍ ﴿٢٤﴾ أَءُلْقِىَ ٱلذِّكْرُ عَلَيْهِ
مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾ سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ
ٱلْأَشِرُ ﴿٢٦﴾ إِنَّا مُرْسِلُوا۟ ٱلنَّاقَةِ فِتْنَةً لَّهُمْ فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ ﴿٢٧﴾

﴾*The disbelievers will say: "This is a hard Day."*﴿, meaing, 'this is a hard, terrible, horrifying and distressful Day,'

﴾فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾﴿

﴾*Truly, that Day will be a Hard Day – far from easy for the disbelievers.*﴿ (74:9-10)

﴾كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا۟ عَبْدَنَا وَقَالُوا۟ مَجْنُونٌ وَٱزْدُجِرَ ﴿٩﴾ فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾ فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾ وَلَقَد تَّرَكْنَٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾﴿

﴾*9. The people of Nūḥ denied (their Messenger) before them. They rejected Our servant and said: "A madman!" Wazdujir.*﴿

﴾*10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"*﴿

﴾*11. So, We opened the gates of the heaven with water Munhamir.*﴿

﴾*12. And We caused springs to gush forth from the earth. So, the waters met for a matter predestined.*﴿

﴾*13. And We carried him on a (ship) made of planks and nails (Dusur)*﴿

﴾*14. Floating under Our Eyes, a reward for him who had been*

rejected!﴿

﴾15. And indeed, We have left this as a sign. Then is there any that will remember?﴿

﴾16. Then how (terrible) was My torment and My warnings?﴿

﴾17. And We have indeed made the Qur'ān easy to understand and remember; then is there anyone who will remember?﴿

The Story of the People of Nūḥ and the Lesson from it

Allāh the Exalted said,

﴾كَذَّبَتْ﴿

﴾denied﴿ 'before your people, O Muḥammad,'

﴾قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا﴿

﴾the people of Nūḥ. They rejected Our servant﴿ means, they denied him categorically and accused him of madness,

﴾وَقَالُوا مَجْنُونٌ وَازْدُجِرَ﴿

﴾and said: "A madman!" Wazdujir.﴿ Mujāhid said about *Wazdujir*: "He was driven out accused on account of madness."[1] It was also said that *Wazdujir* means, he was rebuked, deterred, threatened and warned by his people saying:

﴾لَئِن لَّمْ تَنتَهِ يَٰنُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ﴿

﴾"If you do not stop O Nūḥ, you will be among those who will be stoned."﴿ [26:116]

This was said by Ibn Zayd,[2] and it is sound.

﴾فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ ﴿١٠﴾﴿

﴾Then he invoked his Lord (saying): "I have been overcome, so help (me)!"﴿

meaning, 'I am weak and cannot overcome or resist my people, so help Your religion!' Allāh the Exalted said,

﴾فَفَتَحْنَا أَبْوَٰبَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ ﴿١١﴾﴿

﴾So, We opened the gates of the heaven with water

[1] Aṭ-Ṭabari 22:576.

[2] Aṭ-Ṭabari 22:577.

Munhamir.﴾

As-Suddi said about *Munhamir*, "It means abundant."[1]

﴿وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا﴾

﴾And We caused springs to gush forth from the earth.﴿

means, from every part of the earth, and even ovens in which fire was burning – water and springs gushed forth,

﴿فَٱلْتَقَى ٱلْمَآءُ﴾

﴾So, the waters met﴿, means, of the heaven and the earth,

﴿عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ﴾ .

﴾for a matter predestined.﴿ Ibn Jurayj reported from Ibn 'Abbās:

﴿فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ﴾

﴾So, We opened the gates of the heaven with water Munhamir﴿,

Torrential rain, the only water that fell from the sky before that day and ever since was from clouds. But the sky's gates were opened on them that day, and therefore, the water that came down was not from clouds. So both the waters (of the earth and the heaven) met according to a matter ordained."[2] Allāh said,

﴿وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ﴾

﴾And We carried him on a (ship) made of planks and nails (Dusur)﴿,

Ibn 'Abbās, Sa'īd bin Jubayr, Al-Quraẓi, Qatādah and Ibn Zayd said that *Dusur* means nails.[3] Ibn Jarīr preferred this view.[4] Allāh's statement,

﴿تَجْرِى بِأَعْيُنِنَا﴾

﴾Floating under Our Eyes﴿, means, 'by Our command and under

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[1] Al-Qurṭubi 17:131.

[2] *Ad-Durr Al-Manthūr* 7:675.

[3] Aṭ-Ṭabari 22:580 and Al-Qurṭubi 17:132.

[4] Aṭ-Ṭabari 22:578.

Our protection and observation,'

﴿جَزَآءً لِّمَن كَانَ كُفِرَ﴾

﴾*a reward for him who had been rejected!*﴿ meaning, as recompense for them because of their disbelief in Allāh and as reward for Nūḥ, peace be upon him.

Allāh the Exalted said,

﴿وَلَقَد تَّرَكْنَٰهَآ ءَايَةً﴾

﴾*And indeed, We have left this as a sign.*﴿ Qatādah said, "Allāh left the ship of Nūḥ intact until the first generation of this *Ummah* were able to see it."[1]

However, it appears that the meaning here is that Allȧh kept ships as a sign. For instance, Allāh the Exalted said,

﴿وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾﴾

﴾*And a sign for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.*﴿(36:41-42),

﴿إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾﴾

﴾*Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it an admonition for you and that it might be retained by the retaining ears.*﴿(69:11-12)

Allāh's statement here,

﴿فَهَلْ مِن مُّدَّكِرٍ﴾

﴾*Then is there any that will remember?*﴿ means, 'is there any that will receive admonition and reminder.

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "The Prophet ﷺ recited to me,

﴿فَهَلْ مِن مُّدَّكِرٍ﴾

﴾*Then is there any that will remember?*﴿"[2]

Al-Bukhāri collected a similar *Ḥadīth* from 'Abdullāh that he said, "I recited to the Prophet ﷺ

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[1] Aṭ-Ṭabari 22:582.

[2] *Fatḥ Al-Bāri* 8:485.

(فَهَلْ مِن مُّدَّكِرٍ)

(then is there any that will remember) and the Prophet ﷺ said,[1]

﴿فَهَلْ مِن مُّدَّكِرٍ﴾

﴿Then is there any that will remember?﴾"

Allāh's statement,

﴿فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ١٦﴾

﴿Then how (terrible) was My torment and My warnings?﴾

means, 'how terrible was My torment that I inflicted on those who disbelieved in Me and denied My Messengers, who did not heed to My warnings? How was My help that I extended to My Messengers and the revenge exerted on their behalf,'

﴿وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ﴾

﴿And We have indeed made the Qur'ān easy to understand and remember﴾;

meaning, 'We have made the Qur'ān easy to recite and comprehend for those who seek these traits, to remind mankind,' as Allāh said,

﴿كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ٢٩﴾

﴿(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Āyāt, and that men of understanding may remember.﴾(38:29),

﴿فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا ٩٧﴾

﴿So We have made this (the Qur'ān) easy in your own tongue, only that you may give glad tidings to those who have Taqwā and warn with it the most quarrelsome people.﴾(19:97)

Allāh said,

﴿فَهَلْ مِن مُّدَّكِرٍ﴾

﴿then is there any that will remember﴾, meaning, 'is there anyone who will remember through this Qur'ān, which We made easy

[1] *Fatḥ Al-Bāri* 8:484.

to memorize and easy to understand?' Muḥammad bin Ka'b Al-Qurazi commented on this *Āyah*, "Is there anyone who will avoid evil?"[1]

﴿كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٨﴾ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِى يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾ تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾﴾

﴾18. 'Ād denied; then how was My torment and My warnings?﴿

﴾19. Verily, We sent against them a violently cold (Ṣarṣar) wind on a day of calamity, continuous.﴿

﴾20. Plucking out men as if they were uprooted stems of date palms.﴿

﴾21. Then, how was My torment and My warnings?﴿

﴾22. And We have indeed made the Qur'ān easy to understand and remember; then is there any that will remember?﴿

The Story of 'Ād

Allāh states that 'Ād, the People of Hūd, denied their Messenger, just as the people of Nūḥ did. So, Allāh sent on them,

﴿عَلَيْهِمْ رِيحًا صَرْصَرًا﴾

﴾against them a violently cold (Ṣarṣar) wind﴿, means, a bitterly cold and furious wind,

﴿فِى يَوْمِ نَحْسٍ﴾

﴾on a day of calamity﴿, against them, according to Aḍ-Ḍaḥḥāk, Qatādah and As-Suddi,[2]

﴿مُّسْتَمِرٍّ﴾

﴾continuous﴿, upon them because the calamity, torment and destruction that they suffered in this life on that day continued with that of the Hereafter,

[1] *Ad-Durr Al-Manthūr* 7 :676.

[2] Aṭ-Ṭabari 22 :587.

﴿تَنزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾﴾

﴾Plucking out men as if they were uprooted stems of date palms.﴿

The wind would pluck one of them and raise him high, until he could no longer be seen, and then violently send him down on his head to the ground. His head would be smashed and only his body would be left, headless,

﴿كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾﴾

﴾as if they were uprooted stems of date palms. Then, how was My torment and My warnings? And We have indeed made the Qur'ān easy to understand and remember; then is there any that will remember?﴿

﴿كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾ فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ إِنَّا إِذًا لَّفِي ضَلَالٍ وَسُعُرٍ ﴿٢٤﴾ أَأُلْقِيَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾ سَيَعْلَمُونَ غَدًا مَّنِ الْكَذَّابُ الْأَشِرُ ﴿٢٦﴾ إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٧﴾ وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾ فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣٠﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿٣١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٣٢﴾﴾

﴾23. Thamūd denied the warnings.﴿

﴾24. And they said: "A man, alone among us – shall we follow him? Truly, then we should be in error and distress!"﴿

﴾25. "Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!"﴿

﴾26. Tomorrow they will come to know who is the liar, the insolent one!﴿

﴾27. Verily, We are sending the she-camel as a test for them. So watch them, and be patient!﴿

﴾28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).﴿

﴾29. But they called their comrade and he took (a sword) and killed (her).﴿

﴾30. *Then, how was My torment and My warnings?*﴿

﴾31. *Verily, We sent against them a single Ṣayḥah, and they became like straw Al-Muḥtaẓir.*﴿

﴾32. *And indeed, We have made the Qur'ān easy to understand and remember; then is there any that will remember?*﴿

The Story of Thamūd

Allāh states here that the people of Thamūd denied their Messenger Ṣāliḥ,

﴾فَقَالُوٓا۟ أَبَشَرًا مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ إِنَّآ إِذًا لَّفِى ضَلَٰلٍ وَسُعُرٍ ﴿٢٤﴾﴿

﴾*And they said: "A man, alone among us – shall we follow him? Truly, then we should be in error and distress!"*﴿

They said, 'We would have earned failure and loss if we all submitted to a man from among us.' They were amazed that the Reminder was sent to him alone among them, and therefore, accused him of being a liar,

﴾بَلْ هُوَ كَذَّابٌ أَشِرٌ﴿

﴾*Nay, he is an insolent liar!*﴿, means, he has tresspassed the limits in his lies. Allāh the Exalted responded,

﴾سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ﴿٢٦﴾﴿

﴾*Tomorrow they will come to know who is the liar, the insolent one!*﴿,

thus warning and threatening them and delivering a sure promise to them,

﴾إِنَّا مُرْسِلُوا۟ ٱلنَّاقَةِ فِتْنَةً لَّهُمْ﴿

﴾*Verily, We are sending the she-camel as a test for them.*﴿

To test and try the people of Thamūd, Allāh sent to them a superb, pregnant female camel that emerged from solid rock, according to their request, so that it would become a proof against them from Allāh, the Exalted. Thereafter, they were supposed to believe in what was brought to them by Ṣāliḥ, peace be upon him. Allāh ordered His servant and Messenger Ṣāliḥ,

﴾فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ﴿

﴾*So watch them, and be patient!*﴿ Allāh commanded, 'await, O Ṣāliḥ, and see what will become of them and be patient; verily the better end will be yours and you will have success in this life and the Hereafter,'

﴿وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ﴾

﴾*And inform them that the water is to be shared between them*﴿ one day for her to drink and one day for them to drink,

﴿قَالَ هَٰذِهِ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾﴾

﴾*He said: "Here is a she-camel: it has a right to drink, and you have a right to drink (water) on a day, known."*﴿ (26:155)

Allāh's statement,

﴿كُلُّ شِرْبٍ مُّحْتَضَرٌ﴾

﴾*each one's right to drink being established.*﴿ Mujāhid said, "When she did not drink, they would drink the water, and when she drank, they would drink her milk." [1]

Allāh the Exalted said;

﴿فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾﴾

﴾*But they called their comrade and he took and killed.*﴿

According to the Scholars of *Tafsīr*, his name was Qudār bin Sālif; he was the evilest among them,

﴿إِذِ انبَعَثَ أَشْقَاهَا ﴿١٢﴾﴾

﴾*When the most wicked man among them went forth (to kill the she-camel).*﴿(91:12)

Allāh said here,

﴿فَتَعَاطَىٰ﴾

﴾*and he took*﴿ meaning to harm,

﴿فَعَقَرَ ﴿٢٩﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣٠﴾﴾

﴾*and killed (her). Then, how was My torment and My warnings?*﴿,

'I tormented them, so how was the torment I sent on them

[1] Aṭ-Ṭabari 22:592.

ونبئهم أن الماء قسمة بينهم كل شرب محتضر ﴿٢٨﴾ فنادوا صاحبهم
فتعاطى فعقر ﴿٢٩﴾ فكيف كان عذابي ونذر ﴿٣٠﴾ إنا أرسلنا عليهم
صيحة وحدة فكانوا كهشيم المحتظر ﴿٣١﴾ ولقد يسرنا القرءان
للذكر فهل من مدكر ﴿٣٢﴾ كذبت قوم لوط بالنذر ﴿٣٣﴾ إنا أرسلنا
عليهم حاصبا إلا ءال لوط نجينهم بسحر ﴿٣٤﴾ نعمة من عندنا
كذلك نجزي من شكر ﴿٣٥﴾ ولقد أنذرهم بطشتنا فتماروا
بالنذر ﴿٣٦﴾ ولقد راودوه عن ضيفه فطمسنا أعينهم فذوقوا
عذابي ونذر ﴿٣٧﴾ ولقد صبحهم بكرة عذاب مستقر ﴿٣٨﴾
فذوقوا عذابي ونذر ﴿٣٩﴾ ولقد يسرنا القرءان للذكر فهل من مدكر
﴿٤٠﴾ ولقد جاء ءال فرعون النذر ﴿٤١﴾ كذبوا بايتنا كلها فأخذنهم
أخذ عزيز مقتدر ﴿٤٢﴾ أكفاركم خير من أولئكم أم لكم براءة
في الزبر ﴿٤٣﴾ أم يقولون نحن جميع منتصر ﴿٤٤﴾ سيهزم الجمع
ويولون الدبر ﴿٤٥﴾ بل الساعة موعدهم والساعة أدهى وأمر
﴿٤٦﴾ إن المجرمين في ضلل وسعر ﴿٤٧﴾ يوم يسحبون في النار
على وجوههم ذوقوا مس سقر ﴿٤٨﴾ إنا كل شيء خلقنه بقدر ﴿٤٩﴾

because of their disbelief in Me and denying My Messenger?'

﴿إنا أرسلنا عليهم صيحة وحدة فكانوا كهشيم المحتظر ﴿٣١﴾﴾

﴾*Verily, We sent against them a single Ṣayḥah, and they became like straw Al-Muḥtaẓir.*﴿

They all perished and none of them remained. They were no more, they died out, just as plants and grass dry and die out. As-Suddi said that they became like the dry grass in the desert when it becomes burned and the wind scatters it all about. Ibn Zayd said, "The Arabs used to erect fences (*Ḥiẓar*, from which the word, *Al-Muḥtaẓir*, is derived) made of dried bushes, around their camels and cattle, so Allāh said,

﴿كهشيم المحتظر﴾

﴾*like straw Al-Muḥtaẓir.*﴿

﴿كذبت قوم لوط بالنذر ﴿٣٣﴾ إنا أرسلنا عليهم حاصبا إلا ءال لوط نجينهم بسحر ﴿٣٤﴾ نعمة من عندنا كذلك نجزي من شكر ﴿٣٥﴾ ولقد أنذرهم بطشتنا فتماروا بالنذر ﴿٣٦﴾ ولقد راودوه عن ضيفه فطمسنا أعينهم فذوقوا عذابي ونذر ﴿٣٧﴾ ولقد صبحهم بكرة عذاب مستقر ﴿٣٨﴾ فذوقوا عذابي ونذر ﴿٣٩﴾ ولقد يسرنا القرءان للذكر فهل من مدكر ﴿٤٠﴾﴾

﴾*33. The people of Lūṭ denied the warnings.*﴿

﴾*34. Verily, We sent against them Ḥāṣib (a violent storm of*

stones), except the family of Lūṭ, them We saved in the last hour of the night,﴾

﴿*35. As a favor from Us. Thus do We reward him who gives thanks.*﴾

﴿*36. And he indeed had warned them of Our punishment, but they doubted the warnings!*﴾

﴿*37. And they indeed sought to shame his guests. So, We blinded their eyes (saying), "Then taste you My torment and My warnings."*﴾

﴿*38. And verily, an abiding torment seized them early in the morning.*﴾

﴿*39. Then taste you My torment and My warnings.*﴾

﴿*40. And indeed, We have made the Qur'ān easy to understand and remember; then is there any that will remember?*﴾

The Story of the People of the Prophet Lūṭ

Allāh the Exalted states that the people of Lūṭ defied and denied their Messenger and committed sodomy, the awful immoral sin that no people in the history of mankind had committed before. This is why Allāh destroyed them with a type of torment that He never inflicted upon any nation before them. Allāh the Exalted commanded Jibrīl, peace be upon him, to raise their cities to the sky and then turn them upside down over them, followed by stones made of marked *Sijjīl*.[1] So He said here:

﴿إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُم بِسَحَرٍ﴾

﴿*Verily, We sent against them Ḥāṣib (a violent storm of stones) except the family of Lūṭ, them We saved in the last hour of the night.*﴾

They left the city in the last part of the night and were saved from the torment that struck their people, none of whom believed in Lūṭ. And even Lūṭ's wife suffered the same end as her people. Allāh's Prophet Lūṭ left Sodom with his daughters in safety, unharmed. Allāh said,

[1] See the *Tafsīr* of *Sūrah Hūd*.

﴿كَذَٰلِكَ نَجْزِي مَن شَكَرَ ﴿٣٥﴾ وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا﴾

﴾Thus do We reward him who gives thanks. And he indeed had warned them of Our punishment,﴿

meaning, before the torment struck his people, he warned them of Allāh's torment and punishment. They did not heed the warning, nor listen to Lūṭ, but instead doubted and disputed the warning.

﴿وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ﴾

﴾And they indeed sought to shame his guests﴿ that is the night the angels Jibrīl, Mīkā'īl and Isrāfīl came to him in the shape of handsome young men, as a test from Allāh for Lūṭ's people. Lūṭ hosted his guests, while his wife, the evil old one, sent a message to her people informing them of Lūṭ's guests. They came to him in haste from every direction, and Lūṭ had to close the door in their faces. They came during the night and tried to break the door; Lūṭ tried to fend them off, while shielding his guests from them, saying,

﴿هَٰؤُلَاءِ بَنَاتِي إِن كُنتُمْ فَاعِلِينَ ﴿٧١﴾﴾

﴾These are my daughters, if you must act (so).﴿ (15:71), in reference to their women,

﴿قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ﴾

﴾They said: "Surely, you know that we have neither any desire nor need of your daughters!"﴿(11:79),

meaning, 'we do not have any desire for women,'

﴿وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾﴾

﴾and indeed you know well what we want!﴿(11:79)

When the situation became serious and they insisted on coming in, Jibrīl went out to them and struck their eyes with the tip of his wing, causing them to lose their sight. They went back feeling for the walls to guide them, threatening Lūṭ with what would befall him in the morning. Allāh the Exalted said,

﴿وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾﴾

﴾And verily, an abiding torment seized them early in the morning.﴿

meaning, a torment that they had no way of escaping or avoiding,

﴿فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٩﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٤٠﴾﴾

﴾*Then taste you My torment and My warnings. And indeed, We have made the Qur'ān easy to understand and remember; then is there any that will remember?*﴿

﴿وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿٤١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾ أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُولَٰئِكُمْ أَمْ لَكُم بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾﴾

﴾*41. And indeed, warnings came to the people of Fir'awn.*﴿

﴾*42. (They) denied all Our signs, so We seized them with a punishment of the Almighty, All-Capable.*﴿

﴾*43. Are your disbelievers better than these? Or have you immunity in the Divine Scriptures?*﴿

﴾*44. Or say they: "We are a great multitude, victorious?"*﴿

﴾*45. Their multitude will be put to flight, and they will show their backs.*﴿

﴾*46. Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.*﴿

The Story of Fir'awn and His People

Allāh the Exalted narrates to us the story of Fir'awn and his people. A Messenger came to them from Allāh, Mūsa supported by his brother Hārūn. Their Messengers delivered good news if they believe, and a warning if they rejected the Message. Allāh supported Mūsa and Hārūn with tremendous miracles and great signs, but Fir'awn and his people rejected all of them. Allāh took them the way the All-Mighty, the All-Capable would; He destroyed them all leaving none surviving to tell the story of what happened to them.

Advising and Threatening the Quraysh

Allāh said,

﴿أَكُفَّارُكُمْ﴾

﴾*Are your disbelievers*﴿ meaning, 'O idolators of the Quraysh,'

﴾أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُوْلَٰٓئِكُمْ﴿

﴾*better than these?*﴿ meaning better than the nations that were mentioned here, who were destroyed on account of their disbelief in the Messengers and rejecting the Scriptures. 'Are you better than these?'

﴾أَمْ لَكُم بَرَآءَةٌ فِى ٱلزُّبُرِ﴿

﴾*Or have you immunity in the Divine Scriptures?*﴿,

'do you have immunity from Allāh that the torment and punishment will not touch you?' Allāh said about the Quraysh,

﴾أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ۝٤٤﴿

﴾*Or say they: "We are a great multitude, victorious?"*﴿

stating that they believed they will support each other and their great gathering will avail them against those who intend to harm them. Allāh the Exalted responded,

﴾سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ۝٤٥﴿

﴾*Their multitude will be put to flight, and they will show their backs.*﴿

affirming that their gathering shall scatter, and they shall be defeated.

Al-Bukhāri recorded that Ibn 'Abbās said, "The Prophet ﷺ, while in a dome-shaped tent on the day of the battle of Badr, said,

«أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ الْيَوْمِ فِي الْأَرْضِ أَبَدًا»

«*O Allāh! I ask you for the fulfillment of Your covenant and promise. O Allāh! If You wish (to destroy the believers), You will never be worshipped on the earth after today.*»

Abu Bakr caught him by the hand and said, 'This is sufficient, O Allāh's Messenger! You have sufficiently asked and petitioned Allāh.' The Prophet ﷺ was clad in his armor at that time and went out, saying,

﴾سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ۝٤٥ بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ۝٤٦﴿

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَا
أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ ﴿٥١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ
فِي الزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴿٥٣﴾ إِنَّ الْمُتَّقِينَ
فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ ﴿٥٥﴾

سُورَةُ الرَّحْمَٰنِ (٥٥) (٧٨)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الرَّحْمَٰنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنسَانَ ﴿٣﴾
عَلَّمَهُ الْبَيَانَ ﴿٤﴾ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾ وَالنَّجْمُ
وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ
﴿٧﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ
وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾
فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾ وَالْحَبُّ ذُو الْعَصْفِ
وَالرَّيْحَانُ ﴿١٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾ خَلَقَ
الْإِنسَانَ مِن صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾ وَخَلَقَ الْجَانَّ
مِن مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾

﴾Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.﴿"[1]

Al-Bukhāri also recorded that Yūsuf bin Māhak said, "I was with the Mother of the faithful, 'Ā'ishah, when she said, 'When I was still a young playful girl in Makkah, this *Āyah* was revealed to Muḥammad ﷺ,

﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾﴾

﴾Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.﴿"

This is the abridged narration that Al-Bukhāri collected, but he also collected a longer narration of it in the Book of the Virtues of the Qur'ān.[2] Muslim did not collect this *Ḥadīth*.

﴿إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ ﴿٥١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴿٥٣﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ ﴿٥٥﴾﴾

﴾47. Verily, the criminals are in error and will burn.﴿

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[1] *Fatḥ Al-Bāri* 8:485-486.

[2] *Fatḥ Al-Bāri* 8:486 and 8:655.

﴾48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!"﴿

﴾49. Verily, We have created all things with Qadar.﴿

﴾50. And Our commandment is but one as the twinkling of an eye.﴿

﴾51. And indeed, We have destroyed your likes; then is there any that will remember?﴿

﴾52. And everything they have done is noted in Az-Zubur.﴿

﴾53. And everything, small and large, is written down.﴿

﴾54. Verily, those who have Taqwā, will be in the midst of Gardens and Rivers.﴿

﴾55. In a seat of truth, near the Muqtadir King.﴿

The Destination of the Criminals

Allāh the Exalted states that the criminals are misguided away from the truth and engulfed in confusion, because of the doubts and uncertainty they are in. This description befits every disbeliever and innovator of all types and forms of sects. Allāh the Exalted said,

﴿يَوْمَ يُسْحَبُونَ فِي ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ﴾

﴾The Day they will be dragged on their faces into the Fire﴿,

meaning, just as they were consumed in doubt, suspicion and hesitation, they ended up in the Fire. And just as they were misguided, they will end up being dragged on their faces, unaware of where they will be taken. They will be admonished and criticized,

﴿ذُوقُوا۟ مَسَّ سَقَرَ﴾

﴾"Taste you the touch of Hell!"﴿

Everything was created with *Qadar*

Allāh's statement,

﴿إِنَّا كُلَّ شَىْءٍ خَلَقْنَـٰهُ بِقَدَرٍ ﴿٤٩﴾﴾

﴾Verily, We have created all things with Qadar.﴿ is similar to several other *Āyāt*,

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا ۝٢﴾

﴿He has created everything, and has measured it exactly according to its due measurements (Faqaddarahu Taqdīr).﴾ (25:2) and,

﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ۝١ الَّذِي خَلَقَ فَسَوَّى ۝٢ وَالَّذِي قَدَّرَ فَهَدَى ۝٣﴾

﴿Glorify the Name of your Lord, the Most High. Who has created (everything), and then proportioned it. And Who has measured (Qaddara) and then guided.﴾(87:1-3),

i.e., He measured out the total sum (*Qadar*) of everything and then guided the creation to it. The Imāms of the *Sunnah* relied on this honorable *Āyah* as evidence that Allāh created the creation with destined limits before they were created. He knew everything that will occur before it occurred and recorded everything that will occur, before they occurred. They used this *Āyah* and similar *Āyāt* and *Ḥadīths* to refute the Qadariyyah sect, who started their sect during the latter time of the Companions. I mentioned this subject in detail in my explanation on the chapter on faith of *Ṣaḥīḥ Al-Bukhārī*. I will mention here some *Ḥadīths* pertaining to this honorable *Āyah*.

Imām Aḥmad recorded that Abu Hurayrah said, "The idolators of the Quraysh came to the Messenger of Allāh ﷺ arguing with him and discounting the *Qadar*. This *Āyah* was revealed,

﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ۝٤٨ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۝٤٩﴾

﴿The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.﴾"[1]

Muslim, At-Tirmidhi and Ibn Mājah collected this *Ḥadīth*.[2] Al-Bazzār recorded that 'Amr bin Shu'ayb said that his father narrated that his grandfather said, "These *Āyāt* were revealed about those who deny *Al-Qadar*,

﴿إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ۝٤٧ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ۝٤٨ إِنَّا

[1] Aḥmad 1:444.

[2] Muslim 4:2046, *Tuḥfat Al-Aḥwadhi* 9:176 and Ibn Mājah 1:32.

﴿كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ ۝٤٩﴾

﴾*Verily, the criminals are in error and will burn. The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.*﴿"[1]

Ibn Abi Ḥātim also recorded that Zurārah said that his father said that the Prophet ﷺ recited this *Āyah*,

﴿ذُوقُوا مَسَّ سَقَرَ ۝٤٨ إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ ۝٤٩﴾

﴾*"Taste you the touch of Hell!" Verily, We have created all things with Qadar.*﴿

and then said,

«نَزَلَتْ فِي أُنَاسٍ مِنْ أُمَّتِي يَكُونُونَ فِي آخِرِ الزَّمَانِ يُكَذِّبُونَ بِقَدَرِ اللهِ»

«*These Āyāt were revealed about some members of my Ummah. They will come before the end of time and deny Al-Qadar.*»[2]

Aṭā' bin Abi Rabāḥ said, "I went to Ibn 'Abbās and found him drawing water from the well of Zamzam. The bottom of his clothes were wet with the water of Zamzam and I said to him, 'They talked about *Al-Qadar* (some denied it).' He asked, 'Have they done this?' I said, 'Yes.' He said, 'By Allāh! This *Āyah* was revealed only about them,

﴿ذُوقُوا مَسَّ سَقَرَ ۝٤٨ إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ ۝٤٩﴾

﴾*"Taste you the touch of Hell!" Verily, We have created all things with Qadar.*﴿

They are the worst members of this *Ummah*. Do not visit those who fall ill among them or pray the Funeral prayer for those among them who die. If I saw one of them, I would pluck out his eyes with these two fingers of mine.'"[3]

Imām Aḥmad recorded that Nāfi' said, " 'Abdullāh bin 'Umar had a friend in the area of Ash-Shām who used to write to him. 'Abdullāh bin 'Umar wrote to him, 'I was told that you

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[1] *Kashf Al-Astār* 3:72, there is a slight deficiency in its chain of narration.

[2] Aṭ-Ṭabarāni 5:276.

[3] Ibn Abi Ḥātim no. 18715, *Juz' Al-Ḥasan bin 'Arafah* 46.

started talking about *Al-Qadar*. Therefore, do not dare write to me any more. I heard the Messenger of Allāh ﷺ say,

«سَيَكُونُ فِي أُمَّتِي أَقْوَامٌ يُكَذِّبُونَ بِالْقَدَرِ»

«*There will be some members of my Ummah who will deny Al-Qadar.*»"[1]

Abu Dāwud collected this *Hadīth* from Aḥmad bin Ḥanbal.[2] Imām Aḥmad recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزُ وَالْكَيْسُ»

«*Every thing is predetermined, even laziness and intelligence.*»[3]

Muslim collected this *Hadīth* using a chain of narration through Imām Mālik.[4] There is also an authentic *Hadīth* in which the Messenger of Allāh ﷺ said,

«اسْتَعِنْ بِاللهِ وَلَا تَعْجَزْ، فَإِنْ أَصَابَكَ أَمْرٌ فَقُلْ: قَدَّرَ اللهُ وَمَا شَاءَ فَعَلَ، وَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا لَكَانَ كَذَا، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ»

«*Seek the help of Allāh and do not succumb to feebleness. And when an affliction strikes you, say, "Allāh has decreed this, and He does as He wills." Do not say, "Had I done this or that, this or that would have happened, because "if" opens the door wide for the work of Ash-Shayṭān.*»"[5]

In a *Hadīth* from 'Abbās, the Messenger of Allāh ﷺ said to him,

«وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَكْتُبْهُ اللهُ لَكَ لَمْ يَنْفَعُوكَ، وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَكْتُبْهُ اللهُ عَلَيْكَ لَمْ يَضُرُّوكَ، جَفَّتِ الْأَقْلَامُ وَطُوِيَتِ الصُّحُفُ»

«*Know that if the Ummah were to all gather their strength to*

[1] Aḥmad 2:90.

[2] Abu Dāwud 5:20.

[3] Aḥmad 2:110.

[4] Muslim 4:2045.

[5] Muslim 4:2052.

cause you some benefit that Allāh has not decreed for you, they will never be able to bring you that benefit. And if they gather their strength to bring a harm to you that Allāh has not written on you, they will never be able to harm you. The pens have gone dry and the Books of Record have been closed.»[1]

Imām Aḥmad recorded that Ubādah bin Al-Walīd bin Ubādah said that his father said to him, "I went to 'Ubādah when he was ill, and I thought that he was going to die. So I said, 'O my father, advise us and make the best effort in this regard.' He said, 'Help me sit up,' and when he was helped up, he said, 'O my son! Know that you will not taste the delight of Faith or earn true knowledge in Allāh until you believe in *Al-Qadar*, the good and the not so good parts of it.' I asked, 'O my father! How can I know (or believe in) *Al-Qadar*, the good and the not so good parts of it?' He said, 'When you know that what has missed you, would never have come to you and what has befallen you would never have missed you. O my son! I heard the Messenger of Allāh ﷺ say,

«إِنَّ أَوَّلَ مَا خَلَقَ اللهُ الْقَلَمُ، ثُمَّ قَالَ لَهُ: اكْتُبْ، فَجَرَىٰ فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَائِنٌ إِلَىٰ يَوْمِ الْقِيَامَةِ»

«*The first thing Allāh created was the Pen, right after that commanded it, 'Record!' and the Pen recorded everything that will occur until the Day of Resurrection.*»

O my son! If you die not having this belief, you will enter the Hellfire.'"[2] At-Tirmidhi also recorded it and said: "*Ḥasan Ṣaḥīḥ Gharīb*."[3]

It is confirmed in *Ṣaḥīḥ Muslim* from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ كَتَبَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ السَّمٰوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

«*Verily, Allāh recorded the measurements for the creatures fifty thousand years before He created the heavens and earth.*» Ibn Wahb added,

[1] *Tuḥfat Al-Aḥwadhi* 7:219.

[2] Aḥmad 5:317.

[3] *Tuḥfat Al-Aḥwadhi* 6:368.

﴾وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ﴾

﴾*And His Throne was over the water.*﴿(11:7)

At-Tirmidhi also recorded it, and he said: "*Hasan, Sahīh Gharīb.*"[1]

A Warning to beware of Allāh's Threats

Allāh said,

﴾وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ۝٥٠﴾

﴾*And Our commandment is but one as the twinkling of an eye.*﴿

This is information about the execution of His will in His creation, just as He informed us the execution of His decree in them,

﴾وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ﴾

﴾*And Our commandment is but one*﴿

meaning, 'We only command a thing once, without needing to repeat the command; and whatever We command comes to existence faster than the blinking of an eye without any delay, not even for an instant.' Allāh said,

﴾وَلَقَدْ أَهْلَكْنَآ أَشْيَاعَكُمْ﴾

﴾*And indeed, We have destroyed your likes*﴿, i.e. the earlier nations who denied their Messengers,

﴾فَهَلْ مِن مُّدَّكِرٍ﴾

﴾*then is there any that will remember?*﴿ meaning, is there any that will receive admonition by remembering the humiliation and torment that Allāh decreed for them?

﴾وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ﴾

﴾*And a barrier will be set between them and that which they desire, as was done in the past with the people of their kind.*﴿(34:54)

Allāh's statement,

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[1] *Tuhfat Al-Ahwadhi* 6:370.

﴿وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾﴾

﴿*And everything they have done is noted in Az-Zubur.*﴾ meaning, everything they did is recorded in the Books of Record entrusted to the angels, peace be upon them,

﴿وَكُلُّ صَغِيرٍ وَكَبِيرٍ﴾

﴿*And everything, small and large,*﴾ meaning, of their actions,

﴿مُسْتَطَرٌ﴾

﴿*is written down.*﴾ everything that they do is recorded and written in their Record of deeds, which leave nothing, whether large or small, but it is recorded and counted.

Imām Aḥmad recorded that 'Ā'ishah said that the Messenger of Allāh ﷺ said,

«يَا عَائِشَةُ إِيَّاكِ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّ لَهَا مِنَ اللهِ طَالِبًا»

«*O 'Ā'ishah! Beware of small sins, because there is someone assigned by Allāh who records them.*»[1]

An-Nasā'ī and Ibn Mājah also collected this *Ḥadīth.*[2]

The Good End for Those with *Taqwā*

Allāh said,

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾﴾

﴿*Verily, those who have Taqwā, will be in the midst of Gardens and Rivers.*﴾,

unlike the end that the miserable are facing, loss, confusion and being dragged in the Fire on their faces, as well as being disgraced, punished and threatened. Allāh said,

﴿فِي مَقْعَدِ صِدْقٍ﴾

﴿*In a seat of truth,*﴾ in the Dwelling of Allāh's honor, encompassed by His pleasure, favors, bounties, generosity and compassion,

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[1] Aḥmad 6:151.

[2] *Tuḥfat Al-Ashraf* 12:250 and Ibn Mājah 2:1417.

﴿عِندَ مَلِيكٍ مُّقْتَدِرٍ﴾

﴿*near the Muqtadir King.*﴾ meaning with the Magnificent King Who created everything and measured its destiny; He is able to grant them whatever they wish and ask for.

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

«الْمُقْسِطُونَ عِنْدَ اللهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمٰنِ وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا»

«*Verily, the just will be with Allāh on podiums of light, to the right of Ar-Raḥmān, and both of His Hands are right. They are those who are just and fair in their judgement and with their families and those whom they are responsible for.*»[1]

Muslim and An-Nasā'ī also recorded this *Ḥadīth*.[2]

This is the end of the *Tafsīr* of *Sūrah Iqtarabat (Al-Qamar)*. All praise and thanks are due to Allāh, and success and immunity from error come from Him.

[1] Aḥmad 2:160.

[2] Muslim 3:1458 and An-Nasā'ī, 8:221.

The *Tafsīr* of *Sūrat Ar-Raḥmān* (Chapter - 55)

Which was revealed in Makkah

The Introduction to *Sūrat Ar-Raḥmān*

Imām Aḥmad recorded that Zirr said that a man said [to Ibn Mas'ūd]:[1] "How is this recited:[2] "*Mā'in Ghayri Yāsin* or *Āsin*?" He asked him, "Are you that proficient in reciting the whole Qur'ān?" He replied, "I recite the *Mufaṣṣal* section in one *Rak'ah*." So he said, "Woe to you! Do you recite the Qur'ān in haste, as if it is poetry? I know that the Prophet ﷺ used to recite two *Sūrahs* from the beginning of the *Mufaṣṣal* section (in one *Rak'ah*)." And Ibn Mas'ūd considered *Sūrat Ar-Raḥmān* to be the beginning of the *Mufaṣṣal* section.[3]

Abu 'Īsā At-Tirmidhi recorded that Jābir said, "The Messenger of Allāh ﷺ went to his Companions and recited *Sūrat Ar-Raḥmān* from beginning to end for them, but they did not say anything. The Prophet ﷺ said,

«لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا أَحْسَنَ مَرْدُودًا مِنْكُمْ، كُنْتُ كُلَّمَا أَتَيْتُ عَلَىٰ قَوْلِهِ: ﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾ قَالُوا: لَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نُكَذِّبُ فَلَكَ الْحَمْدُ»

«*I recited it to the Jinns, on the night of the Jinns and their response was better than yours! Whenever I recited Allāh's statement: ﴾Then which of the blessings of your Lord will you both deny?﴿ They said, "None of Your favors do we deny, our Lord! All praise is due to you."*»

At-Tirmidhi recorded it and he said, "This *Ḥadīth* is

[1] As appears in the narration with Aḥmad. Similar is recorded from Ibn Mas'ūd by Muslim, no. 822.

[2] This is *Sūrah Muḥammad* 47:15.

[3] Aḥmad 1:412.

Gharīb."[1] Al-Ḥāfiẓ Abu Bakr Al-Bazzār also collected this *Ḥadīth.*[2] Abu Ja'far Ibn Jarīr recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ recited *Sūrat Ar-Raḥmān*, or it was recited before him, and he said,

«مَا لِيَ أَسْمَعُ الْجِنَّ أَحْسَنَ جَوَابًا لِرَبِّهَا مِنْكُمْ؟»

«*Why do I hear the Jinn giving a better response to their Lord than you?*»

They said, "Why is that, O Allāh's Messenger?" He said,

«مَا أَتَيْتُ عَلَى قَوْلِ اللهِ تَعَالَى: ﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾﴾ إِلَّا قَالَتِ الْجِنُّ: لَا بِشَيْءٍ مِنْ نِعَمِ رَبِّنَا نُكَذِّبُ»

«*Whenever I recited the statement of Allāh the Exalted,* ﴾*Then which of the blessings of your Lord will you both deny?*﴿ *The Jinn responded by saying, "None of the favors of our Lord do we deny."*»"[3]

Al-Ḥāfiẓ Al-Bazzār also collected this *Ḥadīth.*[4]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿ٱلرَّحْمَٰنُ ﴿١﴾ عَلَّمَ ٱلْقُرْءَانَ ﴿٢﴾ خَلَقَ ٱلْإِنسَٰنَ ﴿٣﴾ عَلَّمَهُ ٱلْبَيَانَ ﴿٤﴾ ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ ﴿٥﴾ وَٱلنَّجْمُ وَٱلشَّجَرُ يَسْجُدَانِ ﴿٦﴾ وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ ﴿٧﴾ أَلَّا تَطْغَوْا فِى ٱلْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا ٱلْمِيزَانَ ﴿٩﴾ وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾ فِيهَا فَٰكِهَةٌ وَٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ ﴿١١﴾ وَٱلْحَبُّ ذُو ٱلْعَصْفِ وَٱلرَّيْحَانُ ﴿١٢﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾﴾

﴾*1. Ar-Raḥmān!*﴿

﴾*2. He has taught the Qur'ān.*﴿

﴾*3. He created man.*﴿

﴾*4. He taught him Al-Bayān.*﴿

﴾*5. The sun and the moon (run) on fixed courses.*﴿

[1] *Tuḥfat Al-Aḥwadhi* 9:177.

[2] Al-Ḥākim, 2:473.

[3] Aṭ-Ṭabari 23:23.

[4] *Kashf Al-Astār* 3:74.

﴾6. And the Najm and the trees prostrating.﴿

﴾7. And the heaven He has raised high, and He has set up the balance.﴿

﴾8. In order that you may not transgress the balance.﴿

﴾9. And observe the weight with equity and do not make the balance deficient.﴿

﴾10. And the earth He has put down (laid) for Al-An'ām.﴿

﴾11. Therein are fruits, date palms producing Akmām.﴿

﴾12. And also corn, with (its) 'Aṣf, and Rayḥān.﴿

﴾13. Then which of the blessings of your Lord will you both deny?﴿

Ar-Raḥman revealed and taught the Qur'ān

Allāh informs of His favors and His mercy for His creatures, for He revealed the Qur'ān to His servants, He made memorizing and understanding of it easy for those on whom He has bestowed His mercy,

﴿ٱلرَّحْمَـٰنُ ۝١ عَلَّمَ ٱلْقُرْءَانَ ۝٢ خَلَقَ ٱلْإِنسَـٰنَ ۝٣ عَلَّمَهُ ٱلْبَيَانَ ۝٤﴾

﴾Ar-Raḥmān! He has taught the Qur'ān. He created man. He taught him Al-Bayān.﴿

Al-Ḥasan said: "Eloquent speech." This refers to Allāh teaching the Qur'ān, that is, teaching the servants how to recite it by making it easy for them to speak and pronounce letters with the various parts of the mouth, such as the alveolar bridge, the tongue and the lips.

Among Allāh's Signs: the Sun, the Moon, the Sky and the Earth

Allāh said,

﴿ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ ۝٥﴾

﴾The sun and the moon (run) on fixed courses.﴿

They move in their orbit in perfect succession, according to precise calculation that is never delayed nor disturbed,

﴿لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ۝٤٠﴾

﴾It is not for the sun to overtake the moon, nor does the night

outstrip the day. They all float, each in an orbit.﴾(36:40),

﴿فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾﴾

﴾*(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for calculating. Such is the measuring of the Almighty, the All-Knowing.*﴿ (6:96),

Allāh said,

﴿وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾﴾

﴾*And the Najm and the trees prostrating.*﴿

Ibn Jarīr commented, "Scholars of *Tafsīr* disagreed over the meaning of Allāh's statement, 'And the *Najm*.' They agreed, however, that the trees mentioned here are those that stand on trunks."[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "*An-Najm* refers to the plants that lay on the ground."[2]

Similar was said by Sa'īd bin Jubayr, As-Suddi and Sufyān Ath-Thawri.[3] This is what Ibn Jarīr preferred, may Allāh have mercy upon him. Mujāhid said, "*An-Najm* (the star); the one that is in the sky."[4] Al-Ḥasan and Qatādah said similarly.[5] This is the saying that is the most obvious, and Allāh knows best, for Allāh the Exalted said,

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ﴾

﴾*See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the moving creatures, and many of mankind prostrate themselves to Allāh.*﴿(22:18)

Allāh's statement,

[1] Aṭ-Ṭabari 23:11.
[2] Aṭ-Ṭabari 23:11.
[3] Aṭ-Ṭabari 23:11.
[4] Aṭ-Ṭabari 23:12.
[5] Aṭ-Ṭabari 23:12.

﴿وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۝٧﴾

﴾And the heaven He has raised high, and He has set up the balance.﴿

meaning the justice, as He said in another *Āyah*,

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَـٰتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَـٰبَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾

﴾Indeed, We have sent Our Messengers with clear proofs, and sent down with them the Book and the balance that mankind may keep up equity.﴿(57:25)

Allāh said here,

﴿أَلَّا تَطْغَوْا فِى الْمِيزَانِ ۝٨﴾

﴾In order that you may not transgress the balance.﴿

meaning, He created the heavens and earth in justice and truth so that everything is founded on, and observing, justice and truth. Allāh's statement,

﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۝٩﴾

﴾And observe the weight with equity and do not make the balance deficient.﴿

meaning, do not cheat in the weights and measures, but rather observe justice and fairness,

﴿وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۝١٨٢﴾

﴾And weigh with the true and straight balance.﴿(26:182)

Allāh said,

﴿وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۝١٠﴾

﴾And the earth He has put down (laid) for Al-Anā'm.﴿

Allāh raised the heavens and put down, or laid, the earth and balanced it with firm mountains, so that it would be stable for its residents that live on it, i.e. the various types and kinds of creatures, different in species, shape, color and language. Ibn 'Abbās, Mujāhid, Qatādah and Ibn Zayd said that *Al-An'ām* means the creatures.[1]

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[1] Aṭ-Ṭabari 23:15-16.

﴿فِيهَا فَٰكِهَةٌ﴾

﴿*Therein are fruits,*﴾ of various colors, taste and scent,

﴿وَٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ﴾

﴿*and date palms producing Akmām.*﴾

Allāh mentioned the date tree here specifically because of its benefit, both fresh and dry. Ibn Jurayj reported that Ibn 'Abbās said said *Al-Akmām*, means sheathed fruit stalks.[1] Similar was said by more than one of the scholars of *Tafsīr*, it refers to the stalks that the seeds grow in to become a cluster of dates, unripe green dates then they ripen and ripen more.

Allāh said,

﴿وَٱلْحَبُّ ذُو ٱلْعَصْفِ وَٱلرَّيْحَانُ ﴿١٢﴾﴾

﴿*And also corn, with (its) 'Aṣf, and Rayḥan.*﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that in,

﴿وَٱلْحَبُّ ذُو ٱلْعَصْفِ﴾

﴿*And also corn, with (its) 'Aṣf*﴾,

'*Aṣf* means straw."[2] Al-'Awfi reported from Ibn 'Abbās, "*Aṣf* is green leaves cut from the stem, so it is called '*Aṣf* when it dries out."[3] Similarly, Qatādāh, Aḍ-Ḍaḥḥāk and Abu Mālik said that '*Aṣf* means straw.[4]

Ibn 'Abbās, Mujāhid and others said that *Rayḥan* means leaves,[5] while Al-Ḥasan said that it means sweet-scented plants.[6] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that *Rayḥan* means green leaves.[7]

The meanings here, and Allāh knows best, are the various crops that produce straw, such as wheat and barley, and *Rayḥan* are the leaves that grow on the stems.

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[1] *Ad-Durr Al-Manthūr* 7:693.

[2] Aṭ-Ṭabari 23:18.

[3] Aṭ-Ṭabari 23:18.

[4] Aṭ-Ṭabari 23:18.

[5] Aṭ-Ṭabari 23:19.

[6] Al-Baghawi 4:268.

[7] Aṭ-Ṭabari 23:21.

Mankind is surrounded by Allāh's Favors

Allāh said,

﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝١٣﴾

﴾*Then which of the blessings of your Lord will you both deny?*﴿

meaning, "O mankind and *Jinn*, which of the favors that Allāh has given to you do you deny?" Mujāhid and others said this, and it is apparent when one reads what comes after it. Meaning the favors that are obvious to you while you are surrounded by them, you cannot deny or reject them.

So we say, just as the believers among the *Jinns* said, "O Allāh! None of Your favors do we deny. All praise is due to You." Ibn 'Abbās used to say, "Nay, our Lord!" meaning, "None of Your favors do we deny."[1]

﴿خَلَقَ ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ كَٱلْفَخَّارِ ۝١٤ وَخَلَقَ ٱلْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ ۝١٥ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝١٦ رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ ۝١٧ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝١٨ مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ۝١٩ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ۝٢٠ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝٢١ يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ ۝٢٢ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝٢٣ وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ۝٢٤ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝٢٥﴾

﴾*14. He created man from sounding clay like the clay of pottery.*﴿

﴾*15. And the Jinn He created from a smokeless flame of fire.*﴿

﴾*16. Then which of the blessings of your Lord will you both deny?*﴿

﴾*17. The Lord of the two easts and the Lord of the two wests.*﴿

﴾*18. Then which of the blessings of your Lord will you both deny?*﴿

﴾*19. He has Maraja the two seas meeting together.*﴿

﴾*20. Between them is a barrier which none of them can transgress.*﴿

﴾*21. Then which of the blessings of your Lord will you both deny?*﴿

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[1] Aṭ-Ṭabari 23:23.

﴾22. *Out of them both come out pearls and Al-Marjān.*﴿

﴾23. *Then which of the blessings of your Lord will you both deny?*﴿

﴾24. *And His are Al-Jawār Al-Munsha'āt, in the seas like A'lām.*﴿

﴾25. *Then which of the blessings of your Lord will you both deny?*﴿

The Creation of Humans and *Jinns*

Allāh mentions that He created mankind from clay, like that used in pottery, and created the *Jinns* from the tip of the flame of a smokeless fire. This was said by Aḍ-Ḍaḥḥāk from Ibn 'Abbās.[1] It was also said by 'Ikrimah, Mujāhid, Al-Ḥasan and Ibn Zayd.[2] Al-'Awfi reported from Ibn 'Abbās, "From the best part of the fire, from its smokeless flame."[3] Imām Aḥmad recorded that 'Ā'ishah said that Allāh's Messenger ﷺ said,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

«*The angels were created from light, the Jinns from a smokeless flame of fire, and 'Ādam from what was described to you.*»[4]

Muslim also collected this *Ḥadīth*.[5] Allāh's statement:

﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾

﴾*Then which of the blessings of your Lord will you both deny?*﴿ was explained above.

Allāh is the Lord of the Two Easts and the Two Wests

Allāh said,

﴿رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ﴾

[1] Aṭ-Ṭabari 23:26.

[2] Aṭ-Ṭabari 23:27.

[3] Aṭ-Ṭabari 23:26.

[4] Aḥmad 6:168.

[5] Muslim 4:2294.

﴾(He is) the Lord of the two easts and the Lord of the two wests.﴿

meaning the sunrise of summer and winter and the sunset of summer and winter. Allāh said in another *Āyah*,

﴾فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ﴿

﴾So, I swear by the Lord of all the points of sunrise and sunset in the east and the west.﴿(70:40),

referring to the different places from which the sun rises and then sets on people every day. Allāh said in another *Āyah*,

﴾رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ﴿٩﴾﴿

﴾The Lord of the east and the west; none has the right to be worshipped but He. So take Him alone as a trustee.﴿(73:9),

referring to the different places of sunrise and sunset and the benefits that this variation brings to the created, mankind and *Jinns*,

﴾فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾﴿

﴾Then which of the blessings of your Lord will you both deny?﴿

Allāh created Different Types of Water

Allāh said,

﴾مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾﴿

﴾He has Maraja the two seas﴿, or let them loose, according to Ibn 'Abbās.[1] Allāh's statement,

﴾يَلْتَقِيَانِ﴿

﴾meeting together.﴿ Ibn Zayd said, "He prevents them from meeting by the dividing barrier He placed between them to separate them."[2] The two seas are the fresh and salty waters, the former coming from running rivers. We discussed this topic in *Sūrat Al-Furqān* when explaining Allāh's statement;

﴾وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾﴿

[1] Aṭ-Ṭabari 23:29.

[2] Aṭ-Ṭabari 23:31.

﴾And it is He Who has let free the two seas: one palatable and sweet, and the other salty and bitter; and He has set a barrier and a complete partition between them.﴿(25:53)

Allāh said,

﴾بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾﴿

﴾Between them is a barrier which none of them can transgress.﴿

meaning, He has placed a barrier of land between these two types of waters, so that they do not transgress upon each other, which would spoil the characteristics they were created with.

Allāh said,

﴾يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾﴿

﴾Out of them both come out pearls and Al-Marjān.﴿

pearls are well-known. As for *Marjān* they say it means small pearls. Mujāhid, Qatādah, Abu Ruzayn, Aḍ-Ḍaḥḥāk said it, and it has also been reported from 'Ali.[1] It was also said that it means large, precious pearls, this was mentioned by Ibn Jarīr from some of the Salaf.[2]

Ibn Abi Ḥātim recorded from Ibn 'Abbās who said, "When it rains, the oysters in the sea open their mouths. What falls in them, the drops, turns into pearls."[3] Its chain of narrators is *Ṣaḥīḥ*.

Since this type of adornment is a favor from Allāh to the people of earth, He reminded them of it,

﴾فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾﴿

﴾Then which of the blessings of your Lord will you both deny?﴿

Allāh said,

﴾وَلَهُ الْجَوَارِ الْمُنشَآتُ﴿

﴾And His are Al-Jawār Al-Munsha'āt﴿, meaning the ships that float,

[1] Aṭ-Ṭabari 23:33 and Al-Qurṭubi 17:163.

[2] Aṭ-Ṭabari 23:34.

[3] Aṭ-Ṭabari 23:35.

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾
مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾ فَبِأَيِّ آلَاءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾ فَبِأَيِّ
آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ وَلَهُ الْجَوَارِ الْمُنْشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ
﴿٢٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ
وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٢٨﴾ يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَبِأَيِّ
آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾ فَبِأَيِّ
آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ
أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ
إِلَّا بِسُلْطَانٍ ﴿٣٣﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا
شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ ﴿٣٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٣٦﴾ فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ
﴿٣٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ
إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

﴾فِي الْبَحْرِ﴿

﴾*in the seas*﴿, Mujāhid said, "Whatever ship hoists a sail, it is from *Munsha'āt*, if it does not hoist a sail, it is not from the *Munsha'āt*."[1]

Qatādah said, "*Al-Munsha'āt* means created." Others said that it is *Al-Munshi'āt* meaning, "launched."

﴾كَالْأَعْلَامِ﴿

﴾*like A'lām*.﴿ This means, they are like mountains with their great size, and it also refers to the trade and commercial services they make possible, transporting cargo from one area to another and from one province to another. Ships provide various benefits for people, including transporting different types of goods they need. Therefore,

﴾فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾﴿

﴾*Then which of the blessings of your Lord will you both deny?*﴿

﴾كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾ يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾﴿

﴾*26. Whatsoever is on it (the earth) will perish.*﴿

﴾*27. And the Face of your Lord Dhul-Jalāl wal-Ikrām will remain forever.*﴿

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[1] Aṭ-Ṭabari 23:37.

﴾*28. Then which of the blessings of your Lord will you both deny?*﴿

﴾*29. Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair!*﴿

﴾*30. Then which of the blessings of your Lord will you both deny?*﴿

Allāh is the Ever Living, Free of all Need

Allāh states that all the residents of earth will perish and die. The residents of the heavens will die, except whomever Allāh wills. Only Allāh's Honorable Face will remain, because our Lord, the Exalted, the Blessed, is the Ever Living Who never dies. Qatādah said, "First, Allāh mentioned His creatures and then He said that all of this will perish." And in the reported supplication: 'O You the Ever Living Who sustains all that exists! O You Who created the heavens and the earth without precedence. O You, Who Owns the glory and the honor, none has the right to be worshipped except You. We seek refuge with Your mercy. Grant Us success in all of our matters. Please, do not abandon us to rely on ourselves even for an instant nor on any of Your creation." Ash-Sha'bi said, "When you have recited,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾﴾

﴾*Whatsoever is on it (the earth) will perish.*﴿ do not stop, continue reading,

﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾﴾

﴾*And the Face of your Lord Dhul-Jalāl wal-Ikrām will remain forever.*﴿"[1]

This *Āyah* is similar to Allāh's statement,

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

﴾*Everything will perish save His Face.*﴿(28:88)

In this *Āyah*, Allāh describes His Noble Face as being *Dhul-Jalāl wal-Ikrām*, indicating that He is Worthy of being revered,

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[1] *Ad-Durr Al-Manthūr* 7:698.

and thus, never defied; and obeyed, and thus, never disobeyed,

﴿وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ﴾

﴾*And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face.*﴿(18:28),

And as He said about those giving charity:

﴿إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ﴾

﴾*We feed you seeking Allāh's Face only.*﴿(76:9)

Ibn 'Abbās commented on the meaning of *Dhul-Jalāl wal-Ikrām*, by saying, "Owner of greatness and pride."[1]

After Allāh stated that all of the inhabitants of the earth will die and end up in the Hereafter when He, *Dhul-Jalāl wal-Ikrām*, will judge them by His fair judgement, He said,

﴿فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾

﴾*Then which of the blessings of your Lord will you both deny?*﴿

Allāh said,

﴿يَسْـَٔلُهُۥ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ ﴿٢٩﴾﴾

﴾*Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair.*﴿

In this *Āyah*, Allāh affirms that He is Rich, Free of all wants for anyone else and that all creatures stand in need of Him, in all conditions and situations. They all seek His help willingly or unwillingly. Everyday, He is engaged in some affair. Al-A'mash reported from Mujāhid, from 'Ubayd bin 'Umayr,

﴿كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ﴾

﴾*Every day He is (engaged) in some affair.* ﴿

He said, "Of His affairs is that He answers the supplicant, or gives to the one requesting, or removing adversity, or cures the one seeking to be cured."[2]

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[1] At-Tabari 23:86.

[2] At-Tabari 23:39.

﴿سَنَفْرُغُ لَكُمْ أَيُّهَ ٱلثَّقَلَانِ ﴿٣١﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ﴿٣٣﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ﴿٣٥﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾﴾

﴾31. We shall attend to you, O Thaqalān!﴿

﴾32. Then which of the blessings of your Lord will you both deny?﴿

﴾33. O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!﴿

﴾34. Then which of the blessings of your Lord will you both deny?﴿

﴾35. There will be sent against you both, Shuwāẓ of fire and Nuḥās, and you will not be able to defend yourselves.﴿

﴾36. Then which of the blessings of your Lord will you both deny?﴿

A Warning for Humans and *Jinn*

Ibn Jurayj said that the *Āyah*,

﴿سَنَفْرُغُ لَكُمْ﴾

﴾We shall attend to you,﴿ means, 'We shall judge you,' while Al-Bukhāri said that it means, "We shall recompense you. Surely, nothing will busy Allāh from attending to anything else."[1] This type of speech pattern is common in the Arabic language. For example, one would say, "I will attend to you," even when one is not busy with anything else. Allāh's saying;

﴿أَيُّهَ ٱلثَّقَلَانِ﴾

﴾O you Thaqalān!﴿ refers to the humans and the *Jinns*, as in the *Ḥadīth*;

«يَسْمَعُهَا كُلُّ شَيْءٍ إِلَّا الثَّقَلَيْنِ»

[1] *Fatḥ Al-Bāri* 8:487.

«*Everyone will be able to hear it, except the Thaqalayn.*»[1]

In another narration that explains it, the Prophet ﷺ said,

«إِلَّا الْإِنْسَ وَالْجِنَّ»

«*...except mankind and the Jinns.*»

Allāh said,

﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾﴾

﴿*Then which of the blessings of your Lord will you both deny?*﴾, then,

﴿يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ﴿٣٣﴾﴾

﴿*O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!*﴾

meaning, 'you will never be able to escape Allāh's orders and decrees, because it encompasses you. You will never be able to avoid or avert His rule and judgement over you, you are surrounded by it wherever you may be.'

This is also about the Gathering when the angels, comprising seven lines in every direction, will surround the creatures. None of the creatures will be able to escape on that Day,

﴿إِلَّا بِسُلْطَٰنٍ﴾

﴿*except with authority*﴾[2] meaning, except with the commandment from Allāh,

﴿يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ﴿١٢﴾﴾

﴿*On that Day man will say: "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord will be the place of rest that Day.*﴾(75:10-12),

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[1] *Fatḥ Al-Bāri* 3:244. This is no. 1338 of Al-Bukhāri, about the disbeliever and the hypocrites being struck by the angels after being placed in the grave.

[2] The Arabic word *'Sulṭān'* means power or authority.

﴿وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُم مِّنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴾And those who earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them. No defender will they have from Allāh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of Fire, they will abide therein forever.﴿(10:27)

Allāh's statement,

﴿يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ﴾

﴾There will be sent against you both, Shuwāẓ of fire and Nūḥas, and you will not be able to defend yourselves.﴿

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that *Shuwāẓ* is the flame of fire.[1] Abu Ṣāliḥ said, "It is the flame above the fire below the smoke." Aḍ-Ḍaḥḥāk said,

﴿شُوَاظٌ مِّن نَّارٍ﴾

﴾Shuwāẓ of fire﴿ "A flood of fire." Allāh said;

﴿وَنُحَاسٌ﴾

﴾and Nūḥas﴿ 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās; "The smoke of the fire."[2] Similar was reported from Abu Ṣāliḥ, Sa'īd bin Jubayr and Abu Sinān.[3] Ibn Jarīr said that the Arabs used to call the smoke of the fire, *Nūḥas* and *Niḥas*. But he said that the scholars of Qur'ānic recitation said that in this *Āyah*, the word recited is *Nūḥas*.[4] Mujāhid said, "Molten brass poured over their heads."[5] Qatādah held the same view.[6] Aḍ-Ḍaḥḥāk said, "*Nuḥās* is liquid copper." The *Āyah* means, 'if you, mankind and the *Jinns*, try to escape on the Day of

[1] Aṭ-Ṭabari 23:45.

[2] Aṭ-Ṭabari 23:47.

[3] Aṭ-Ṭabari 23:47.

[4] Aṭ-Ṭabari 23:48.

[5] Aṭ-Ṭabari 23:48.

[6] Aṭ-Ṭabari 23:48.

Resurrection, then the angels, including those among them who guard Hellfire, will bring you back by directing smoke of fire and molten brass on you.' Allāh's statement,

﴿فَلَا تَنتَصِرَانِ (٣٥) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ (٣٦)﴾

﴾and you will not be able to defend yourselves. Then which of the blessings of your Lord will you both deny?﴿

﴿فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ (٣٧) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ (٣٨) فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآنٌّ (٣٩) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ (٤٠) يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ (٤١) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ (٤٢) هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ (٤٣) يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ (٤٤) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ (٤٥)﴾

﴾37. Then when the heaven is rent asunder, and it becomes Wardah like Dihān.﴿

﴾38. Then which of the blessings of your Lord will you both deny?﴿

﴾39. So, on that Day he will not be questioned about his sin, (neither) human nor Jinn.﴿

﴾40. Then which of the blessings of your Lord will you both deny?﴿

﴾41. The criminals will be known by their marks, and they will be seized by their foreheads and feet.﴿

﴾42. Then which of the blessings of your Lord will you both deny?﴿

﴾43. This is the Hell which the criminals denied.﴿

﴾44. They will go between it and Ḥamīm Ān!﴿

﴾45. Then which of the blessings of your Lord will you both deny?﴿

The Horrors of the Day of Resurrection

Allāh said,

﴿فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ﴾

﴾Then when the heaven is rent asunder,﴿ on the Day of Resurrection; this meaning is clear in this and similar *Āyāt*, such as,

﴿وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾﴾

﴾*And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.*﴿(69:16),

﴿وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾﴾

﴾*And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.*﴿(25:25) and,

﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾﴾

﴾*When the heaven is split asunder, and listens to and obeys its Lord – and it must do so.*﴿(84:1-2)

Allāh's statement,

﴿فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ﴾

﴾*and it becomes Wardah like Dihān.*﴿

This means they will melt just as sediment and silver are melted when heated. And they will be colored, just as dies stain something, sometimes red, sometimes yellow, or blue, or green. This demonstrates the extent of the horrors of the Mighty Day of Resurrection. As-Suddi said, "It will be as rosy color and as filth oil." Mujāhid said

﴿كَٱلدِّهَانِ﴾

﴾*like Dihān*﴿, "Like the colors of dyes."[1]

Allāh said;

﴿فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآنٌّ ﴿٣٩﴾﴾

﴾*So on that Day he will not be questioned about his sins, (neither) human nor Jinn.*﴿

this is similar to His saying;

﴿هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾﴾

﴾*That will be a Day when they shall not speak, and they will not be permitted to put forth any excuse.*﴿(77:35-36)

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[1] Aṭ-Ṭabari 23:50.

This is the case at the time, then all the creatures will be questioned about their deeds. Allāh said;

﴿فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ۝٩٢ عَمَّا كَانُوا۟ يَعْمَلُونَ ۝٩٣﴾

﴾*So, by your Lord, We shall certainly call all of them to account. For all that they used to do.*﴿(15:92-93)

Qatādah said, "On that they will be questioned and then their mouths will be sealed and their hands and feet will reveal what they used to do."[1] Allāh the Exalted said,

﴿يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَـٰهُمْ﴾

﴾*The criminals will be known by their marks,*﴿ i.e., by special marks that distinguish them. Al-Ḥasan and Qatādah said, "They will be known by their dark faces and their blue eyes."[2]

I say that this contrasts to the marks that will distinguish the believers, such as the light that will appear on the parts of the body that they used to wash while performing ablution.

Allāh said,

﴿فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ﴾

﴾*and they will be seized by their foreheads and feet.*﴿

meaning, the angels of punishment will bend their heads down to their feet and throw them like this into the Hellfire. Al-A'mash said that Ibn 'Abbās said, "He will be taken by his forehead and his feet and be broken just as a stick is broken to be thrown into an oven."[3] Allāh said,

﴿هَـٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ۝٤٣﴾

﴾*This is the Hell which the criminals denied.*﴿

meaning, 'this is the Fire that you used to deny existed that it; now you see it before your eyes!' While being chastised, criticized, disgraced and belittled, this will be said to the disbelievers.

﴿يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ۝٤٤﴾

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[1] Aṭ-Ṭabari 23:52.

[2] Aṭ-Ṭabari 23:52.

[3] *Ad-Durr Al-Manthūr* 7:704.

﴾*They will go between it and Ḥamīm Ān!*﴿

meaning, they will sometimes be punished with fire and they will sometimes be given *Ḥamīm* which is a drink like molten copper tearing their intestines and internal organs,

﴿إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٧١﴾ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾﴾

﴾*When the iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the Ḥamīm, then they will be burned in the Fire.*﴿(40:71-72)

Allāh said

﴿ءَانٍ﴾

﴾*Ān*﴿ meaning hot, due to the fierce and intense heat that is impossible to bear. Ibn 'Abbās said;

﴿يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾﴾

﴾*They will go between it and Ḥamīm Ān!*﴿

"That has reached the ultimate temperature and boiling fiercely."[1] Similar was said by Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Ath-Thawri and As-Suddi.[2] Qatādah also commented, "Its boiling started when Allāh created the heavens and the earth!"[3] Muḥammad bin Ka'b Al-Quraẓi said, "The (disobedient) servant will be seized by the forehead and stirred in that boiling water until his flesh melts and only the bones and the eyes in his head remain. This is the meaning of Allāh's statement,

﴿فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾﴾

﴾*In the Ḥamīm, then they will be burned in the Fire.*﴿(40:72) And *Al-Ḥamīm Al-Ān* means hot." There is another report from Al-Quraẓi;

﴿حَمِيمٍ ءَانٍ﴾

﴾*Ḥamīm Ān*﴿ that it means "prepared." This is also the view of Ibn Zayd.[4]

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[1] Aṭ-Ṭabari 23:54.

[2] Aṭ-Ṭabari 23:54-55 and Al-Qurṭubi 17:175.

[3] Aṭ-Ṭabari 23:54.

[4] Aṭ-Ṭabari 23:55.

And saying that it means "prepared" does not contradict the first report from Al-Quraẓi which says that it means hot, for Allāh said:

﴿تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ﴾

﴾*They will be given to drink from a spring, Āniyah.*﴿ (88:5) which means severe unbearable heat, and His saying;

﴿غَيْرَ نَـٰظِرِينَ إِنَىٰهُ﴾

﴾*not to wait for it to be prepared*﴿(33:53) which means properly cooking and preparing it. So His saying;

﴿حَمِيمٍ ءَانٍ﴾

﴾*Ḥamīm Ān.*﴿ *Ḥamīm*, that is very hot. Surely, punishing the disobedient criminals as well as favoring those who had *Taqwā*, is from Allāh's grace, mercy, justice, compassion and kindness for His creatures. His warnings against His torment and punishment, such as mentioned in these *Āyāt*, should encourage all creatures to abandon the *Shirk* and disobedience they engage in, and this is why Allāh reminded them of this favor;

﴿فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾﴾

﴾*Then which of the blessings of your Lord will you both deny?*﴿

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ ذَوَاتَآ أَفْنَانٍ ﴿٤٨﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾ فِيهِمَا مِن كُلِّ فَـٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾﴾

﴾*46. But for him who fears the standing before his Lord, there will be two Gardens.*﴿

﴾*47. Then which of the blessings of your Lord will you both deny?*﴿

﴾*48. With Afnān.*﴿

﴾*49. Then which of the blessings of your Lord will you both deny?*﴿

﴾*50. In them (both) will be two springs flowing (free).*﴿

﴾*51. Then which of the blessings of your Lord will you both deny?*﴿

﴾*52. In them (both) will be every kind of fruit in pairs.*﴿

﴾*53. Then which of the blessings of your Lord will you both deny?*﴿

The Delight of Those Who have *Taqwā* in Paradise

Allāh the Exalted said,

﴾وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ﴿

﴾*But for him who fears the standing before his Lord,*﴿

on the Day of Resurrection,

﴾وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ﴿

﴾*And restrained himself from the desires.*﴿ (79:40),

and does not indulge nor prefer this worldly life. He who knows that the Hereafter is better and more lasting, so he fulfills what his Lord ordered him and stays away from His prohibitions, then he will earn two gardens from his Lord on the Day of Resurrection. Al-Bukhāri recorded that 'Abdullāh bin Qays said that the Messenger of Allāh ﷺ said,

«جَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ عَزَّ وَجَلَّ إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ»

«*There are two gardens made of silver – their vessels and all that they contain. And there are two gardens made of gold – their vessels and all that they contain. And nothing stands between the people in the 'Adn Garden and looking at their Lord, the Exalted and Most Honored, but the covering of pride before His Face.*»[1]

The Group, with the exception of Abu Dāwud, collected this via the *Hadīth* of 'Abdul-'Azīz.[2]

This *Āyah* is general and applies to both humans and *Jinns*, providing proof that those among the *Jinns* who believe and have *Taqwā* will enter Paradise, for Allāh is reminding the *Ath-*

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[1] *Fath Al-Bāri* 8:491.

[2] Muslim 1:163, *Tuhfat Al-Ahwadhi* 7:232, An-Nasā'ī in *Al-Kubrā* 4:419 and Ibn Mājah 1:66.

Thaqalayn of this favor, as He says;

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ۝٤٦ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝٤٧﴾

﴾*But for him who fears the standing before his Lord, there will be two Gardens. Then which of the blessings of your Lord will you both deny?*﴿

Then He describes these two gardens, by saying,

﴿ذَوَاتَآ أَفْنَانٍ ۝٤٨﴾

﴾*With Afnān.*﴿ their trees have beautiful young branches that hold and produce every type of ripened beautiful fruit,

﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝٤٩﴾

﴾*Then which of the blessings of your Lord will you both deny?*﴿

'Aṭā' Al-Khurāsāni and several others said that *Afnān* means spreading branches of trees that reach the branches of other trees,

﴿فِيهِمَا عَيْنَانِ تَجْرِيَانِ ۝٥٠﴾

﴾*In them (both) will be two springs flowing.*﴿ free to water these trees and branches that produce all kinds of fruits,

﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝٥١﴾

﴾*Then which of the blessings of your Lord will you both deny?*﴿

Al-Ḥasan Al-Baṣri said that one of these springs is called *Tasnīm*, and the other called *As-Salsabīl*.[1] 'Aṭiyah said that the water of one of these springs is from non-standing water and the other from wine that gives delight to those who drink it.[2] Allāh's statement,

﴿فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ۝٥٢﴾

﴾*In them (both) will be every kind of fruit in pairs.*﴿,

of every type and kind of fruit, that which they knew before, and better, and that which they did not know before. Therein, there are delights that no eye has ever seen, no ear has ever

[1] Al-Qurṭubi 17:178. See *Sūrat Al-Muṭaffifīn* 83:27-28, and *Sūrat Al-Insān* 76:17-18.

[2] Al-Qurṭubi 17:178.

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ﴿٤١﴾ فَبِأَيِّ
آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾ هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ
﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ ﴿٤٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٤٥﴾ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ ﴿٤٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٤٧﴾ ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾ فِيهِمَا عَيْنَانِ
تَجْرِيَانِ ﴿٥٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾ فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ
زَوْجَانِ ﴿٥٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾ مُتَّكِئِينَ عَلَىٰ فُرُشٍ
بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ
وَلَا جَانٌّ ﴿٥٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ الْيَاقُوتُ
وَالْمَرْجَانُ ﴿٥٨﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾ هَلْ جَزَاءُ
الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٦١﴾ وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٦٣﴾ مُدْهَامَّتَانِ ﴿٦٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا
عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾

heard and no heart has ever imagined,

﴾فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾﴿

﴾*Then which of the blessings of your Lord will you both deny?*﴿ Ibrāhīm bin Al-Ḥakam bin Abān said that his father narrated from 'Ikrimah that Ibn 'Abbās said, "There is not a fruit that exists in this life, sweet or bitter, but it exists in Paradise, even the colocynth."[1] Ibn 'Abbās also said, "There is nothing in the world that is in the Hereafter except in name." Meaning there is such an enormous difference and contrast between the two in enjoyment and value.

﴾مُتَّكِئِينَ عَلَىٰ فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾﴿

﴾*54. Reclining upon the couches lined with Istabraq, and the fruits of the two Gardens will be near at hand.*﴿

﴾*55. Then which of the blessings of your Lord will you both deny?*﴿

[1] Al-Qurṭubi 17:179.

﴾*56. Wherein both will be Qāṣirāt Aṭ-Ṭarf, whom never deflowered a human before nor Jinn.*﴿

﴾*57. Then which of the blessings of your Lord will you both deny?*﴿

﴾*58. They are like Yaqūt and Marjān.*﴿

﴾*59. Then which of the blessings of your Lord will you both deny?*﴿

﴾*60. Is there any reward for good other than good?*﴿

﴾*61. Then which of the blessings of your Lord will you both deny?*﴿

Allāh said,

﴿مُتَّكِـِٔينَ﴾

﴾*Reclining*﴿, in reference to the residents of Paradise, who will recline or sit cross-legged;

﴿عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ﴾

﴾*upon the couches lined with Istabraq,*﴿ which is thick silk brocade, according to 'Ikrimah, Aḍ-Ḍaḥḥāk and Qatādah.[1] Abu 'Imrān Al-Jawni said, "It is thick silk embroidered with gold."

In this way, the honor of the outside is alluded to by mentioning the honor of the inside. Abu Isḥāq narrated that Hubayrah bin Yarīm said that 'Abdullāh bin Mas'ūd said, "This is their interior, so what about it if you see their exterior?"[2] Allāh said,

﴿وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ﴾

﴾*and the fruits of the two Gardens will be near at hand.*﴿

close to the believers who will be able to take any of it they wish, whether they are reclining or otherwise,

﴿قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾﴾

﴾*The fruits in bunches whereof will be low and near at hand.*﴿(69:23),

﴿وَدَانِيَةً عَلَيْهِمْ ظِلَـٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾﴾

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[1] Aṭ-Ṭabari 23:61 and Al-Qurṭubi 17:179.

[2] Aṭ-Ṭabari 23:62.

﴾*And the shade thereof is. close upon them, and the bunches of fruit thereof will hang low within their reach.*﴿(76:14),

meaning, these fruits descend from their branches to those who wish to have them, because they are close at hand,

﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾

﴾*Then which of the blessings of your Lord will you both deny?*﴿

After Allāh mentioned the couches, He then said,

﴿فِيهِنَّ﴾

﴾*Wherein will be*﴿, meaning on these couches or beds,

﴿قَٰصِرَٰتُ ٱلطَّرْفِ﴾

﴾*Qāṣirāt Aṭ-Ṭarf*﴿ chaste females, wives restraining their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise. This was said by Ibn 'Abbās, Qatādah, 'Aṭā' Al-Khurāsāni and Ibn Zayd.[1] It was reported that one of these wives will say to her husband, "By Allāh! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allāh Who made you for me and made me for you."

Allāh said,

﴿لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ﴾

﴾*whom never deflowered a human before nor Jinn*﴿

meaning they are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or *Jinns*, before their husbands. This is also a proof that the believers among the *Jinns* will enter Paradise. Arṭāt bin Al-Mundhir said, "Ḍamrah bin Ḥabīb was asked if the *Jinns* will enter Paradise and he said, 'Yes, and they will get married. The *Jinns* will have *Jinn* women and the humans will have female humans.'"[2] Allāh's statement,

﴿لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ۝٥٦ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝٥٧﴾

﴾*whom never deflowered a human before nor Jinn. Then which of the blessings of your Lord will you both deny?*﴿

[1] Aṭ-Ṭabari 23:63 and 21:41.

[2] Aṭ-Ṭabari 23:65.

Then Allāh describes these women for the proposed:

﴿كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ﴾

﴿*they are like Yāqūt and Marjān.*﴾

Mujāhid, Al-Ḥasan, Ibn Zayd and others said, "They are as pure as rubies and white as *Marjān.*" So here they described *Marjān* as pearls.[1]

Imām Muslim recorded that Muḥammad bin Sīrīn said, "Some people either boasted or just wondered who are more in Paradise, men or women. Abu Hurayrah said, 'Has not Abu Al-Qāsim (Muḥammad ﷺ) said,

«إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّتِي تَلِيهَا عَلَىٰ [أَضْوَءِ] كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ، لِكُلِّ امْرِىءٍ مِنْهُمْ زَوْجَتَانِ اثْنَتَانِ، يُرَىٰ مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ، وَمَا فِي الْجَنَّةِ أَعْزَبُ»

«*Verily, the first group that will enter Paradise will look like the moon when it is full, and the next batch will be as radiant as the radiant star in the sky. Each one of them will marry two wives. The marrow of the bones of their shins will be seen through the flesh. None will be unmarried in Paradise.*»[2]

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs*.[3]

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«لَغَدْوَةٌ فِي سَبِيلِ اللهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَقَابُ قَوسِ أَحَدِكُمْ، أَوْ مَوْضِعُ قِدِّهِ - يَعْنِي سَوْطَهُ - مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوِ اطَّلَعَتِ امْرَأَةٌ مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَى الْأَرْضِ لَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَطَابَ مَا بَيْنَهُمَا، وَلَنَصِيفُهَا عَلَىٰ رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

«*A morning or an evening journey in Allāh's cause is better than the world and whatever is on its surface. And a place in Paradise as small as that occupied by the whip of one of you, is better than the world and whatever is on its surface. If one of the women of the people of*

[1] Aṭ-Ṭabari 23:66-67.

[2] Muslim 4:2178.

[3] *Fatḥ Al-Bāri* 6:367 and 417 and Muslim 4:2179-2180.

سورة الواقعة ٥٣٤ الجزء السابع والعشرون

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾
فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾ حُورٌ
مَقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾
لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٧٥﴾ مُتَّكِئِينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾ فَبِأَيِّ
آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

سُورَةُ الْوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَافِعَةٌ
﴿٣﴾ إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴿٤﴾ وَبُسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾
فَكَانَتْ هَبَاءً مُنْبَثًّا ﴿٦﴾ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾ فَأَصْحَابُ
الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ
الْمَشْأَمَةِ ﴿٩﴾ وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ أُولَٰئِكَ الْمُقَرَّبُونَ ﴿١١﴾
فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾ ثُلَّةٌ مِنَ الْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِنَ الْآخِرِينَ
﴿١٤﴾ عَلَىٰ سُرُرٍ مَوْضُونَةٍ ﴿١٥﴾ مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾

Paradise looks directly at the earth, she will fill what is between Paradise and earth with a good scent and all of it will become delightful. Verily, the veil over her head is better than this life and all that is on its surface.»[1]

Al-Bukhārī also collected a similar narration.[2]

Allāh the Exalted said,

﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾﴾

﴾*Is there any reward for good other than good?*﴿

Allāh declares that in the Hereafter, all that is good and righteous is the only befitting reward for those who do good deeds in this life,

﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

﴾*For those who have done good is best (reward) and even more.*﴿(10:26)

All of these are tremendous blessings that cannot be earned merely by good deeds, but by Allāh's favor and bounty, after all of these He says;

﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾﴾

﴾*Then which of the blessings of your Lord will you both deny?*﴿

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[1] Aḥmad 3:141.

[2] *Fatḥ Al-Bārī* 6:19.

﴿وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَآمَّتَانِ ﴿٦٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ
وَرُمَّانٌ ﴿٦٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ﴿٧٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾
حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا
جَآنٌّ ﴿٧٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ﴿٧٦﴾ فَبِأَيِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ تَبَٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٧٨﴾﴾

﴾62. And below these two, there are two other Gardens.﴿

﴾63. Then which of the blessings of your Lord will you both deny?﴿

﴾64. Mudhāmmatān.﴿

﴾65. Then which of the blessings of your Lord will you both deny?﴿

﴾66. In them (both) will be two springs Naḍḍākhatān.﴿

﴾67. Then which of the blessings of your Lord will you both deny?﴿

﴾68. In them (both) will be fruits, and date palms and pomegranates.﴿

﴾69. Then which of the blessings of your Lord will you both deny?﴿

﴾70. Therein (Gardens) will be Khayrāt Ḥisān;﴿

﴾71. Then which of the blessings of your Lord will you both deny?﴿

﴾72. Ḥūr (beautiful, fair females) guarded in pavilions;﴿

﴾73. Then which of the blessings of your Lord will you both deny?﴿

﴾74. Whom never deflowered a human before nor Jinn.﴿

﴾75. Then which of the blessings of your Lord will you both deny?﴿

﴾76. Reclining on green Rafraf and rich beautiful 'Abqariy.﴿

﴾77. Then which of the blessings of your Lord will you both deny?﴿

﴾78. Blessed be the Name of your Lord, Dhil-Jalāli wal-Ikrām.﴿

These two gardens are lower, in virtue and in status than the two before them, as supported in the Qur'ān. Allāh said:

﴿وَمِن دُونِهِمَا جَنَّتَانِ ۝٦٢﴾

﴿*And below these two, there are two other Gardens.*﴾

We previously mentioned the *Ḥadīth* stating that there are two gardens made of gold, their vessels and all they contain, and there are two gardens made of silver, their vessels and all they contain. The first two are for the near believers (*Muqarribīn*) and the latter two are for those on the right (*Aṣḥāb Al-Yamīn*).[1] Abu Mūsa commented, "There are two gardens made of gold for the *Muqarribīn* and two gardens made of silver for *Aṣḥāb Al-Yamīn.*"

There are several proofs that the former two gardens in Paradise are better in grade than the latter. Allāh mentioned the former two gardens before the latter two, thus indicating their significance, then He said,

﴿وَمِن دُونِهِمَا جَنَّتَانِ ۝٦٢﴾

﴿*And below these two, there are two other Gardens.*﴾

And this is an obvious form of honoring the first two gardens over the latter two. Allāh described the former gardens:

﴿ذَوَاتَا أَفْنَانٍ ۝٤٨﴾

﴿*With Afnān*﴾, which are the extending branches, as we explained, or various types of delights. But He said about the latter two gardens,

﴿مُدْهَامَّتَانِ ۝٦٤﴾

﴿*Mudhāmmatān*﴾, being dark, because of the intense irrigation. Ibn 'Abbās said, "*Mudhāmmatān* means, they have become dark green because of extensive water irrigation."[2] Muḥammad bin Ka'b said:

﴿مُدْهَامَّتَانِ ۝٦٤﴾

﴿*Mudhāmmatān*﴾ "Full of greenery." There is no doubt that the former two gardens are better, their branches are fresh,

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[1] *Fatḥ Al-Bāri* 8:491.

[2] *Ad-Durr Al-Manthūr* 7:715.

youthful and intermingling.

Allāh said about the former two gardens,

﴿فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾﴾

﴿*In them (both) will be two springs flowing (free)*﴾,

while He said about the springs of the latter two gardens,

﴿نَضَّاخَتَانِ﴾

﴿*Naḍḍākhatān*﴾; 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās: "It means gushing. And the free flowing is stronger than gushing."[1] Aḍ-Ḍaḥḥāk said that,

﴿نَضَّاخَتَانِ﴾

﴿*gushing forth*﴾ means, they are full of water and constantly gushing.[2] Allāh said about the former two gardens,

﴿فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾﴾

﴿*In them (both) will be every kind of fruit in pairs*﴾,

but He said about the latter two gardens,

﴿فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾﴾

﴿*In them (both) will be fruits, and date palms and pomegranates.*﴾

There is no doubt that the first description is better and refers to more of a variety and more types of fruit.

Allāh said about the latter two gardens, Allāh then said;

﴿فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ﴿٧٠﴾﴾

﴿*Therein will be Khayrāt Ḥisān;*﴾ meaning, there are various types of good and delightful things in these two gardens in Paradise, according to Qatādah. It was also said that *Khayrāt* is plural of *Khayrah* and it is a righteous, well-mannered, beautiful woman, according to the majority of scholars, and it is also reported from Umm Salamah as a *Ḥadīth* from the Prophet ﷺ.[3] There is another *Ḥadīth* saying that *Al-Ḥur Al-'Ayn* will sing,

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[1] *Ad-Durr Al-Manthūr* 7:716.

[2] Aṭ-Ṭabari 23:357.

[3] Aṭ-Ṭabari 23:75.

«نَحْنُ الْخَيْرَاتُ الْحِسَانُ، خُلِقْنَا لِأَزْوَاجٍ كِرَامٍ»

«*"We are Al-Khayrāt Al-Ḥisān, we were created for honorable husbands."*»[1] Allāh said:

﴿حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾﴾

﴿*Ḥūr (beautiful, fair females) guarded in pavilions;*﴾

but He said about the first two gardens,

﴿فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ﴾

﴿*Wherein both will be Qāṣirāt Aṭ-Ṭarf,*﴾

There is no doubt that the chaste wives that restrain their glances themselves, are better than those guarded in pavilions even though both are secluded. About Allāh's saying:

﴿فِى ٱلْخِيَامِ﴾

﴿*in pavilions;*﴾ Al-Bukhāri recorded that 'Abdullāh bin Qays said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ، مَا يَرَوْنَ الْآخَرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ»

«*Verily, in Paradise, the believer will have a tent from a hollow pearl, the width thereof is sixty miles. In each corner of it there are wives for the believer that do not see the other wives, and the believer will visit them all.*»[2]

In another narration the Prophet ﷺ said that this tent is thirty miles wide.[3] Muslim recorded this *Ḥadīth* and in his narration, the Prophet ﷺ said,

«إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُّونَ مِيلًا، لِلْمُؤْمِنِ فِيهَا أَهْلٌ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ فَلَا يَرَى بَعْضُهُمْ بَعْضًا»

«*Verily in Paradise, the believer will have a tent made of a hollow pearl the length thereof being sixty miles. In it, the believer will have wives who do not see each other, and the believer will visit them*

[1] Aṭ-Ṭabarāni in *Al-Awsaṭ* 7:257.

[2] *Fatḥ Al-Bāri* 8:491.

[3] *Fatḥ Al-Bāri* 6:366.

all.»[1]

Allāh the Exalted said,

﴿لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ﴾

﴾*Whom never were deflowered by a human before nor Jinn.*﴿

We explained this meaning before. Allāh added in the description of the first group of the believers' wives,

﴿كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ۝ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝﴾

﴾*they are like Yāqūt (rubies) and Marjān (pearls). Then which of the blessings of your Lord will you both deny?*﴿

Allāh said,

﴿مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ۝﴾

﴾*Reclining on green Rafraf and rich beautiful 'Abqariy.*﴿

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās: "*Rafraf* means cushions."[2] Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others also said that *Rafraf* means cushions.[3] Al-'Alā' bin Badr said: "The *Rafraf* are arrayed hanging over the couches." Allāh's statement,

﴿وَعَبْقَرِىٍّ حِسَانٍ﴾

﴾*and rich beautiful 'Abqariy.*﴿

Ibn 'Abbās, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi said that *'Abqariy* means rich carpets.[4]

Allāh said,

﴿تَبَٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ۝﴾

﴾*Blessed be the Name of your Lord (Allāh) Dhil-Jalāl wal-Ikrām,*﴿

Allāh states that He is Worthy of being honored and always obeyed, revered and thus worshipped, appreciated and never unappreciated, and remembered and never forgotten. 'Abdullāh bin 'Abbās said that,

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[1] Muslim 4:2182.

[2] Aṭ-Ṭabari 23:83.

[3] Aṭ-Ṭabari 23:84.

[4] Aṭ-Ṭabari 23:85.

﴿ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ﴾

﴾*Dhil-Jalāl wal-Ikrām*﴿ means, the Owner of greatness and pride.[1] In a *Ḥadīth*, the Prophet ﷺ said,

«إِنَّ مِنْ إِجْلَالِ اللهِ إِكْرَامُ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَذِي السُّلْطَانِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ، وَلَا الْجَافِي عَنْهُ»

«*Verily, among the acts of venerating Allāh, are honoring the elderly Muslims, the one in authority, and carrier (memorizer) of the Qur'ān who avoids extremism and laziness with it.*»[2]

Imām Aḥmad recorded that Rabī'ah bin 'Āmir said that he heard the Messenger of Allāh ﷺ say,

«أَلِظُّوا بِذِي الْجَلَالِ وَالْإِكْرَامِ»

«*Persist (in invoking Allāh) with, "Yā Dhal-Jalāl wal-Ikrām (O Owner of greatness and honor)."*»[3]

An-Nasā'i also collected this *Ḥadīth*.[4] Muslim and the Four *Sunan* compilers recorded that 'Ā'ishah said, "When the Messenger of Allāh ﷺ would (say the) *Salām* (completing prayer), he would only sit as long as it takes him to say,

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ»

«*O Allāh! You are As-Salām, and peace comes from You. Blessed be You Yā Dhal-Jalāl wal-Ikrām.*»."[5]

This is the end of the *Tafsīr* of *Sūrat Ar-Rahmān*, all praise is due to Allāh and all favors come from Him.

[1] Aṭ-Ṭabari 23:86.

[2] Abu Dāwud 5:174.

[3] Aḥmad 4:177.

[4] An-Nasā'ī in *Al-Kubrā* 6:479.

[5] Muslim 414, Abu Dāwud 2:179, *Tuḥfat Al-Aḥwadhi* 2:192 and An-Nasā'ī 3:69 and Ibn Mājah 1:298.

The *Tafsīr* of *Sūrat Al-Wāqi'ah* (Chapter - 56)

Which was revealed in Makkah

The Virtues of *Sūrat Al-Wāqi'ah*

Abu Isḥāq reported from 'Ikrimah from Ibn 'Abbās that Abu Bakr said, "O Allāh's Messenger! You are becoming gray?" The Messenger replied,

«شَيَّبَتْنِي هُودٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ»

«*Hūd (chapter 11), Al-Wāqi'ah (56), Al-Mursalāt (77), 'Amma Yatasā'alūn (78) and Idha Ash-Shamsu Kuwwirat (81) have made me gray.*»

At-Tirmidhi collected this *Ḥadīth* and said, "*Ḥasan Gharīb.*"[1]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ﴿١﴾ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ﴿٤﴾ وَبُسَّتِ ٱلْجِبَالُ بَسًّا ﴿٥﴾ فَكَانَتْ هَبَآءً مُّنۢبَثًّا ﴿٦﴾ وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ﴿٧﴾ فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ﴿٩﴾ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ﴿١٠﴾ أُوْلَٰٓئِكَ ٱلْمُقَرَّبُونَ ﴿١١﴾ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿١٢﴾﴾

﴾1. *When the Wāqi'ah occurs*﴿

﴾2. *There is not, for its occurrence, Kādhibah.*﴿

﴾3. *Bringing low (some), exalting (others).*﴿

﴾4. *When the earth will be shaken with a terrible shake.*﴿

﴾5. *And the mountains will be powdered to dust,*﴿

﴾6. *So that they will become floating dust particles.*﴿

﴾7. *And you (all) will be in three groups.*﴿

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[1] *Tuḥfat Al-Aḥwadhi* 9:184.

﴾*8. So those on the right - how (fortunate) will be those on the right!*﴿

﴾*9. And those on the left - how (unfortunate) will be those on the left!*﴿

﴾*10. And those foremost will be foremost.*﴿

﴾*11. These will be the nearest (to Allāh).*﴿

﴾*12. In the Gardens of Delight.*﴿

The Horrors of the Day of Resurrection

Al-Wāqi'ah (the occurrence), is one of the names of the Day of Resurrection, because that Day is real and will surely come. Allāh the Exalted said in other *Āyāt*,

﴿فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾﴾

﴾*Then on that Day shall the Wāqi'ah occur.*﴿ (69:15)

Allāh the Exalted said,

﴿لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾﴾

﴾*There is not, for its occurrence, Kādhibah.*﴿

means, when He commands the Day of Resurrection to begin, none can stop it from happening or prevent it from beginning,

﴿اسْتَجِيبُوا لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا مَرَدَّ لَهُ مِنَ اللَّهِ﴾

﴾*Answer the call of your Lord before there comes from Allāh a Day which can not be averted.*﴿ (42:47),

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾﴾

﴾*A questioner asked concerning a torment about to occur - upon the disbelievers, which none can avert.*﴿ (70:1-2),

﴿وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ﴾

﴾*And on the Day He will say: "Be!" - and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well Aware.*﴿ (6:73)

As for the meaning of

﴿كَاذِبَةٌ﴾

﴿*Kādhibah*﴾ Muḥammad bin Ka'b said: "It will certainly occur," while Qatādah said, "It shall not be discontinued, taken back or aborted."[1]

Allāh's statement,

﴿خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾﴾

﴿*Bringing low, exalting.*﴾ indicates that *Al-Wāqi'ah* lowers some people to the lowest parts of the Fire, even if they had been mighty in this life. It also elevates others to the highest grades in the residence of eternal delight, even if they were weak in this life. This was said by Al-Ḥasan, Qatādah and others.[2] Al-'Awfi reported from Ibn 'Abbās:

﴿خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾﴾

﴿*Bringing low, exalting*﴾, "It made the near and the far hear it," while 'Ikrimah said, "It lowered, and thus those who were close heard it, and elevated, and thus those in the distance heard it." Aḍ-Ḍaḥḥāk and Qatādah said similarly.

Allāh said,

﴿إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴿٤﴾﴾

﴿*When the earth will be shaken with a terrible shake.*﴾

meaning, it is shaken and moved violently over all of its surface and through its depths. Ibn 'Abbās, Mujāhid, Qatādah and others said about Allāh's saying:,

﴿إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴿٤﴾﴾

﴿*When the earth will be shaken with a terrible shake.*﴾

it means "Violently shaken."[3] Ar-Rabī' bin Anas said, "The earth will be shaken with all that is in it, just as a sifter is shaken with its contents." This is like Allāh's saying:

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾﴾

﴿*When the earth is shaken with its earthquake.*﴾(99:1) and,

[1] Aṭ-Ṭabari 23:89.

[2] Aṭ-Ṭabari 23:90.

[3] Aṭ-Ṭabari 23:91.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ﴾

﴾*O mankind! Have Taqwā of your Lord! Verily, the earthquake of the Hour is a terrible thing.*﴿(22:1).

Allāh said:

﴿وَبُسَّتِ ٱلْجِبَالُ بَسًّا ﴾

﴾*And the mountains will be powdered to dust,*﴿ meaning, relentlessly pulverized. This was said by Ibn 'Abbās, Mujāhid, 'Ikrimah and Qatādah and others.[1] Ibn Zayd said: "The mountains will become just like Allāh described them,

﴿كَثِيبًا مَّهِيلًا ﴾

﴾*A heap of sand poured out.*﴿(73:14)."[2]

Allāh's saying:

﴿فَكَانَتْ هَبَآءً مُّنۢبَثًّا ﴾

﴾*So that they will become floating dust particles.*﴿

Abu Isḥāq narrated from Al-Ḥārith, from 'Ali: "It will become like the rising dust storm that soon fades away leaving no trace of itself behind." Al-'Awfi reported from Ibn 'Abbās about Allāh's saying:

﴿فَكَانَتْ هَبَآءً مُّنۢبَثًّا ﴾

﴾*So that they will become floating dust particles.*﴿

"It describes the rising embers from the fire when it is kindled, but when the embers land, they are extinguished quickly."[3] 'Ikrimah said, "The floating dust particles that the wind scatters all around," while Qatādah said,

﴿هَبَآءً مُّنۢبَثًّا ﴾

﴾*floating particles*﴿, "Like the dry parts of trees that the wind scatters all about." This *Āyah* is similar to several other *Āyāt* that indicate that the mountains will be moved from their places, demolished and blown off their bases, becoming like

[1] Aṭ-Ṭabari 23:92, 93.

[2] Aṭ-Ṭabari 23:93.

[3] Aṭ-Ṭabari 23:94.

carded wool on the Day of Resurrection.

Three Categories of People on the Day of Resurrection

Allāh's statement,

﴿وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ۝٧﴾

﴿*And you (all) will be in three groups.*﴾

This means that people will be divided into three categories on the Day of Resurrection. Some will on the right of Allāh's Throne, and they are those who were brought forth from 'Ādam's right side.[1] This category will be given their Books of Records in their right hand and will be taken to the right side. As-Suddi explained that they will comprise the majority of the residents of Paradise. Another category is those who will be placed to the left of Allāh's Throne, and they are those who were brought forth from 'Ādam's left side. This category will be given their Books of Records in their left hands and will be taken to the left side. They are the residents of the Fire, may Allāh save us from their actions. A third category is comprised of those who are the foremost and nearest before Allāh. They are in a better grade and status and nearer to Allāh than those on the right side. They are the chiefs of those on the right side, because they include the Messengers, Prophets, true believers and martyrs. They are fewer than those on the right side; so Allāh said,

﴿فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ۝٨ وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ۝٩ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ۝١٠﴾

﴿*So those on the right - how will be those on the right! And those on the left - how will be those on the left! And those foremost will be foremost.*﴾

Allāh divides people into these three groups upon their death, as indicated by the end of this *Sūrah*. Allāh mentioned them in His statement as well,

﴿ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ

[1] See the narration of Abu Dharr, no. 349 of Al-Bukhāri, and it was mentioned in volume five, in the beginning of the *Tafsīr* of *Sūrat Al-Isrā'*.

﴿سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ﴾

﴿Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost in good deeds.﴾(35:32)

Muḥammad bin Ka'b, Abu Ḥazrah Ya'qub bin Mujāhid said that,

﴿وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ۝١٠﴾

﴿And those foremost will be foremost.﴾ is about the Prophets, peace be upon them,[1] while As-Suddi said that they are the residents of the utmost highs (*Ahl Al-'Illiyyīn*, in Paradise).

The meaning of foremost is that they were foremost in performing the acts of righteousness just as Allāh commanded them,

﴿وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ﴾

﴿And march forth in the way to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth.﴾(3:133) and,

﴿سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

﴿Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth.﴾(57:21)

Therefore, those who rush to obey Allāh in this life and are foremost in performing acts of righteousness, will be among the foremost believers honored in the Hereafter. Verily, the reward is according to the kind of deed, and as one does, so he is judged. So Allāh said:

﴿أُو۟لَٰٓئِكَ ٱلْمُقَرَّبُونَ ۝١١ فِى جَنَّٰتِ ٱلنَّعِيمِ ۝١٢﴾

﴿These will be the nearest (to Allāh). In the Gardens of Delight.﴾

﴿ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ۝١٣ وَقَلِيلٌ مِّنَ ٱلْءَاخِرِينَ ۝١٤ عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ۝١٥ مُّتَّكِـِٔينَ عَلَيْهَا مُتَقَٰبِلِينَ ۝١٦﴾

[1] Al-Qurṭubi 17:199.

يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾ وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَٰلِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾ جَزَآءًۢ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا ﴿٢٦﴾

﴾13. A multitude of those will be from the first ones.﴿

﴾14. And a few of those will be from the later ones.﴿

﴾15. (They will be) on thrones, Mawḍūnah.﴿

﴾16. Reclining thereon, face to face.﴿

﴾17. Immortal boys will go around them (serving),﴿

﴾18. With cups, and jugs, and a glass of flowing wine,﴿

﴾19. Wherefrom neither Yuṣadda'ūn nor Yunzifūn.﴿

﴾20. And with fruit that they may choose.﴿

﴾21. And with the flesh of fowls that they desire.﴿

﴾22. And (there will be) Ḥūr with wide lovely eyes.﴿

﴾23. Like preserved pearls.﴿

﴾24. A reward for what they used to do.﴿

﴾25. No Laghw (evil vain talk) will they hear therein, nor any sinful speech.﴿

﴾26. But only the saying of: "Salāman! Salāman!"﴿

The Reward of the Foremost in Faith

Allāh states that the foremost of the close believers are a multitude, a crowd among the earlier generations and a few from the latter generations. There is a difference over the meaning of the first generations and the later generations. Some said that the former means earlier (believing) nations, while the later refers to this *Ummah*. This was reported from Mujāhid and Al-Ḥasan Al-Baṣri, in the collection of Ibn Abi Ḥātim, and this is the preference of Ibn Jarīr.[1] He considered it supported by the saying of Allāh's Messenger ﷺ:

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ»

[1] Aṭ-Ṭabari 23:98.

«*We are the later nation, but the foremost on the Day of Resurrection.*»[1]

Ibn Jarīr did not mention any other interpretation nor did he attribute this view to anyone else.

There is another *Ḥadīth* that could support this meaning. Imām Abu Muḥammad bin Abi Ḥātim recorded that Abu Hurayrah said that when these *Āyāt* were revealed,

﴿ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ۝١٣ وَقَلِيلٌ مِّنَ ٱلْآخِرِينَ ۝١٤﴾

﴾*A multitude of those (foremost) will be from the first ones. And a few of those will be from the later ones.*﴿,

this news became hard for the Companions of the Prophet ﷺ. These this *Āyāt*,

﴿ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ۝٣٩ وَثُلَّةٌ مِّنَ ٱلْآخِرِينَ ۝٤٠﴾

﴾*A multitude of those will be from the first ones. And a multitude of those will be from the later ones.*﴿,

were revealed. The Prophet ﷺ then said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ، ثُلُثَ أَهْلِ الْجَنَّةِ، بَلْ أَنْتُمْ نِصْفُ أَهْلِ الْجَنَّةِ - أَوْ: شَطْرُ أَهْلِ الْجَنَّةِ - وَتُقَاسِمُونَهُمُ النِّصْفَ الثَّانِي»

«*I hope that you will comprise a quarter of the residents of Paradise, a third of the residents of Paradise. Rather, you are a half of the residents of Paradise, and will have a share in the other half.*» Imām Aḥmad also recorded this.[2]

However, this opinion that Ibn Jarīr chose is questionable, rather it is a deficient interpretation. This is because this *Ummah* is the best of all nations, according to the text of the Qur'ān. Therefore, it is not possible that the foremost believers from earlier nations are more numerous than those of in this *Ummah*; the opposite is true. The latter opinion is the correct one, that,

﴿ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ۝١٣﴾

﴾*A multitude of those will be from the first ones*﴿,

[1] *Fatḥ Al-Bāri* 11:526.

[2] Aḥmad 2:391.

refers to the earlier generations of this *Ummah*, while,

﴿وَقَلِيلٌ مِّنَ الْآخِرِينَ﴾

﴾And a few of those will be from the later ones.﴿,

refers to the latter people of this *Ummah*.

Ibn Abi Ḥātim recorded that As-Sarī bin Yaḥyā said that Al-Ḥasan recited this *Āyah*,

﴿وَالسَّابِقُونَ السَّابِقُونَ ۝ أُولَٰئِكَ الْمُقَرَّبُونَ ۝ فِي جَنَّاتِ النَّعِيمِ ۝ ثُلَّةٌ مِّنَ الْأَوَّلِينَ﴾

﴾And those foremost will be foremost. These will be the nearest (to Allāh). In the Gardens of Delight. A multitude of those will be from the first ones.﴿,

Then he commented, "A multitude from the earlier generation of this *Ummah*." Ibn Abi Ḥātim also recorded that Muḥammad bin Sīrīn commented:

﴿ثُلَّةٌ مِّنَ الْأَوَّلِينَ ۝ وَقَلِيلٌ مِّنَ الْآخِرِينَ﴾

﴾A multitude of those will be from the first ones. And a few of those will be from the later ones.﴿,

"They stated, or hoped that they will all be from this *Ummah*." Therefore, these are the statements of Al-Ḥasan and Ibn Sīrīn that those foremost in faith are all from this *Ummah*. There is no doubt that the earlier generations of each nation were better than the latter generations. In this pretext, this *Āyah* might include all previous believing nations. In this regard, it is confirmed in the authentic *Ḥadīth* compilations, from more than one route, that the Messenger of Allāh ﷺ said;

«خَيْرُ الْقُرُونِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»

«The best people are my generation, then the next generation, then the next generation....»[1]

He ﷺ also said:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ، إِلَى قِيَامِ السَّاعَةِ»

«A group of my Ummah will always remain on the truth and

[1] Al-Bukhāri no. 3651.

dominant, unharmed by those who fail to support them and those who defy them, until the Last Hour begins.»

In another narration:

«حَتَّى يَأْتِيَ أَمْرُ اللهِ تَعَالَى وَهُمْ كَذٰلِكَ»

«*..until Allāh's command comes while they are like this.*»[1]

This *Ummah* is more honored than any other *Ummah*. The foremost believers of this *Ummah* are more numerous and hold a higher rank than those of other nations, due to the status of their religion and Prophet. In a *Mutawātir Ḥadīth*, the Prophet ﷺ mentioned that seventy thousand of this *Ummah* will enter Paradise without reckoning. In another narration of this *Ḥadīth*, the Prophet ﷺ added,

«مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا»

«*With each thousand, another seventy thousand.*»

In yet another narration, he said,

«مَعَ كُلِّ وَاحِدٍ سَبْعُونَ أَلْفًا»

«*With every one of them is another seventy thousand.*»

Allāh's statement,

﴿عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾﴾

﴿*on Thrones, Mawḍūnah.*﴾ Ibn 'Abbās said, "Woven with gold."[2] Similar was reported from Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Zayd bin Aslam, Qatādah, Aḍ-Ḍaḥḥāk and others.[3]

Allāh said,

﴿مُّتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾﴾

﴿*Reclining thereon, face to face.*﴾ indicating that they will face each other, and none of them will be in the back lines,

﴿يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾﴾

﴿*Immortal boys will go around them*﴾, who will never grow up, get old or change in shape,

[1] Al-Bukhāri nos. 71, 3116, 3640, 3641, 7311, 7312, 7459, 7460, and others.

[2] Aṭ-Ṭabari 23:99.

[3] Aṭ-Ṭabari 23:99, 100.

﴿بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ۝١٨﴾

﴿With cups, and jugs, and a glass of flowing wine﴾

these cups do not have handles or spouts, while the jugs sometimes do and sometimes do not. All of them, including the glasses, will contain wine drawn from a flowing spring, not from containers that might get empty. Rather, this spring of wine flows freely,

﴿لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ۝١٩﴾

﴿Wherefrom neither Yuṣadda'ūn nor Yunzifūn.﴾

meaning, they will never get headaches from this wine nor intoxicated. Rather, this wine does not affect their minds, even though it has a strong and tremendously delightful taste. Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās: "The wine (of this life) has four side-effects, it intoxicates, gives headaches, induces vomiting and causes excessive urine. So Allāh mentioned the wine of Paradise free of these characteristics."[1] Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, 'Aṭiyah Al-'Awfī, Qatādah and As-Suddi said that Allāh's statement,

﴿لَّا يُصَدَّعُونَ عَنْهَا﴾

﴿Wherefrom neither Yuṣadda'ūn﴾ means, "It does not give them a headache."[2] While they said that

﴿وَلَا يُنزِفُونَ﴾

﴿nor will they Yunzifūn.﴾ means that "It does not change their sense of reasoning."[3] Allāh's statement,

﴿وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ۝٢٠ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ۝٢١﴾

﴿And with fruit that they may choose. And with the flesh of fowls that they desire.﴾

meaning, whatever fruits they wish for will be distributed among them. This *Āyah* is a proof that we are allowed to choose the fruits that we prefer and wish to eat.

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[1] Al-Qurṭubi 17:203.

[2] Aṭ-Ṭabari 23:103, 104.

[3] Aṭ-Ṭabari 23:104, 105.

Imām Aḥmad recorded that Thābit said that Anas said that the Messenger of Allāh ﷺ liked dreams. A man might have a dream, so he would ask about him if he did not know him, and would like to hear the dream if that man was praised for his good qualities. Once a woman came to him and said, "O Allāh's Messenger! I had a dream that I was taken out of Al-Madīnah and entered Paradise. I heard noise because of which Paradise wept. I looked and found so-and-so, so-and-so,' and she mentioned the names of twelve men whom the Prophet ﷺ had sent with a military expedition. They were later brought on (in Paradise, in the dream) with their wounds still bleeding. It was said, 'Take them to the river *Baydakh* or – *Baydhakh*.' They were taken to that river and submerged in it and their faces turned as radiant as the full moon. They were brought a plate made of gold containing green dates. They ate as much of the green dates they wanted to and whenever they turned that plate around, they would eat from the fruit it contained, as much as they wanted, and I (the woman said) ate with them."

Later on, that army sent an emissary to convey the news (of the battle) and he said that so-and-so and so-and-so died, mentioning the names of the twelve men who were mentioned in the dream. So, Allāh's Messenger ﷺ called the woman and again asked her to mention her story, and she did.

This is the narration that Abu Ya'lā collected,[1] and Al-Ḥāfiẓ Aḍ-Ḍiyā' said, "This *Ḥadīth* meets the criteria of Muslim."

Allāh said,

﴿وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾﴾

﴿*And with the flesh of fowls that they desire.*﴾

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«إِنَّ طَيْرَ الْجَنَّةِ كَأَمْثَالِ الْبُخْتِ، يَرْعَىٰ فِي شَجَرِ الْجَنَّةِ»

«*Birds of Paradise are like Bukht camels*[2] *that graze in the trees of Paradise.*»

Abu Bakr commented, "O Allāh's Messenger! Surely, these birds must be wonderful." The Messenger ﷺ said,

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[1] Aḥmad 3:135, and *Musnad Abu Ya'lā* 6:44.

[2] A species of camel with a very long neck. See *An-Nihāyah*.

«آكِلُهَا أَنْعَمُ مِنْهَا»

«*Those who eat them are more wonderful.*» and repeated this statement thrice. The Prophet ﷺ went on,

«وَإِنِّي لَأَرْجُو أَنْ تَكُونَ مِمَّنْ يَأْكُلُ مِنْهَا»

«*And I hope that you will be among those who eat from them.*»[1]

Only Imām Aḥmad collected this *Ḥadīth* using this chain of narration. Allāh said;

﴿كَأَمْثَٰلِ ٱللُّؤْلُؤِ ٱلْمَكْنُونِ ﴿٢٣﴾﴾

﴿*Like unto preserved pearls.*﴾, indicating that they are just as white and pure fresh pearls. We mentioned Allāh's statement,

﴿كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾﴾

﴿*As if they were eggs preserved.*﴾(37:49),

in *Sūrat Aṣ-Ṣaffāt* (chapter 37), and also their description in *Sūrat Ar-Rahmān* (chapter 55). This is why Allāh said afterwards,

﴿جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾

﴿*A reward for what they used to do.*﴾ meaning, 'these delights that We granted them are rewards for the good deeds that they performed (in this life).'

Allāh the Exalted said,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا ﴿٢٦﴾﴾

﴿*No Laghw (evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: "Salāman (peace,)! Salāman (peace.)!"*﴾

meaning they will not hear foul or unnecessary speech in Paradise.

﴿لَّا تَسْمَعُ فِيهَا لَٰغِيَةً ﴿١١﴾﴾

﴿*Where they shall neither hear harmful speech nor falsehood.*﴾ (88:11),

meaning, no foul words are uttered therein. Allāh said,

[1] Aḥmad 3:221.

﴿وَلَا تَأْثِيمًا﴾

﴿nor any sinful speech.﴾ meaning, nor speech that contains foul words,

﴿إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا ﴿٢٦﴾﴾

﴿But only the saying of: "Salāman (peace!), Salāman (peace!)."﴾, they will greet each other with *Salām*, just as Allāh said in another *Āyah*,

﴿تَحِيَّتُهُمْ فِيهَا سَلَٰمٌ﴾

﴿Their greeting therin will be: "Salāman (peace!)."﴾ (14:23) And, as we mentioned, their words will be free from impure and needless speech.

الجزء السابع والعشرون ٥٣٥ سورة الواقعة

يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾ وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَٰلِ ٱللُّؤْلُؤِ ٱلْمَكْنُونِ ﴿٢٣﴾ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا ﴿٢٦﴾ وَأَصْحَٰبُ ٱلْيَمِينِ مَآ أَصْحَٰبُ ٱلْيَمِينِ ﴿٢٧﴾ فِى سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾ وَمَآءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَٰكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ﴿٣٥﴾ فَجَعَلْنَٰهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ لِّأَصْحَٰبِ ٱلْيَمِينِ ﴿٣٨﴾ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ ٱلْءَاخِرِينَ ﴿٤٠﴾ وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ ٱلشِّمَالِ ﴿٤١﴾ فِى سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾ لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا۟ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ﴿٤٦﴾ وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿٤٨﴾ قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْءَاخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

﴿وَأَصْحَٰبُ ٱلْيَمِينِ مَآ أَصْحَٰبُ ٱلْيَمِينِ ﴿٢٧﴾ فِى سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾ وَمَآءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَٰكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ﴿٣٥﴾ فَجَعَلْنَٰهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ لِّأَصْحَٰبِ ٱلْيَمِينِ ﴿٣٨﴾ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ ٱلْءَاخِرِينَ ﴿٤٠﴾﴾

﴿27. And those on the right – how (fortunate) will be those on the right?﴾

﴿28. (They will be) among Sidri Makhḍūd,﴾

﴿29. And among Ṭalh Manḍūd.﴾

﴿30. And in shade Mamdūd,﴾

﴿31. And by water flowing constantly,﴾

﴿32. And fruit in plenty,﴾

﴾33. *Whose supply is not cut off nor are they out of reach.*﴿

﴾34. *And on couches, raised high.*﴿

﴾35. *Verily, We have created them a special creation.*﴿

﴾36. *And made them virgins.*﴿

﴾37. *'Urub, Atrāb.*﴿

﴾38. *For those on the right.*﴿

﴾39. *A multitude of those will be from the first generation.*﴿

﴾40. *And a multitude of those will be from the later generations.*﴿

The Reward of Those on the Right

After Allāh mentioned the final destination of those foremost in faith, the nearest to Him, He next mentioned the end of those on the right, the righteous believers. Maymūn bin Mihrān said that those on the right side are lesser in rank than the foremost in faith. Allāh said,

﴿وَأَصْحَٰبُ ٱلْيَمِينِ مَآ أَصْحَٰبُ ٱلْيَمِينِ ﴿٢٧﴾﴾

﴾*And those on the right – how (fortunate) will be those on the right?*﴿

who are those on the right, what is their condition and what will their final destination be like? Allāh next answers this question by saying,

﴿فِى سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾﴾

﴾*(they will be) among Sidr Makhḍūd.*﴿ Ibn 'Abbās, 'Ikrimah, Mujāhid, Ibn Al-Aḥwas, Qasāmah bin Zuhayr, As-Safr bin Nusayr, Al-Ḥasan, Qatādah, 'Abdullāh bin Kathīr, As-Suddi, Abu Ḥazrah and several others said, "The kind without thorns."[1] And from Ibn 'Abbās: "It is the one that is laden with fruits." This is also reported from 'Ikrimah and Mujāhid. Similar was also said by Qatādah as we mentioned. So it is the one with a full load of fruits without thorns. So it appears that both meanings apply here. The lote tree, of this life is thorny and carries few fruits. In the Hereafter, it is the opposite; it does not have thorns and carries plenty of fruit, the weight of

[1] Aṭ-Ṭabari 23:110.

which strains its trunk. 'Utbah bin 'Abd As-Sulami said, "I was sitting with Allāh's Messenger ﷺ, when a bedouin came and said, 'O Messenger of Allāh! Have you heard about the tree that has more thorns than any other being in Paradise?' Meaning the *Ṭalh* tree. So Allāh's Messenger ﷺ said:

«إِنَّ اللهَ يَجْعَلُ مَكَانَ كُلِّ شَوْكَةٍ مِنْهَا ثَمَرَةً، مِثْلَ خُصْوَةِ التَّيْسِ الْمَلْبُودِ، فِيهَا سَبْعُونَ لَوْنًا مِنَ الطَّعَامِ، لَا يُشْبِهُ لَوْنٌ آخَرَ»

«*For each spot that there was a thorn on it, Allāh instead put fruit, similar to a castrated tight skinned ram, a food having seventy colors, each different than the other.*»[1]

Allāh's said,

﴿وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾﴾

﴿*and among Ṭalḥ Manḍūd.*﴾ refers to large thorny shrub that used to grow in the area of Ḥijāz (Western Arabia). Mujāhid said that

﴿مَّنضُودٍ﴾

﴿*Manḍūd*﴾ means: "Its fruits are piled on top of each other. Allāh is reminding the Quraysh of these kinds of trees, since they used to like the shade that the *Ṭalḥ* and *Sidr* provided for them."[2]

Ibn Abi Ḥātim recorded that Abu Sa'īd said that

﴿وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾﴾

﴿*Ṭalḥ Manḍūd*﴾ means: "The banana tree." And he (Ibn Abi Ḥātim) said, "Similar is reported from Ibn 'Abbās, Abu Hurayrah, Al-Ḥasan, 'Ikrimah, Qasāmah bin Zuhayr, Qatādah and Abu Ḥazrah."[3] Mujāhid and Ibn Zayd said similalry, Ibn Zayd added, "The people of Yemen call the banana tree, *Ṭalḥ*."[4] Ibn Jarīr mentioned no other explanation for *Ṭalḥ*.

Allāh said,

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[1] *Al-Ba'th* by Ibn Abi Dāwud, 94, Aṭ-Ṭabarāni in *Al-Awsaṭ*, no. 402. Similar was recorded by Aḥmad 4:183 which follows shortly, and Ibn Abi 'Āṣim in *As-Sunnah* no. 716. See also *Al-Majma'* no. 18727.

[2] Aṭ-Ṭabari 23:114.

[3] Aṭ-Ṭabari 23:112, 113.

[4] Aṭ-Ṭabari 23:113.

﴿وَظِلٍّ مَّمْدُودٍ ۝٣٠﴾

﴾And in shade Mamdūd (extended).﴿ Al-Bukhāri recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا، اقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَظِلٍّ مَّمْدُودٍ ۝٣٠﴾»

«In Paradise, there is a tree that a rider can travel for a hundred years under its shade but would not be able to pass it. Recite if you will: ﴾And in shade extended.﴿»[1]

Muslim also collected this *Hadīth*.[2] Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ، اقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَظِلٍّ مَّمْدُودٍ ۝٣٠﴾»

«There is a tree in Paradise the shade of which a rider would take one hundred years to pass. Recite if you will: ﴾And in shade extended.﴿»[3]

Muslim,[4] Al-Bukhāri[5] and 'Abdur-Razzāq[6] collected this *Hadīth*.

Allāh said,

﴿وَفَٰكِهَةٍ كَثِيرَةٍ ۝٣٢ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ۝٣٣﴾

﴾And fruit in plenty, whose supply is not cut off nor are they out of reach.﴿

indicating that they will have plenty of fruits of various kinds, that which no eye has ever seen, no ear has ever heard of and no heart has ever imagined, as Allāh said,

﴿كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا۟ هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا﴾

﴾Every time they will be provided with a fruit therefrom, they

[1] *Fatḥ Al-Bāri* 8:495.
[2] Muslim 4:2175.
[3] Aḥmad 2:482.
[4] Muslim 4:2175.
[5] *Fatḥ Al-Bāri* 6:368.
[6] 'Abdur-Razzāq 11:417.

will say: "This is what we were provided with before, "and they will be given things in resemblance.﴾(2:25)

The shape will appear similar, but the taste is different. In the Two *Ṣaḥīḥs*, *Sidrat Al-Muntahā* (the tree in the seventh heaven) is described as:

«فَإِذَا وَرَقُهَا كَآذَانِ الْفِيَلَةِ، وَنَبْقُهَا مِثْلُ قِلَالِ هَجَرَ»

«*...its leaves were like the ears of elephants and its Nabir fruits resembled the clay jugs of Hajar.*»[1]

The Two *Ṣaḥīḥs* also collected a *Ḥadīth* from Ibn 'Abbās, who said, "The sun was eclipsed and Allāh's Messenger ﷺ led the people in the Eclipse prayer. They asked, 'O Allāh's Messenger, we saw you reach out for something while standing (in prayer), but then you stepped back.' He said,

«إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا»

«*I saw Paradise and reached out for a cluster of fruit from it. Had I done so, you would have kept eating from it for the remainder of the life of the world.*»"[2]

Imām Aḥmad recorded that 'Utbah bin 'Abd As-Sulami said, "A bedouin man came to the Messenger of Allāh ﷺ and asked him about the *Ḥawḍ*[3] and Paradise. The bedouin asked, 'Does Paradise have fruits?' The Prophet ﷺ said,

«نَعَمْ، وَفِيهَا شَجَرَةٌ تُدْعَى طُوبَى»

«*Yes, and it also has a tree called Ṭūbā.*» [(He ﷺ) said something more saying but I could not recall it]. The bedouin asked, 'Does it look like any of the trees that grow in our area?' The Prophet ﷺ said,

«لَيْسَتْ تُشْبِهُ شَيْئًا مِنْ شَجَرِ أَرْضِكَ»

«*There is nothing resembling it among the trees in your land.*»

The Prophet then asked ﷺ him,

«أَتَيْتَ الشَّامَ؟»

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[1] *Fatḥ Al-Bāri* 6:349, Muslim 1:146.

[2] *Fatḥ Al-Bāri* 2:627, Muslim 2:626.

[3] The lake of the Prophet ﷺ from which his followers drink in the Hereafter.

«*Have you traveled to Ash-Shām area?*»

The bedouin said: 'No.' The Prophet ﷺ said,

«تُشْبِهُ شَجَرَةً بِالشَّامِ تُدْعَىٰ الْجَوْزَةَ، تَنْبُتُ عَلَىٰ سَاقٍ وَاحِدَةٍ، وَيَنْفَرِشُ أَعْلَاهَا»

«*It looks like a tree that grows in Ash-Shām area and is called Al-Jawzah, which stands on one stem but its branches grow all around to the fullest extent.*»

The bedouin asked, 'How big is the cluster of its fruits?' The Prophet ﷺ said,

«مَسِيرَةُ شَهْرٍ لِلْغُرَابِ الأَبْقَعِ وَلَا يَفْتُرُ»

«*The distance that the crow flies in one month without rest.*»

The bedouin asked, 'How huge its trunk is?' The Prophet ﷺ said,

«لَوِ ارْتَحَلَتْ جَذَعَةٌ مِن إِبِلِ أَهْلِكَ مَا أَحَاطَتْ بِأَصْلِهَا، حَتَّىٰ تَنْكَسِرَ تَرْقُوَتُهَا هَرَمًا»

«*If a four-year old she-camel that your family owns travels it, it will not completely pass its trunk until its shoulders break from old age.*»

The man asked, 'Does it bear grapes?' The Prophet ﷺ answered in yes. The bedouin asked, 'How big are the grapes?' The Prophet ﷺ said,

«هَلْ ذَبَحَ أَبُوكَ تَيْسًا مِنْ غَنَمِهِ قَطُّ عَظِيمًا؟»

«*Has your father ever slaughtered a ram?*»

The bedouin answered, 'Yes,' and the Prophet ﷺ asked him,

«فَسَلَخَ إِهَابَهُ فَأَعْطَاهُ أُمَّكَ فَقَالَ: اتَّخِذِي لَنَا مِنْهُ دَلْوًا؟»

«*And then he skinned it and gave the skin to your mother and asked her to make a hanging bucket out of it?*»

The bedouin again said yes and said, 'This grape would suffice for me and my family!' The Prophet ﷺ agreed and said,

«نَعَمْ، وَعَامَّةَ عَشِيرَتِكَ»

«*Yes, and also for the rest of your clan.*»"[1]

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[1] Aḥmad 4:183.

Allāh's statement,

﴿لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾﴾

﴿Whose supply is not cut off nor are they out of reach.﴾

The supply of these fruits never runs out, winter or summer. Rather, they are always available for those who want to eat from them, forever. Whenever these fruits are desired, they will be available and easy to grasp by Allāh's power. Qatādah said, "Nothing will prevent them from reaching out to get these fruits, no branches, thorns or distance."[1] We mentioned a *Ḥadīth* before that states that whenever someone takes a fruit in Paradise, another one grows in its place. Allāh said, afterwards:

﴿وَفُرُشٍ مَرْفُوعَةٍ ﴿٣٤﴾﴾

﴿And on couches, raised high.﴾ meaning, high, soft and comfortable. Allāh said,

﴿إِنَّا أَنشَأْنَاهُنَّ إِنشَاءً ﴿٣٥﴾ فَجَعَلْنَاهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾﴾

﴿Verily, We have created them a special creation. And made them virgins.'Urub, Atrāb. For those on the right.﴾

The *Āyāt* describe the women who will be on the beds and couches, but since mentioning the beds hints to them, they were not directly mentioned. For instance, Allāh said that Sulaymān said,

﴿إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ ﴿٣١﴾ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّىٰ تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾﴾

﴿When there were displayed before him, in the afternoon, well-trained horses of the highest breed. He said, "I did love the good instead of remembering my Lord," till the time was over, and it had hidden in the veil (of night).﴾ (38:31-32),

"it" (Tawārat) refers to the sun setting, according to the scholars of *Tafsīr*. Al-Akhfash said that *Āyah*,

﴿إِنَّا أَنشَأْنَاهُنَّ﴾

﴿Verily, We have created them﴾, implied the maidens of Paradise

[1] Aṭ-Ṭabari 23:118.

although it did not mention them directly.[1] Abu 'Ubaydah said that they were mentioned before in Allāh's statement,

﴿وَحُورٌ عِينٌ ۝ كَأَمْثَٰلِ ٱللُّؤْلُوِ ٱلْمَكْنُونِ ۝﴾

﴾*And Hūr (fair females) with wide lovely eyes. Like preserved pearls.*﴿[2]

Therefore, Allāh's statement,

﴿إِنَّآ أَنشَأْنَٰهُنَّ﴾

﴾*Verily, We have created them*﴿, meaning, in the other life, after they became old in this life, they were brought back while virgin, youthful, being delightfully passionate with their husbands, beautiful, kind and cheerful.

Abu Dāwud Aṭ-Ṭayālisi recorded that Anas said that the Messenger of Allāh ﷺ said,

«يُعْطَى الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةَ كَذَا وَكَذَا فِي النِّسَاءِ»

«*In Paradise, the believer will be given such and such strength for women.*»

Anas said, "I asked, 'O Allāh's Messenger! Will one be able to do that?' He said,

«يُعْطَى قُوَّةَ مِائَةٍ»

«*He will be given the strength of a hundred (men).*»'"[3]

At-Tirmidhi also recorded it and said, "*Ṣaḥīḥ Gharīb*."[4] Abu Al-Qāsim Aṭ-Ṭabarāni recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ was asked, "O Allāh's Messenger! Will we have sexual intercourse with our wives in Paradise?" He said,

«إِنَّ الرَّجُلَ لَيَصِلُ فِي الْيَوْمِ إِلَى مِائَةِ عَذْرَاءَ»

«*The man will be able to have sexual intercourse with a hundred virgins in one day.*»[5]

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[1] Aṭ-Ṭabari 23:118.

[2] Aṭ-Ṭabari 23:118.

[3] *Musnad Aṭ-Ṭayālisi* 269.

[4] *Tuḥfat Al-Aḥwadhi* 7:241.

[5] Aṭ-Ṭabarāni in *Aṣ-Ṣaghīr* 2:68.

Al-Ḥāfiẓ Abu 'Abdullāh Al-Maqdisi said, "In my view, this *Ḥadīth* meets the criteria of the *Ṣaḥīḥ*, and Allāh knows best."

Allāh's statement,

﴿عُرُبًا﴾

﴿*'Urub,*﴾ Sa'īd bin Jubayr reported that Ibn 'Abbās said, "They are in an infatuated state with their husbands, haven't you ever seen a she-camel in heat? She is like that." Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās who said, "The *Urub* and their husbands are their sweet hearts, and they are their husbands' sweet hearts." [1] Similar was said by 'Abdullāh bin Sarjis, Mujāhid, 'Ikrimah, Abu Al-'Āliyah, Yaḥya bin Abi Kathīr, 'Aṭiyah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others.[2] Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās;

﴿أَتْرَابًا﴾

﴿*Atrāb*﴾, means "They will be of one age, thirty-three years old."[3] Mujāhid said, "Equal (age)." And in a different narration, "Similar (age)."[4] 'Aṭiyah said, "Comparative." Allāh said,

﴿لِأَصْحَٰبِ ٱلْيَمِينِ ۝٣٨﴾

﴿*For those on the right.*﴾ meaning, these women were created, kept or given in marriage to those on the right. It appears that the meaning here is that they were created for those on the right side, because Allāh said,

﴿إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ۝٣٥ فَجَعَلْنَٰهُنَّ أَبْكَارًا ۝٣٦ عُرُبًا أَتْرَابًا ۝٣٧ لِّأَصْحَٰبِ ٱلْيَمِينِ ۝٣٨﴾

﴿*Verily, We have created them a special creation. And made them virgins. 'Urub, Atrāb. For those on the right.*﴾

This is the view of Ibn Jarīr.[5] It is possible that Allāh's statement,

﴿لِأَصْحَٰبِ ٱلْيَمِينِ ۝٣٨﴾

﴿*For those on the right.*﴾ refers to the description that came just

[1] *Ad-Durr Al-Manthūr* 8:16.
[2] Aṭ-Ṭabari 23:121, 122, 123.
[3] *Ad-Durr Al-Manthūr* 8:16.
[4] Aṭ-Ṭabari 23:24.
[5] Aṭ-Ṭabari 23:125.

before,

﴿أَتْرَابًا ﴿٣٧﴾ لِأَصْحَٰبِ ٱلْيَمِينِ ﴿٣٨﴾﴾

﴾*Atrāb. For those on the right.*﴿ meaning, in their age. Al-Bukhāri and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَىٰ ضَوْءِ أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا يَتَغَوَّطُونَ، وَلَا يَتْفُلُونَ، وَلَا يَتَمَخَّطُونَ، أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلُوَّةُ، وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ، أَخْلَاقُهُمْ عَلَىٰ خُلُقِ رَجُلٍ وَاحِدٍ، عَلَىٰ صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعًا فِي السَّمَاءِ»

«*The first group to enter Paradise will be (shining) like the moon when it is full. The next group will be like the most radiant planet in the sky. They will not urinate, relieve nature, spit or blow their noses. Their combs will be of gold and their sweat of musk; and censers of aloeswood will be used. Their wives will be from Al-Ḥūr Al-'Ayn. Their shape will be similar to each other, the shape of their father 'Ādam, sixty cubits high in the sky.*»[1]

Allāh's statement,

﴿ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ ٱلْآخِرِينَ ﴿٤٠﴾﴾

﴾*A multitude of those will be from the first generation. And a multitude of those will be from the later generations.*﴿

means, a multitude of those on the right will come from the earlier generations and a multitude from the latter generations. Ibn Abi Ḥātim recorded that 'Abdullāh bin Mas'ūd said, "We were with the Prophet ﷺ one night and in the next morning we went to him and he said,

«عُرِضَتْ عَلَيَّ الْأَنْبِيَاءُ وَأَتْبَاعُهَا بِأُمَمِهَا، فَيَمُرُّ عَلَيَّ النَّبِيُّ، وَالنَّبِيُّ فِي الْعِصَابَةِ، وَالنَّبِيُّ فِي الثَّلَاثَةِ، وَالنَّبِيُّ وَلَيْسَ مَعَهُ أَحَدٌ»

«*Some Prophets and their nations were displayed before me. A Prophet would pass in front of me with a group of men, and*

[1] *Fatḥ Al-Bāri* 6:417, Muslim 4:2179.

another with three men, and another with nobody with him.»

Qatādah, one of the narrators of the *Ḥadīth*, then recited this *Āyah*,

﴿أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾﴾

﴿*Is there not among you a single right-minded man?*﴾(11:78)

«حَتّٰى مَرَّ عَلَيَّ مُوسَى بْنُ عِمْرَانَ فِي كَبْكَبَةٍ مِنْ بَنِي إِسْرَائِيلَ»

«*Until Mūsā, son of 'Imrān passed me, with a great crowd from the Children of Israel.*» So he said;

«قُلْتُ: رَبِّي مَنْ هٰذَا؟ قَالَ: هٰذَا أَخُوكَ مُوسَى بْنُ عِمْرَانَ وَمَنْ تَبِعَهُ مِنْ بَنِي إِسْرَائِيلَ» قال: «قُلْتُ: رَبِّ فَأَيْنَ أُمَّتِي؟ قَالَ: انْظُرْ عَنْ يَمِينِكَ فِي الظِّرَابِ» قال: «فَإِذَا وُجُوهُ الرِّجَالِ» قال: «قَالَ: أَرَضِيتَ؟» قال: «قُلْتُ: قَدْ رَضِيتُ رَبِّ». قال: «انْظُرْ إِلَى الْأُفُقِ عَنْ يَسَارِكَ، فَإِذَا وُجُوهُ الرِّجَالِ» قال: «أَرَضِيتَ؟ قُلْتُ: قَدْ رَضِيتُ رَبِّ» قال: «فَإِنَّ مَعَ هٰؤُلَاءِ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ»

«*So, I asked my Lord, "Who is this?" He said, "This is your brother Mūsā, son of 'Imrān, and those who followed him among the Children of Israel." I said, "O Lord! Where is my Ummah?" Allāh said, "Look to your right on the hill," and I looked and saw faces of men. Allāh said, "Are you pleased," and I said, "I am pleased O Lord!" Allāh said, "Look to the horizon to your left," and I saw faces of men. He again asked, "Are you pleased," and I said, "I am pleased, O Lord!" He said, "And with them are seventy-thousand who will enter Paradise without reckoning."*»

'Ukkāshah bin Miḥsān from Bani Asad, one of those who participated in the battle of Badr, said, 'O Allāh's Messenger! Invoke Allāh to make me one of them.' The Prophet ﷺ said,

«اللّٰهُمَّ اجْعَلْهُ مِنْهُمْ»

«*O Allāh, make him one of them.*»

Another man said, 'O Allāh's Messenger, invoke Allāh to make me one of them.' The Prophet ﷺ said,

«سَبَقَكَ بِهَا عُكَّاشَةُ»

«*'Ukkāshah beat you to it.*»

Allāh's Messenger ﷺ said,

«فَإِنِ اسْتَطَعْتُمْ - فِدَاكُمْ أَبِي وَأُمِّي - أَنْ تَكُونُوا مِنْ أَصْحَابِ السَّبْعِينَ فَافْعَلُوا، وَإِلَّا فَكُونُوا مِنْ أَصْحَابِ الظِّرَابِ، وَإِلَّا فَكُونُوا مِنْ أَصْحَابِ الْأُفُقِ، فَإِنِّي قَدْ رَأَيْتُ نَاسًا كَثِيرًا قَدْ تَأَشَّبُوا حَوْلَهُ»

«*Therefore, may I sacrifice my father and mother for you! Try to be among the seventy (thousands), or among the crowds on the right, or the crowds that covered the side of the horizon, because I saw large crowds gathering on that side.*»

He ﷺ continued:

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ»

«*I hope that you will be a fourth of the people of Paradise.*»

and we said, '*Allāhu Akbar.*' He ﷺ said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»

«*I hope that you will be a third of the people of Paradise.*»

and we said, '*Allāhu Akbar.*' The Prophet ﷺ said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ»

«*I hope that you will be half of the people of Paradise,*»

and we said '*Allāhu Akbar.*' Then Allāh's Messenger ﷺ recited this *Āyah*:

﴿ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾﴾

﴾*A multitude of those will be from the first generation. And a multitude of those will be from the later generations.*﴿

We said to each other, 'Who are those seventy thousand?' We then said, 'They are those who were born in Islām and did not associate (anything or anyone in the worship of Allāh).' When what we said reached the Prophet ﷺ, he said,

«بَلْ هُمُ الَّذِينَ لَا يَكْتَوُونَ، وَلَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»

«*They are the people who do not get treated by cauterization themselves, do not ask for Ruqyah (get oneself treated by the recitation of some verses of the Qur'an) and do not draw an evil*

omen from (birds), but put their trust (only) in their Lord.»"[1]

This *Ḥadīth* has many chains of narration collected in the *Ṣaḥīḥs* and other collections of *Ḥadīth*.[2]

﴿وَأَصْحَـٰبُ ٱلشِّمَالِ مَآ أَصْحَـٰبُ ٱلشِّمَالِ ﴿٤١﴾ فِى سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾ لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا۟ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ﴿٤٦﴾ وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَـٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿٤٨﴾ قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْـَٔاخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَـٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾ ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ﴿٥١﴾ لَـَٔاكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾ فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٥٣﴾ فَشَـٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ ﴿٥٤﴾ فَشَـٰرِبُونَ شُرْبَ ٱلْهِيمِ ﴿٥٥﴾ هَـٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ﴿٥٦﴾﴾

﴾41. *And those on the left? How will be those on the left?*﴿

﴾42. *In Samūm, and Ḥamīm.*﴿

﴾43. *And a shadow from Yaḥmūm,*﴿

﴾44. *Neither Bārid nor Karīm,*﴿

﴾45. *Verily, before that, they indulged in luxury,*﴿

﴾46. *And were persisting in great sin.*﴿

﴾47. *And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?"*﴿

﴾48. *"And also our forefathers?"*﴿

﴾49. *Say: "(Yes) verily, those of old, and those of later times."*﴿

﴾50. *"All will surely be gathered together for appointed meeting of a known Day."*﴿

﴾51. *"Then verily, – you the erring - ones, the deniers!"*﴿

﴾52. *"You verily, will eat of the trees of Zaqqūm."*﴿

﴾53. *"Then you will fill your bellies therewith,"*﴿

﴾54. *"And drink the Ḥamīm on top of it."*﴿

﴾55. *"And you will drink (that) like Al-Hīm!"*﴿

﴾56. *That will be their entertainment on the Day of Recompense!*﴿

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[1] Al-Ḥākim 4:577.

[2] *Fatḥ Al-Bāri* 10:164, 224, 11:312, 413, and Muslim 1:198, 199, *Tuḥfat Al-Aḥwadhi* 7:139, and Aḥmad 1:401.

Those on the Left and Their Recompense

After Allāh mentioned the condition of those on the right hand, He then mentioned the condition of those on the left hand,

﴿وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ ٱلشِّمَالِ ﴿٤١﴾﴾

﴾*And those on the left? How will be those on the left?*﴿

meaning, 'What is the condition of those on the left,' then explains His statement, by saying,

﴿فِى سَمُومٍ﴾

﴾*in Samūm,*﴿ means, a fierce hot wind,

﴿وَحَمِيمٍ﴾

﴾*and Ḥamīm.*﴿ i.e., boiling water,

﴿وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾﴾

﴾*And a shadow from Yaḥmūm,*﴿ the shadow of smoke, according to Ibn 'Abbās,[1] Mujāhid, 'Ikrimah, Abu Ṣāliḥ, Qatādah, As-Suddi and others.[2] In a similar statement, Allāh said,

﴿ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾ ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ ﴿٣٠﴾ لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ﴿٣١﴾ إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ﴿٣٢﴾ كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ﴿٣٣﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾﴾

﴾*"Depart you to that which you used to deny! Depart you to a shadow in three columns, neither shady nor of any use against the fierce flame of the Fire." Verily, it throws sparks like fortresses, as if they were yellow camels or bundles of ropes. Woe that Day to the deniers.*﴿(77:29-34).

Allāh said in this *Āyah*,

﴿وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾﴾

﴾*And a shadow from Yaḥmūm,*﴿ meaning, black smoke,

﴿لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾﴾

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[1] Aṭ-Ṭabari 23:129.

[2] Aṭ-Ṭabari 23:129, 130.

﴾*Neither Bārid nor Karīm,*﴿ means, it neither brings soft, cool breeze nor appears clear. Al-Ḥasan and Qatādah commented on Allāh's statement,

﴿وَلَا كَرِيمٍ﴾

﴾*nor Karīm*﴿ "Its sight is not pleasant."[1] Aḍ-Ḍaḥḥāk said, "Every drink that is not fresh, is not *Karīm* (pleasant)."[2]

Then, Allāh the Exalted stated that they deserve this end,

﴿إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾﴾

﴾*Verily, before that, they indulged in luxury,*﴿ meaning, in the life of the world, they were enjoying life's pleasures and satisfying their lusts, all the while ignoring what the Messengers brought to them,

﴿وَكَانُوا يُصِرُّونَ﴾

﴾*And were persisting*﴿, means, they persisted and did not intend to repent,

﴿عَلَى الْحِنثِ الْعَظِيمِ﴾

﴾*in great sin.*﴿ in disbelief in Allāh and claiming that the idols and rivals were gods besides Allāh. It means idolatry, according to Ibn 'Abbās. This is also the meaning reported from Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and others.[3] Allāh said,

﴿وَكَانُوا يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوَآبَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾﴾

> ﴾*And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? And also our forefathers?"*﴿

They said this while denying and rejecting the idea that resurrection will ever occur. Allāh the Exalted said,

﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾﴾

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[1] Aṭ-Ṭabari 23:131.

[2] Aṭ-Ṭabari 23:131.

[3] Aṭ-Ṭabari 23:132.

﴾*Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day."*﴿

meaning, 'Say, O Muḥammad, that the earlier and latter generations of the Children of Ādam will be gathered for the Day of Resurrection and none of them will be left out. Allāh the Exalted said:

﴿ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾﴾

﴾*That is a Day whereon mankind will be gathered together, and that is a Day when all will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.*﴿(11:103-105) He also said here,

﴿لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾﴾

﴾*All will surely be gathered together for appointed meeting of a known Day.*﴿

because that time is precisely designated and will not come late, early, nor increase or decrease.

Allāh said,

﴿ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾ لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾ فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾﴾

﴾*Then verily, – you the erring-ones, the deniers! You verily, will eat of the trees of Zaqqūm. Then you will fill your bellies therewith.*﴿

indicating that they will be seized and made to eat from the *Zaqqūm* tree until their stomachs become full,

﴿فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَارِبُونَ شُرْبَ الْهِيمِ ﴿٥٥﴾﴾

﴾*And drink the Ḥamīm on top of it. And you will drink (that) like Al-Hīm!*﴿

Ḥamīm is boiling water, while *Al-Hīm* means thirsty camels, according to Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr and

ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ﴿٥١﴾ لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾
فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٥٣﴾ فَشَٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ ﴿٥٤﴾ فَشَٰرِبُونَ
شُرْبَ ٱلْهِيمِ ﴿٥٥﴾ هَٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ﴿٥٦﴾ نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا
تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ
ٱلْخَٰلِقُونَ ﴿٥٩﴾ نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾
عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ
عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَءَيْتُم مَّا تَحْرُثُونَ
﴿٦٣﴾ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾ لَوْ نَشَآءُ لَجَعَلْنَٰهُ
حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ
﴿٦٧﴾ أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ
أَمْ نَحْنُ ٱلْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ
﴿٧٠﴾ أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ﴿٧١﴾ ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ
نَحْنُ ٱلْمُنشِـُٔونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا لِّلْمُقْوِينَ
﴿٧٣﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾ ۞ فَلَآ أُقْسِمُ
بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾ وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

'Ikrimah.[1] As-Suddi said "*Al-Hīm* is a disease that strikes camels, causing them to feel thirst, and they drink until they die." Therefore, he said, the people of Hell, will never quench their thirst from drinking *Hamīm*.

Allāh, the Exalted, said,

﴿هَٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ﴿٥٦﴾﴾

﴾*That will be their entertainment on the Day of Recompense!*﴿ 'this, what We have described, is their entertainment with their Lord on the Day of their Reckoning.' Allāh the Exalted said in the case of the believers,

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَانَتْ لَهُمْ جَنَّٰتُ ٱلْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾﴾

﴾*Verily, those who believe and do righteous good deeds, shall have the Gardens of Al-Firdaws (Paradise) for their entertainment.*﴿(18:107), i.e., hospitality and honor.

﴿نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ﴿٥٩﴾ نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾ عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾﴾

﴾*57. We created you, then why do you believe not?*﴿

﴾*58. Do you not see the semen you emit.*﴿

[1] Aṭ-Ṭabari 23:136.

﴾59. Is it you who create it, or are We the Creator?﴿

﴾60. We have decreed death to you all, and We are not outstripped,﴿

﴾61. To transfigure you and create you in (forms) that you know not.﴿

﴾62. And indeed, you have already known the first form of creation, why then do you not remember?﴿

Proof that Resurrection will occur

Allāh asserts that Resurrection will occur and refutes the misguided atheists who deny it, those who said,

﴿أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَءِنَّا لَمَبْعُوثُونَ﴾

﴾When we die and become dust and bones, shall we then indeed be resurrected?﴿ [56:47]

They said this statement in denial and discounting Resurrection. Allāh the Exalted said,

﴿نَحْنُ خَلَقْنَٰكُمْ﴾

﴾We created you,﴿ meaning, 'We have created you after you were nothing. Therefore, is not that Who is able to start the creation, more able to bring it back?' Allāh's statement,

﴿فَلَوْلَا تُصَدِّقُونَ﴾

﴾then why do you believe not?﴿ 'why do you not then believe in Resurrection?' Then Allāh said, while bringing forth evidence that Resurrection occurs,

﴿أَفَرَءَيْتُم مَّا تُمْنُونَ ۝ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ۝﴾

﴾Do you not see the semen you emit. Is it you who create it, or are We the Creator?﴿

meaning, 'do you make the semen remain in the wombs and create life from it therein, stage after stage? Or is Allāh the One Who does all this?' Allāh said,

﴿نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ﴾

﴾We have decreed death to you all,﴿ meaning, 'We made death exist between you.' Aḍ-Ḍaḥḥāk commented, "Allāh made the residents of the heavens and earth equal with regards to

death."[1] Allāh said,

﴿وَمَا نَحْنُ بِمَسْبُوقِينَ﴾

﴾*and We are not outstripped,*﴿ meaning, 'We are never unable,'

﴿عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ﴾

﴾*To transfigure you*﴿, meaning, 'to change your current shapes, on the Day of Resurrection,'

﴿وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ﴾

﴾*and create you in that you know not.*﴿ meaning, 'out of shapes and forms.' Allāh the Exalted said,

﴿وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾﴾

> ﴾*And indeed, you have already known the first form of creation, why then do you not remember?*﴿

meaning, 'you know that Allāh has created you after you were nothing. He created you and gave you hearing, sight and hearts. Will you not then remember and take heed that He Who is able to create you in the beginning is more able to bring you back and resurrect you to life anew?' Allāh the Exalted said in other *Āyāt*,

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

> ﴾*And He it is Who originates the creation, then He will repeat it; and this is easier for Him.*﴿(30:27),

﴿أَوَلَا يَذْكُرُ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن قَبْلُ وَلَمْ يَكُ شَيْـًٔا ﴿٦٧﴾﴾

> ﴾*Does not man remember that We created him before, while he was nothing?*﴿(19:67),

﴿أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

> ﴾*Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent. And he puts forth*

[1] Al-Qurṭubi 17:216.

for Us a parable, and forgets his own creation. He says: " Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation."﴾(36:77-79), and,

﴿أَيَحْسَبُ الْإِنسَانُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾
فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾ أَلَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾﴾

﴾*Does man think that he will be left neglected? Was he not a Nutfah of semen emitted? Then he became an 'Alaqah (a clot); then shaped and fashioned in due proportion. And made of him two sexes, male and female. Is not He able to give life to the dead?*﴿(75:36-40)

﴿أَفَرَأَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾ أَأَنتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ
تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ أَأَنتُمْ أَنزَلْتُمُوهُ
مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾ أَفَرَأَيْتُمُ النَّارَ الَّتِي
تُورُونَ ﴿٧١﴾ أَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِّلْمُقْوِينَ ﴿٧٣﴾
فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾﴾

﴾*63. Do you not see what you sow.*﴿

﴾*64. Is it you that make it grow, or are We the Grower?*﴿

﴾*65. Were it Our will, We could crumble it to dry pieces, and you would be Tafakkahūn.*﴿

﴾*66. (Saying:) "We are indeed Mughramūn!"*﴿

﴾*67. "Nay, but we are deprived!"*﴿

﴾*68. Do you not see the water that you drink.*﴿

﴾*69. Is it you who cause it to come down from Al-Muzn, or are We the Cause of it coming down?*﴿

﴾*70. If We willed, We verily could make it salty; why then do you not give thanks?*﴿

﴾*71. Do you not see the fire which you kindle.*﴿

﴾*72. Is it you who made the tree thereof to grow, or are We the Grower?*﴿

﴾*73. We have made it a Reminder, and an article of use for the Muqwīn.*﴿

﴾74. Then glorify with praises the Name of your Lord, the Most Great.﴿

Allāh's Oneness demonstrated by causing the Plants to grow, sending down the Rain and creating the Fire that Mankind needs

Allāh the Exalted said,

﴿أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾﴾

﴾*Do you not see what you sow.*﴿

in reference to tilling the earth and planting seeds inside it,

﴿ءَأَنتُمْ تَزْرَعُونَهُۥ﴾

﴾*Is it you that make it grow,*﴿ 'do you cause these seeds to grow inside the earth,'

﴿أَمْ نَحْنُ ٱلزَّٰرِعُونَ﴾

﴾*or are We the Grower?*﴿ Allāh says, 'rather it is We Who cause the seeds to remain firmly and grow inside the earth.' Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَقُولَنَّ: زَرَعْتُ وَلٰكِنْ قُلْ: حَرَثْتُ»

«*Do not say, "Zara'tu (I made it grew)," but say, "Harathtu (I sowed & tilled)."*»

Abu Hurayrah added, "Have you not heard Allāh's statement,

﴿أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾﴾

﴾*Do you not see what you sow. Is it you that make it grow, or are We the Grower?*﴿"[1]

Allāh the Exalted said,

﴿لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا﴾

﴾*Were it Our will, We could crumble it to dry pieces,*﴿

meaning, 'We caused the seeds to grow with Our compassion and mercy and left them intact inside the earth as mercy for you. If We will, We would turn them dry before they ripen and

[1] At-Ṭabari 23:139, and Al-Bazzār 1289.

get ready to be harvested,'

﴿فَظَلْتُمْ تَفَكَّهُونَ﴾

﴿and you would be Tafakkahūn.﴾

Allāh explained this statement by saying,

﴿إِنَّا لَمُغْرَمُونَ ۝٦٦ بَلْ نَحْنُ مَحْرُومُونَ ۝٦٧﴾

﴿(Saying:) "We are indeed Mughramūn! Nay, but we are deprived!"﴾

Allāh says, 'if We crumble the plants into dry pieces, you would be wondering regarding what happened, sometimes saying: we are indeed *Mughramūn*, i.e., ruined.' Mujāhid and 'Ikrimah said that *Mughramūn* means, being the subject of revenge.[1] Qatādah commented, "You would say, 'We were punished,' sometimes, and, 'We were deprived,' some other times."[2] 'Ikrimah said that 'You will be *Tafakkahūn*' means 'You will blame each other (and yourselves),'[3] or, feel sorrow, according to Al-Ḥasan, Qatādah and As-Suddi.[4] They will be feeling grief for what they spent or for the sins that they have committed in the past (which cost the destruction of their plants). Al-Kisā'ī said, "*Tafakkaha* is both the synonym and the antonym." The Arabs say *Tafakkahtu* when they mean that they have enjoyed something or felt grief.

Allāh the Exalted said next,

﴿أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ۝٦٨ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ﴾

﴿Do you not see the water that you drink. Is it you who cause it to come down from Al-Muzn,﴾

meaning clouds, according to Ibn 'Abbās, Mujāhid and others.[5] Allāh said,

﴿أَمْ نَحْنُ ٱلْمُنزِلُونَ﴾

[1] Aṭ-Ṭabari 23:141.

[2] Aṭ-Ṭabari 23:141.

[3] Aṭ-Ṭabari 23:140.

[4] Aṭ-Ṭabari 23:140.

[5] Aṭ-Ṭabari 23:143.

﴿*or are We the Causer of it to come down?*﴾

Allāh is stating that indeed He is the One Who causes the rain to fall,

﴿لَوْ نَشَآءُ جَعَلْنَـٰهُ أُجَاجًا﴾

﴿*If We willed, We verily could make it salty;*﴾ meaning salty, sour, undrinkable and unfit for growing plants,

﴿فَلَوْلَا تَشْكُرُونَ﴾

﴿*why then do you not give thanks?*﴾ 'why do you not appreciate the favor Allāh does for you by sending down the rain fresh, ready to consume,'

﴿لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُنبِتُ لَكُم بِهِ ٱلزَّرْعَ وَٱلزَّيْتُونَ وَٱلنَّخِيلَ وَٱلْأَعْنَـٰبَ وَمِن كُلِّ ٱلثَّمَرَٰتِ إِنَّ فِى ذَٰلِكَ لَأَيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾﴾

﴿*From it you drink and from it (grows) the vegetation on which you send your cattle to pasture. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.*﴾(16:10-11) Allāh said,

﴿أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ﴿٧١﴾﴾

﴿*Do you not see the fire which you kindle.*﴾ 'and the fire you start with the use of trees,'

﴿ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ ٱلْمُنشِـُٔونَ ﴿٧٢﴾﴾

﴿*Is it you who made the tree thereof to grow, or are We the Grower?*﴾

meaning, 'rather We have made kindling fire possible.' The Arabs had two kinds of trees called *Al-Markh* and *Al-'Afār* (that they used to ignite a fire). When they would rub a green branch from each of these two trees against each other, sparkles of fire would emit from them.

Allāh's statement,

﴿نَحْنُ جَعَلْنَـٰهَا تَذْكِرَةً﴾

﴿*We have made it a Reminder,*﴾ of the Hellfire, according to

Mujāhid and Qatādah.[1] Qatādah said, "We were told that the Messenger of Allāh ﷺ said,

«يَا قَوْمِ نَارُكُمْ هٰذِهِ الَّتِي تُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

«O people, this fire of yours that you kindle, is but one part out of seventy parts of the fire of Hell.»

They said, "O Allāh's Messenger! This fire alone is sufficiently hot." The Messenger ﷺ said,

«إِنَّهَا قَدْ ضُرِبَتْ [بِالْمَاءِ] ضَرْبَتَيْنِ - أَوْ مَرَّتَيْنِ - حَتّٰى يَسْتَنْفِعَ بِهَا بَنُو آدَمَ وَيَدْنُوا مِنْهَا»

«It was submerged in the water twice so that the Children of 'Ādam would be able to benefit from it and draw closer to it.»[2]

This narration from Qatādah which is *Mursal*, was recorded by Imām Aḥmad in his *Musnad* from Abu Hurayrah, from the Prophet ﷺ;

«إِنَّ نَارَكُمْ هٰذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ، وَضُرِبَتْ بِالْبَحْرِ مَرَّتَيْنِ، وَلَوْلَا ذٰلِكَ مَا جَعَلَ اللهُ فِيهَا مَنْفَعَةً لِأَحَدٍ»

«Verily, this fire of yours is one part out of seventy parts of the fire of Hell. It was struck twice against the sea, otherwise, Allāh would not have made benefit in it for anyone.»[3]

Imām Mālik also recorded that Abu Hurayrah said that Allāh's Messenger ﷺ said,

«نَارُ بَنِي آدَمَ الَّتِي يُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

«The fire that the Children of 'Ādam kindle is one part out of seventy parts of the fire of Hell.»

They said, "O Allāh's Messenger! This fire alone is sufficiently hot." He ﷺ said,

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[1] Aṭ-Ṭabari 23:144.

[2] Aṭ-Ṭabari 23:144.

[3] Aḥmad 2:244.

«إِنَّهَا قَدْ فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا»

«(The fire of Hell) was made sixty-nine times hotter.»[1]

Al-Bukhāri collected this *Ḥadīth* from Mālik and Muslim from Abu Az-Zinād.[2]

Allāh's statement,

﴿وَمَتَـٰعًا لِّلْمُقْوِينَ﴾

﴾*and an article of use for the Muqwīn.*﴿ Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and An-Naḍr bin 'Arabi said, "The meaning of *Al-Muqwīn* is travelers."[3] This is also what Ibn Jarīr chose, and he said, "From it comes the saying *Aqwat Ad-Dār* (the house has become empty), when its people traveled." [4] 'Abdur-Raḥmān bin Zayd bin Aslam said that here *Al-Muqwi* means the hungry. Layth bin Abi Sulaym reported that Mujāhid said about the *Āyah*,

﴿وَمَتَـٰعًا لِّلْمُقْوِينَ﴾

﴾*and an article of use for the Muqwīn.*﴿

"For those who are present at their homes and travelers, for every kind of food that requires cooking by fire." Ibn Abi Najīḥ also reported that Mujāhid said, "For the *Muqwīn*, means, all people who enjoy (eating food cooked by fire)." [5] Similar was mentioned from 'Ikrimah, and this explanation is more general than the previous, since those who are in their own locale and traveling, whether rich or poor, all need fire for cooking, heating and lighting purposes. It is out of Allāh's kindness that He has made the quality of kindling fire in some elements, such as stones, that people can use and take in the baggage for their journeys. When a traveler needs fire at his campsite for cooking and heating, he takes out these substances and uses them to kindle fire. He feels comfort next to the fire and he can use it for various needs that he has.

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[1] *Al-Muwaṭṭa'* 2:994.

[2] *Fatḥ Al-Bāri* 6:380, Muslim 4:2184.

[3] Aṭ-Ṭabari 23:145.

[4] Aṭ-Ṭabari 23:146.

[5] Aṭ-Ṭabari 23:145.

إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِى كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾ لَّا يَمَسُّهُۥٓ إِلَّا
ٱلْمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾ أَفَبِهَٰذَا ٱلْحَدِيثِ
أَنتُم مُّدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾ فَلَوْلَآ
إِذَا بَلَغَتِ ٱلْحُلْقُومَ ﴿٨٣﴾ وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ
إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ
﴿٨٦﴾ تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٨٧﴾ فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ
﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ
ٱلْيَمِينِ ﴿٩٠﴾ فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾ وَأَمَّآ إِن كَانَ مِنَ
ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةُ جَحِيمٍ
﴿٩٤﴾ إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾

سُورَةُ الحَدِيدِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾ لَهُۥ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يُحْىِۦ وَيُمِيتُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢﴾
هُوَ ٱلْأَوَّلُ وَٱلْءَاخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣﴾

Allāh mentions this favor specifically in the case of travelers, even though everyone benefits from the fire.

Allāh's statement,

﴿فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾﴾

﴾Then glorify with praises the Name of your Lord, the Most Great.﴿ meaning, the One by Whose ability these things opposites were created. He created the fresh tasty water, and had He willed, He would have created it salty like seawater. He also created the fire that burns, and made a benefit in it for the servants, suitable for their livelihood in this life and as a warning and a punishment for them in the Hereafter.

﴿فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾ وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾ إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِى كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾ لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾ أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾﴾

﴾75. Falā! I swear by the Mawāqi' of the stars.﴿

﴾76. And verily that is indeed a great oath, if you but know.﴿

﴾77. That (this) is indeed an honorable recitation.﴿

﴾78. In a Book Maknūn.﴿

﴾79. Which none touches but the pure ones.﴿

﴾80. A revelation from the Lord of all that exists.﴿

﴾81. *Is it such a talk that you are Mudhinūn?*﴿

﴾82. *And you make your provision your denial!*﴿

Allāh swears to the Greatness of the Qur'ān

The usage of *Lā* (in *Falā*) is not an extra character without meaning, as some of the scholars of *Tafsīr* say. Rather it is used at the beginning of an oath when the oath is a negation. This is like when 'Ā'ishah, may Allāh be pleased with her said, "*Lā* by Allāh! Allāh's Messenger ﷺ did not touch any woman's hand at all."[1]

So in this way, the meaning is, "No! I swear by the *Mawāqi'* of the stars. The matter is not as you people claim - about the Qur'ān - that it is a result of magic or sorcery, rather it is an Honorable Qur'ān." Ibn Jarīr said, "Some of the scholars of the Arabic language said that the meaning of:

﴿فَلَآ أُقْسِمُ﴾

﴾*Falā! I swear*﴿ is, 'The matter is not as you people have claimed.' Then He renews the oath again by saying, 'I swear.'"[2]

﴿فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾﴾

﴾*Falā! I swear by the Mawaqi' of the stars.*﴿

Mujāhid said, "The setting positions of the stars in the sky," and he said that it refers to the rising and setting positions.[3] This was said by Al-Ḥasan, Qatādah and preferred by Ibn Jarīr.[4] Qatādah also said that it means their positions.[5] Allāh said,

﴿وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾﴾

﴾*And verily that is indeed a great oath, if you but know.*﴿

meaning, 'this is a great vow that I - Allāh - am making; if you knew the greatness of this vow, you will know the

[1] *Fatḥ Al-Bāri* 8:504.

[2] Aṭ-Ṭabari 23:147.

[3] Aṭ-Ṭabari 23:148.

[4] Aṭ-Ṭabari 23:148.

[5] Aṭ-Ṭabari 23:148.

greatness of the subject of the vow,'

﴿إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾﴾

﴾*That (this) is indeed an honorable recitation.*﴿

means, verily, this Qur'ān that was revealed to Muḥammad ﷺ is a Glorious Book,

﴿فِى كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾﴾

﴾*In a Book Maknūn.*﴿ meaning glorious; in a glorious, well-guarded, revered Book. Ibn Jarīr narrated that Isma'īl bin Mūsa said that Shārik reported from Ḥakīm, that is Ibn Jubayr, from Sa'īd bin Jubayr, from Ibn 'Abbās that about:

﴿لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾﴾

﴾*Which none touches but the pure ones.*﴿ he said, "The Book that is in heaven."[1] Al-'Awfī reported from Ibn 'Abbās about:

﴿لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾﴾

﴾*Which none touches but the pure ones.*﴿ that 'the pure ones' means: "The angels."[2] Similar was said by Anas, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Abu Ash-Sha'thā' Jābir bin Zayd, Abu Nahīk, As-Suddi, 'Abdur-Raḥmān bin Zayd bin Aslam and others.[3]

Ibn Jarīr narrated that Ibn 'Abdul-A'lā said that Ibn Thawr said that Ma'mar said from Qatādah about:

﴿لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾﴾

﴾*Which none touches but the pure ones.*﴿ that he said, "None can touch it, with Allāh, except the pure ones. However, in this life, the impure Zoroastrian and the filthy hypocrite touch it." And he said, "In the recitation of Ibn Mas'ūd it is:

(مَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ)

(It is not touched, except by the pure ones.)[4]

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[1] Aṭ-Ṭabari 23:149.

[2] Aṭ-Ṭabari 23:150.

[3] Aṭ-Ṭabari 23:150, 151, and Al-Qurṭubi 17:235.

[4] Aṭ-Ṭabari 23:152.

Abu Al-'Āliyah said:

﴿لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾﴾

﴿*Which none touches but the pure ones.*﴾

"It does not refer to you, because you are sinners!"[1] Ibn Zayd said, "The Quraysh disbelievers claimed that the devils brought down the Qur'ān. Allāh the Exalted stated that only the pure ones touch the Qur'ān, as He said:

﴿وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ﴿٢١٠﴾ وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾﴾

﴿*And it is not the Shayāṭīn who have brought it down. Neither would it suit them nor they can (produce it). Verily, they have been removed far from hearing it.*﴾(26:210-212)"[2]

This saying is a good saying, and does not contradict those before it. Allāh said,

﴿تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾﴾

﴿*A revelation from the Lord of all that exists.*﴾

meaning this Qur'ān is a revelation from the Lord of all that exists, not as they say that it is magic, sorcery or poetry. Rather it is the truth, no doubt about it; there is none beyond it of useful truth. Allāh's statement,

﴿أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ ﴿٨١﴾﴾

﴿*Is it such a talk that you are Mudhinūn?*﴾

Al-'Awfi reported from Ibn 'Abbās that *Mudhinūn* means, "You do not believe in and deny."[3] Similar to this was said by Aḍ-Ḍaḥḥāk, Abu Ḥazrah and As-Suddi.[4] Mujāhid said,

﴿مُّدْهِنُونَ﴾

﴿*Mudhinūn*﴾ means "You want to fill yourselves with and rely upon."[5]

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[1] Aṭ-Ṭabari 23:151.

[2] Aṭ-Ṭabari 23:149 from Aḍ-Ḍaḥḥāk.

[3] Aṭ-Ṭabari 23:153.

[4] Aṭ-Ṭabari 23:153.

[5] Aṭ-Ṭabari 23:153.

﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ۝٨٢﴾

﴾And you make your provision your denial!﴿

some of them said that provision here has the meaning of gratitude, meaning: you deny without any gratitude. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he recited it as:

(وَتَجْعَلُونَ شُكْرَكُمْ أَنَّكُمْ تُكَذِّبُونَ)

(And your show of your gratitude by denying!)[1]

Ibn Jarīr narrated from Muḥammad bin Bashshār, who narrated from Muḥammad bin Ja'far, who narrated from Shu'bah, from Abu Bishr, from Sa'īd bin Jubayr who said that Ibn 'Abbās said, "It has never rained upon a people except that some of them became disbelievers by saying, 'Such and such position of a star sent rain!'" And Ibn 'Abbās recited:

(وَتَجْعَلُونَ شُكْرَكُمْ أَنَّكُمْ تُكَذِّبُونَ)

(And you show of your gratitude by denying.)[2]

This chain of narration is *Ṣaḥīḥ* to Ibn 'Abbās. In his *Muwaṭṭa'*, Mālik reported from Ṣāliḥ bin Kaysān, from 'Ubaydullāh bin 'Abdullāh bin 'Utbah bin Mas'ūd, from Zayd bin Khālid Al-Juhani who said, "The Prophet ﷺ led us in the *Subḥ* (dawn) prayer at Al-Ḥudaybiyah after a rainy night. On completion of the prayer, he faced the congregation and said,

«هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟»

«Do you know what your Lord has said (revealed)?»

Those present replied, 'Allāh and His Messenger know best.' He said,

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ، فَذٰلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذٰلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ»

«Allāh has said, "During this morning some of my servants remained as true believers in Me and some became disbelievers. Whoever said that the rain was due to the blessings and the

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[1] Aṭ-Ṭabari 23:154, 155.

[2] Aṭ-Ṭabari 23:154.

mercy of Allāh, had belief in Me, and he disbelieves in the stars; and whoever said that it rained because of a particular star, had no belief in Me, but believes in that star."»"[1]

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*, Abu Dāwud and An-Nasā'ī, all using a chain of narration in which Imām Mālik[2] was included.

Qatādah said, "Al-Ḥasan used to say, 'How evil is that all that some people have earned for themselves from the Book of Allāh, is denying it!'" Al-Ḥasan's statement means that such people gained no benefit from the Book of Allāh because they denied it, as Allāh said:

﴿أَفَبِهَٰذَا الْحَدِيثِ أَنتُم مُّدْهِنُونَ ۝٨١ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ۝٨٢﴾

﴾*Is it such a talk that you Mudhinūn? And you make your provision that you deny!*﴿

﴿فَلَوْلَا إِذَا بَلَغَتِ الْحُلْقُومَ ۝٨٣ وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ۝٨٤ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ۝٨٥ فَلَوْلَا إِن كُنتُمْ غَيْرَ مَدِينِينَ ۝٨٦ تَرْجِعُونَهَا إِن كُنتُمْ صَادِقِينَ ۝٨٧﴾

﴾*83. Then why do you not (intervene) when it reaches Al-Ḥulqūm?*﴿

﴾*84. And you at the moment are looking,*﴿

﴾*85. But We are nearer to him than you, but you see not,*﴿

﴾*86. Then why do you not – if you are not Madīnīn*﴿

﴾*87. Return the soul, if you are truthful?*﴿

When the Soul reaches the Throat at the Time of Death, it cannot be brought back; this proves Reckoning shall occur

Allāh the Exalted said,

﴿فَلَوْلَا إِذَا بَلَغَتِ﴾

﴾*Then why do you not (intervene) when it reaches*﴿, in reference to the soul,

[1] *Al-Muwaṭṭa'* 192.

[2] *Fatḥ Al-Bāri* 2:388, Muslim 1:83, Abu Dāwud 4:227, An-Nasā'ī 3:165.

﴿ٱلْحُلْقُومَ﴾

﴿Al-Ḥulqum﴾, i.e., the throat, at the time of death. Allāh the Exalted said in other *Āyāt*,

﴿كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِىَ ﴿٢٦﴾ وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ ٱلْفِرَاقُ ﴿٢٨﴾ وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ﴿٣٠﴾﴾

﴿Nay, when (the soul) reaches to the collar bone, and it will be said: "Who can cure him (and save him from death)?" And he will conclude that it was (the time) of parting (death); And one leg will be joined with another leg (shrouded). The drive will be on that Day to your Lord (Allāh).﴾(75:26-30)

Allāh said here,

﴿وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾﴾

﴿And you at the moment are looking,﴾ at the dying person and witnessing the stupor of death that he is experiencing,

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ﴾

﴿But We are nearer to him than you,﴾ with Our angels,

﴿وَلَٰكِن لَّا تُبْصِرُونَ﴾

﴿but you see not.﴾ you cannot see the angels. Allāh the Exalted said in another *Āyah*,

﴿وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾ ثُمَّ رُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ ﴿٦٢﴾﴾

﴿He is the Irresistible over His servants, and He sends guardians (angels) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. Then they are returned to Allāh, their true Protector. Surely, for Him is the judgement and He is the swiftest in taking account.﴾(6:61-62)

Allāh's statement,

﴿فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَآ﴾

﴿Then why do you not - if you are not Madīnīn - return the soul,﴾

means, 'Will you not return this soul, that has reached the throat, to its body as it used to be, if you are exempt from the reckoning and recompense?'

Sa'īd bin Jubayr and Al-Ḥasan Al-Baṣri said:

﴿فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾﴾

﴾*Then why do you not – if you are not Madīnīn...*﴿,

"If you do not believe that you will be reckoned, recompensed, resurrected and punished, then why do you not return this soul to its body?" Mujāhid said that,

﴿غَيْرَ مَدِينِينَ﴾

﴾*...if you are not Madīnīn*﴿, means, "if you are not certain."

﴿فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ وَأَمَّآ إِن كَانَ مِنْ أَصْحَـٰبِ ٱلْيَمِينِ ﴿٩٠﴾ فَسَلَـٰمٌ لَّكَ مِنْ أَصْحَـٰبِ ٱلْيَمِينِ ﴿٩١﴾ وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾ إِنَّ هَـٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾﴾

﴾*88. Then, if he be of the Muqarrabīn,*﴿

﴾*89. Then Rawḥ, Rayḥān and a Garden of Delights.*﴿

﴾*90. And if he be of those on the right,*﴿

﴾*91. Then Salām (peace) to you from those on the right.*﴿

﴾*92. But if he be of the denying, the erring,*﴿

﴾*93. Then for him is an entertainment with Ḥamīm.*﴿

﴾*94. And entry in Hellfire.*﴿

﴾*95. Verily, this! This is an absolute truth with certainty.*﴿

﴾*96. So, glorify with praises the Name of your Lord, the Most Great.*﴿

The Condition of People at the Time of Their Death

These are the three types of conditions that people face upon their death. Either they are among the near believers or those below their rank on the right, or those who denied the truth, were led astray from the guidance and were ignorant about Allāh. Allāh said,

﴿فَأَمَّآ إِن كَانَ﴾

﴾*Then if he*﴿, in reference to the dying person,

﴿مِنَ ٱلْمُقَرَّبِينَ﴾

﴿*be of the Muqarrabūn*﴾ who fulfilled the obligations and the recommended acts of worship and avoided the forbidden and disliked matters and even some of the allowed,

﴿فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾﴾

﴿*then for him Rawḥ, Rayḥān and a Garden of Delights.*﴾

Theirs will be *Rawḥ* and *Rayḥān*; and the glad tidings of these traits will be conveyed to them by the angels at the time of death. We mentioned before the Prophet's *Ḥadīth* narrated from Al-Barā' in which the angels of mercy say (to a dying, believing person),

«أَيَّتُهَا الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ كُنْتِ تَعْمُرِينَه، اخْرُجِي إِلَى رَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ»

«*O good soul in the good body that you inhabited, come to Rawḥ, Rayḥān and a Lord Who is not angry.*»[1]

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās, "*Rawḥ* means rest, and *Rayḥān* means place of rest."[2] Mujāhid said similarly that *Rawḥ* means rest.[3] Abu Ḥazrah said that *Rawḥ* means: "Rest from the world." [4] Sa'īd bin Jubayr and As-Suddi said that it means to rejoice. And from Mujāhid:

﴿فَرَوْحٌ وَرَيْحَانٌ﴾

﴿*Rawḥ and Rayḥān*﴾ means: "Paradise and delights." Qatādah said that *Rawḥ* means mercy. Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr said that *Rayḥān* means provisions. All of these explanations are correct and similar in meaning. The near believers who die will earn all of these; mercy, rest, provision, joy, happiness and good delights,

﴿وَجَنَّتُ نَعِيمٍ﴾

﴿*and a Garden of Delights.*﴾ Abu Al-'Āliyah said, "None of the

[1] *Aṭ-Ṭiwāl* no. 25. Similar was recorded by Abu Dāwud and others.

[2] Aṭ-Ṭabari 23:159.

[3] Aṭ-Ṭabari 23:160.

[4] Aṭ-Ṭabari 23:160.

near believers will depart (this life) until after he is brought a branch of the *Rayḥān* of Paradise and his soul is captured in it." [1] Muḥammad bin Ka'b said, "Every person who dies will know upon his death if he is among the people of Paradise or the people of the Fire."

In the *Ṣaḥīḥ*, it is recorded that the Messenger of Allāh ﷺ said,

«إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طُيُورٍ خُضْرٍ، تَسْرَحُ فِي رِيَاضِ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى قَنَادِيلَ مُعَلَّقَةٍ بِالْعَرْشِ»

«*The souls of the martyrs live in the bodies of green birds flying wherever they wish in the Gardens of Paradise, and then rest to their nests in chandeliers hung from the Throne of the Almighty....*»[2]

Imām Aḥmad recorded that 'Aṭā' bin As-Sā'ib said, "The first day I saw 'Abdur-Raḥmān bin Abi Laylā, I saw an old man whose hair had become white on his head and beard. He was riding his donkey and following a funeral. I heard him say, 'So-and-so narrated to me that he heard the Messenger of Allāh ﷺ say,

«مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءَهُ»

«*He who likes to meet Allāh, Allāh likes to meet him, and he who hates to meet Allāh, Allāh hates to meet him.*»

The people around him started weeping, and he asked them why they wept. They said, 'All of us hate death.' He ﷺ said,

«لَيْسَ ذَاكَ، وَلٰكِنَّهُ إِذَا احْتُضِرَ ﴿فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ۝٨٨ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ۝٨٩﴾ فَإِذَا بُشِّرَ بِذٰلِكَ أَحَبَّ لِقَاءَ اللهِ عَزَّ وَجَلَّ، وَاللهُ عَزَّ وَجَلَّ لِلِقَائِهِ أَحَبُّ ﴿وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ۝٩٢ فَنُزُلٌ مِّنْ حَمِيمٍ ۝٩٣ وَتَصْلِيَةُ جَحِيمٍ ۝٩٤﴾ فَإِذَا بُشِّرَ بِذٰلِكَ كَرِهَ لِقَاءَ اللهِ، وَاللهُ تَعَالَى لِلِقَائِهِ أَكْرَهُ»

«*It does not mean that. When one dies: ﴾Then, if he be of the near believers, then for him are Rawḥ, Rayḥān, and a Garden of Delights.﴿ and when this good news is conveyed to him, he*

[1] Aṭ-Ṭabari 23:160.

[2] Muslim 3:1502.

likes to meet Allāh the Exalted and Most Honored and Allāh the Exalted and Most Honored likes, even more, to meet him, ﴾*But if he be of the denying, the erring, then for him is an entertainment with Ḥamīm. And entry in Hellfire.*﴿ *and when this news is conveyed to him, he hates to meet Allāh and Allāh hates, even more, to meet him.*»"[1]

This is the narration that Imām Aḥmad collected; and in the *Ṣaḥīḥ*, there is a *Ḥadīth* with this meaning collected from 'Ā'ishah.[2]

Allāh's statement,

﴿وَأَمَّآ إِن كَانَ مِنْ أَصْحَـٰبِ ٱلْيَمِينِ ۝٩٠﴾

﴾*And if he be of those on the right,*﴿ means, if he, the dying person, is among those on the right,

﴿فَسَلَـٰمٌ لَّكَ مِنْ أَصْحَـٰبِ ٱلْيَمِينِ ۝٩١﴾

﴾*Then Salām (peace) to you from those on the right*﴿ meaning, the angels will deliver the good news to them by saying, "Peace be upon you," i.e., be calm, you will be led to safety, you are among those on the right, as 'Ikrimah said, "The angels will greet him with the *Salām* and convey to him the news that he is among those on the right." This is a good explanation, and it conforms with Allāh's statement,

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَـٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَـٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ۝٣٠ نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ۝٣١ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ۝٣٢﴾

﴾*Verily, those who say: "Our Lord is Allāh." and then they stand firm, on them the angles will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from the Oft-Forgiving, Most Merciful."*﴿

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[1] Aḥmad 4:259.

[2] *Fatḥ Al-Bārī* 11:364, Muslim 4:2065.

(41:30-32).

Allāh's statement,

﴿وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾﴾

﴿*But if he be of the denying, the erring, then for him is an entertainment with Ḥamīm (boiling water) and entry in Hellfire.*﴾

meaning, if the dying person is one of those who denied the truth, who were led astray from guidance,

﴿فَنُزُلٌ﴾

﴿*then for him is an entertainment,*﴾ meaning, as a guest

﴿مِّنْ حَمِيمٍ﴾

﴿*with Ḥamīm*﴾ that dissolves his intestines and skin,

﴿وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾﴾

﴿*And entry in Hellfire.*﴾ he will reside in Hellfire, which will engulf him from every direction. Allāh the Exalted said, next,

﴿إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾﴾

﴿*Verily, this! This is an absolute truth with certainty.*﴾

meaning, this news is the truth; there is no doubt about it, nor escape from it for anyone,

﴿فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾﴾

﴿*So, glorify with praises the Name of your Lord, the Most Great.*﴾

Jābir narrated that the Messenger of Allāh ﷺ said,

«مَنْ قَالَ: سُبْحَانَ اللهِ الْعَظِيمِ وَبِحَمْدِهِ، غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ»

«*He who says, "Glory be to Allāh the Magnificent and with His praise!" then a date tree will be planted for him in Paradise.*»

This *Ḥadīth* was collected by At-Tirmidhi and An-Nasā'ī; At-Tirmidhi said, "*Ḥasan Gharīb.*"[1] Al-Bukhāri recorded in his book (*Ṣaḥīḥ*) that Abu Hurayrah said that the Messenger of

[1] *Tuḥfat Al-Aḥwadhi* 9:434, An-Nasā'ī in *Al-Kubrā* 6:207.

Allāh ﷺ said,

«كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمٰنِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيمِ»

«*(There are) two statements that are light on the tongue, but heavy on the Balance, and most beloved to Ar-Raḥmān: "Glory be to Allāh and with His praise, glory be to Allāh the Magnificent."* »

The Group, with the exception of Abu Dāwud, collected this.[1]

This is the end of the *Tafsīr* of *Sūrat Al-Wāqi'ah*, all praise and thanks are due to Allāh and all the favors come from Him.

[1] *Fatḥ Al-Bāri* 13:547.

The *Tafsīr* of *Sūrat Al-Ḥadīd* (Chapter - 57)

Which was revealed in Al-Madīnah

The Virtues of *Sūrat Al-Ḥadīd*

Imām Aḥmad recorded that 'Irbāḍ bin Sāriyah said that the Messenger of Allāh ﷺ used to recite *Al-Musabbiḥāt*[1] before he went to sleep, saying,

«إِنَّ فِيهِنَّ آيَةً أَفْضَلُ مِنْ أَلْفِ آيَةٍ»

«*In them there is an Āyah that is better than a thousand Āyāt.*»[2]

Abu Dāwud, At-Tirmidhi and An-Nasā'ī collected this *Ḥadīth*; At-Tirmidhi said, "*Ḥasan Gharīb.*"[3]

The *Āyah* referred to in this *Ḥadīth* is – and Allāh knows best –

﴿هُوَ ٱلْأَوَّلُ وَٱلْءَاخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ۝٣﴾

﴾*He is Al-Awwal and Al-Ākhir, Aẓ-Ẓāhir and Al-Bāṭin. And He is the All-Knower of everything.*﴿(57:3)

Allāh willing, we will again mention this subject. Upon Allāh we trust and our total reliance and dependence are on Him, and sufficient He is to us as Supporter and Helper.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

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[1] *Sūrahs*, or chapters in the Qur'ān that start by *Tasbīḥ* (glorifying Allāh); refer to *Sūrahs* 57, 59, 61 ,62, 64.

[2] Aḥmad 4:128. See the following note.

[3] Abu Dāwud 5:304, *Tuḥfat Al-Aḥwadhi* 8:238, 9:351. There is a deficiency in the narration. It may be that the most correct narration is that of Ad-Dārimi no. 3424, and An-Nasā'ī in *Al-Kubrā* no. 10551, which is *Mursal*.

﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝١ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝٢ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝٣﴾

﴿1. Whatever is in the heavens and the earth glorifies Allāh – and He is the Almighty, All-Wise.﴾

﴿2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things.﴾

﴿3. He is Al-Awwal and Al-Ākhir, Az-Zāhir and Al-Bātin. And He is the All-Knower of everything.﴾

Everything that exists glorifies Allāh and mentioning some of His Attributes

In this *Āyah*, Allāh states that everything that exists in the heavens and earth praises and glorifies Him, including creatures and plants. Allāh said in another *Āyah*,

﴿تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ۝٤٤﴾

﴿The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.﴾(17:44)

And His saying:

﴿وَهُوَ الْعَزِيزُ﴾

﴿and He is the Almighty,﴾ meaning the One to Whom all things submit humility,

﴿الْحَكِيمُ﴾

﴿All-Wise.﴾ in His creating, commanding and legislating,

﴿لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ﴾

﴿His is the kingdom of the heavens and the earth. It is He Who gives life and causes death;﴾

He is the absolute Owner of His creation, bringing life and death and granting what He wills to whom He wills.

﴿وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴾*and He is Able to do all things.*﴿ whatever He wills, is, and whatever He does not will, will never be. He said,

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ﴾

﴾*He is Al-Awwal and Al-Ākhir, Aẓ-Ẓāhir and Al-Bāṭin.*﴿

This is the *Āyah* indicated in the *Ḥadīth* of 'Irbāḍ bin Sāriyah that is better than a thousand *Āyāt*. Abu Dāwud recorded that Abu Zamīl said, "I mentioned to Ibn 'Abbās that I felt something in my heart. He said, 'Doubts?' and then laughed. Next, he said, 'No one can escape this. Allāh the Exalted stated,

﴿فَإِن كُنتَ فِي شَكٍّ مِّمَّا أَنزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِن قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِن رَّبِّكَ﴾

﴾*So if you are in doubt concerning that which We have revealed to you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord.*﴿(10:94)'

He then said to me, 'When you feel any of this in your heart, recite,

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝٣﴾

﴾*He is Al-Awwal and Al-Ākhir, Aẓ-Ẓāhir and Al-Bāṭin. And He is the All-Knower of everything.*﴿'"[1]

There are about ten and some odd number of different sayings collected from the scholars of *Tafsīr* regarding the explanation of this *Āyah*. Al-Bukhāri said, "Yaḥyā said, 'Aẓ-Ẓāhir: knowing all things, Al-Bāṭin: knowing all things.'"[2]

Our Shaykh Al-Ḥāfiẓ Al-Mizzi said, "Yaḥya is Ibn Ziyād Al-Farrā', who authored a book entitled *Ma'āni Al-Qur'ān*."

There are *Ḥadīths* mentioned about this. Among them, Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ would recite this supplication while going to bed,

«اللَّهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، مُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، فَالِقَ الْحَبِّ وَالنَّوَى، لَا إِلٰهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ

[1] Abu Dāwud 5:335.

[2] *Fatḥ Al-Bāri* 13:374.

شَرٍّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ لَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ لَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ لَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ لَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ»

«*O Allāh, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrāh, the Injīl and the Furqān, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forhead You have control over. O Allāh! You are Al-Awwal, nothing is before You; Al-Ākhir, nothing is after You; Aẓ-Ẓāhir, nothing is above You; and Al-Bāṭin, nothing is below You. Remove the burden of debt from us and free us from poverty.*»[1]

Muslim recorded this *Ḥadīth* via Sahl, who said, "Abu Ṣāliḥ used to order us to lay on our right side when we were about to sleep, and then say,

«اللّٰهُمَّ رَبَّ السَّمٰوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللّٰهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ»

«*O Allāh, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrāh, the Injīl and the Furqān, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forhead You have control over. O Allāh! You are Al-Awwal, nothing is before You; Al-Ākhir, nothing is after You; Aẓ-Ẓāhir, nothing is above You; and Al-Bāṭin, nothing is below You. Remove the burden of debt from us and free us from poverty.*»

And he used to narrate that from Abu Hurayrah from the Prophet ﷺ."[2]

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[1] Aḥmad 2:404.

[2] Muslim 4:2084.

﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾ لَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ۚ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾﴾

﴾4. He it is Who created the heavens and the earth in six Days and then rose (Istawā) over the Throne. He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you wheresoever you may be. And Allāh is the All-Seer of what you do.﴿

﴾5. His is the kingdom of the heavens and the earth. And to Allāh return all the matters.﴿

﴾6. He merges night into day, and merges day into night, and He has full knowledge of whatsoever is in the breasts.﴿

Allāh's Knowledge, Power and Kingdom are Limitless

Allāh the Exalted states that He created the heavens and earth, and all that is between them, in six Days and then rose over the Throne after He created them. We discussed this before in the explanation of *Sūrat Al-A'rāf*, so it is not necessary to repeat the meaning here.[1] Allāh's statement,

﴿يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ﴾

﴾*He knows what goes into the earth*﴿, indicates His knowledge in the amount of seeds and drops of water that enter inside the earth's surface,

﴿وَمَا يَخْرُجُ مِنْهَا﴾

﴾*and what comes forth from it*﴿ of plants, vegetation and fruits. Allāh the Exalted said in another *Āyah*,

﴿وَعِندَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٩﴾﴾

﴾And with Him are the keys of all that is hidden, none knows

[1] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf* (7:54).

them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾(6:59)

Allāh's statement,

﴿وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ﴾

﴾*and what descends from the heaven*﴿, pertains to rain, snow, hail and whatever Allāh decides descends from heaven of decisions and commandments brought down by the honorable angels. Allāh's statement,

﴿وَمَا يَعْرُجُ فِيهَا﴾

﴾*and what ascends thereto.*﴿, refers to angels and deeds. In the *Ṣaḥīḥ*, there is a *Ḥadīth* in which the Prophet ﷺ said,

«يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ»

«*To Him ascend the deeds of the night before the day falls and the deeds of the day before the night falls.*»[1] Allāh said,

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴾*And He is with you wheresoever you may be. And Allāh is the All-Seer of what you do.*﴿

meaning, He is watching over you and witnessing your deeds wherever you may be, on land or at sea, during the night or the day, at home or in open areas or deserts. All of that is the same before His knowledge and all of it is under His sight and hearing. He hears your speech and sees where you are. He knows your secrets and your public statements,

﴿أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا۟ مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٥﴾﴾

﴾*No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (secrets) of the breasts.*﴿(11:5)

[1] Muslim 1:162.

Allāh the Exalted said,

﴿سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ وَسَارِبٌۢ بِٱلنَّهَارِ ﴾

﴾*It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.*﴿(13:10)

Surely, there is no deity worthy of worship, except Allāh. In the *Ṣaḥīḥ*, there is a *Ḥadīth* in which the Messenger of Allāh ﷺ answered Jibrīl, when he asked him about *Iḥsān*:

«أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

«*To worship Allāh as if you see Him, and even though you cannot see Him, He surely sees you.*»[1]

Allāh's statement,

﴿لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴾

﴾*His is the kingdom of the heavens and the earth. And to Allâh return all the matters.*﴿

asserts that Allāh is the King and Owner of this life and the Hereafter. Allāh said in another *Āyah*,

﴿وَإِنَّ لَنَا لَلْءَاخِرَةَ وَٱلْأُولَىٰ ﴾

﴾*And truly, unto Us (belong) the last (Hereafter) and the first (this world).*﴿(92:13)

Surely, Allāh is praised for this attribute, just as He said in other *Āyāt*,

﴿وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ﴾

﴾*And He is Allāh, Lā ilāha illa Huwa, all praise is His in the first and in the last.*﴿(28:70), and,

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ فِى ٱلْءَاخِرَةِ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴾

﴾*All the praise is Allāh's, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praise in the Hereafter, and He is the All-Wise, the All-Aware.*﴿(34:1)

[1] *Fatḥ Al-Bārī* 1:140.

Allāh owns everything that is in the heavens and earth, and all their inhabitants are servants to Him and humble before Him, just as He said,

﴿إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ﴿٩٥﴾﴾

﴾There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection.﴿ (19:93-95)

This is why Allāh said here,

﴿وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ﴾

﴾And to Allāh return all the matters.﴿ meaning that all matters will be referred to Him on the Day of Resurrection and He will judge His creation as He wills. Indeed, He is the Most Just, Who never falls into injustice, not even the weight of a speck of dust; if one performs even one good deed, Allāh will multiply it up to ten times,

﴿وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾﴾

﴾and gives from Him a great reward.﴿(4:40),

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٤٧﴾﴾

﴾And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficent are We to take account.﴿(21:47)

Allāh's statement,

﴿يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ﴾

﴾He merges night into day, and merges day into night,﴿

meaning, He does what He wills with His creatures. He alternates the night and day and measures them by His wisdom, as He wills. Sometimes, He makes the night longer than the day, and sometimes the opposite. Sometimes, He

هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ
عَلَى ٱلْعَرْشِ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ
ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَٱللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٤﴾ لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ
﴿٥﴾ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَهُوَ عَلِيمٌۢ بِذَاتِ
ٱلصُّدُورِ ﴿٦﴾ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُوا۟ مِمَّا جَعَلَكُم
مُّسْتَخْلَفِينَ فِيهِ فَٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَأَنفَقُوا۟ لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾
وَمَا لَكُمْ لَا تُؤْمِنُونَ بِٱللَّهِ وَٱلرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا۟ بِرَبِّكُمْ وَقَدْ
أَخَذَ مِيثَٰقَكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨﴾ هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ
ءَايَٰتٍۭ بَيِّنَٰتٍ لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَإِنَّ ٱللَّهَ بِكُمْ
لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾ وَمَا لَكُمْ أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ
وَقَٰتَلَ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟
وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾ مَّن ذَا
ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥ وَلَهُۥٓ أَجْرٌ كَرِيمٌ ﴿١١﴾

makes the length of night and day equal. Sometimes, He makes the season winter, then changes it to spring, then summer then autumn. All this He does by His wisdom and His due measure of everything in His creation,

﴾وَهُوَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ﴿

﴾*and He has full knowledge of whatsoever is in the breasts.*﴿

He knows the secrets, no matter how concealed they are.

﴾ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُوا۟ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ فَٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَأَنفَقُوا۟ لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِٱللَّهِ وَٱلرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا۟ بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَٰقَكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨﴾ هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ ءَايَٰتٍۭ بَيِّنَٰتٍ لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَإِنَّ ٱللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾ وَمَا لَكُمْ أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾ مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥ وَلَهُۥٓ أَجْرٌ كَرِيمٌ ﴿١١﴾﴿

﴾*7. Believe in Allāh and His Messenger, and spend of that whereof He has made you trustees. And such of you as believe and spend, theirs will be a great reward.*﴿

﴾*8. And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real*

believers.﴾

﴿*9. It is He Who sends down manifest Āyāt to His servant that He may bring you out from darkness into light. And verily, Allāh is to you full of kindness, Most Merciful.*﴾

﴿*10. And what is the matter with you that you spend not in the cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering. Such are higher in degree than those who spent and fought afterwards. But to all Allāh has promised the best. And Allāh is All-Aware of what you do.*﴾

﴿*11. Who is he that will lend Allāh a handsome loan: then He will increase it manifold to his credit, and he will have a honorable reward.*﴾

Ordering Faith and encouraging spending

Allāh the Exalted and Blessed orders having perfect faith in Him and in His Messenger, and that one should persist on this path adhereing firmly to it. Allāh encourages spending from what He has made mankind trustees of, the wealth that you - mankind - have, that He has lent you. This wealth was in the hands of those before you and was later transferred to you. Therefore, O mankind, spend as Allāh commanded you from the wealth that He entrusted to you for His obedience. Otherwise, He will hold you accountable and punish you for your ignoring what He ordained on you in this regard. Allāh's statement,

﴿مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ﴾

﴿*of that whereof He has made you trustees.*﴾, indicates that you - mankind - will surrender this wealth to someone else. In this case, those who will inherit from you might obey Allāh with their wealth, and thus acquire more happiness than you on account of what Allāh has granted them. They might disobey Allāh, and in this case you will have helped them commit evil and transgression.

Imām Ahmad recorded that 'Abdullāh bin Ash-Shikhkhīr said, "I came to Allāh's Messenger ﷺ as he was reciting and saying,

«﴿أَلْهَـٰكُمُ ٱلتَّكَاثُرُ﴾ يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَاأَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟»

«﴾abundance diverts you.﴿ The Son of 'Ādam claims, "My wealth, my wealth." But is there anything belonging to you, except that which you consumed, which you used, or which you wore and then it became worn or you gave as charity and sent it forward?»[1]

Muslim also collected with the addition:

«وَمَا سِوَىٰ ذٰلِكَ، فَذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ»

«Other than that, you will go away from it and leave it behind for other people.»[2]

Allāh's statement,

﴿فَٱلَّذِينَ ءَامَنُوا مِنكُمْ وَأَنفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ﴾

﴾And such of you as believe and spend, theirs will be a great reward.﴿

encourages having faith and spending in acts of obedience. Allāh the Exalted said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِٱللَّهِ وَٱلرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ﴾

﴾And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord;﴿

meaning, "what prevents you from believing, while the Messenger is among you calling you to faith and bringing forward clear proofs and evidences that affirm the truth of what he brought you?"

And we have reported the *Ḥadīth* through different routes in the beginning of the explanation on the chapter on Faith in *Ṣaḥīḥ Al-Bukhārī*, wherein one day the Messenger of Allāh ﷺ said to his Companions,

«أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيمَانًا؟»

[1] Aḥmad 4:24.

[2] Muslim 4:2273.

«*Who do you consider among the believers as having the most amazing faith?*»

They said, "The angels." He said,

«وَمَا لَهُمْ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ؟»

«*And what prevents them from believing when they are with their Lord?*»

They said, "Then the Prophets." He said,

«وَمَالَهُمْ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ؟»

«*What prevents them from believing when the revelation comes down to them?*»

They said, "Then us." He said,

«وَمَالَكُمْ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟ وَلٰكِنْ أَعْجَبُ الْمُؤْمِنِينَ إِيمَانًا، قَوْمٌ يَجِيئُونَ بَعْدَكُمْ، يَجِدُونَ صُحُفًا يُؤْمِنُونَ بِمَا فِيهَا»

«*What prevents you from believing, when I am amongst you? Actually, the believers who have the most amazing faith, are some people who will come after you; they will find pages that they will believe in.*»[1]

We mentioned a part of this *Ḥadīth* when explaining Allāh's statement in *Sūrat Al-Baqarah,*

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

﴾*who believe in the Ghayb (unseen).*﴿(2:3) Allāh's statement,

﴿وَقَدْ أَخَذَ مِيثَاقَكُمْ﴾

﴾*and He has indeed taken your covenant,*﴿ is similar to another of His statements,

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِى وَاثَقَكُم بِهِۦٓ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا﴾

﴾*And remember Allāh's favor to you and His covenant with which He bound you when you said: "We hear and we obey."*﴿(5:7),

which refers to giving the pledge of allegiance to the Prophet ﷺ. Ibn Jarīr said that the covenant mentioned here, is that

[1] *Al-Majma'* 10:65.

taken from mankind, when they were still in Ādam's loin. This is also the opinion of Mujāhid, and Allāh knows best.[1] Allāh said,

﴿هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ ءَايَـٰتٍۭ بَيِّنَـٰتٍ﴾

﴾It is He Who sends down manifest Āyāt to His servant﴿

clear proofs, unequivocal evidences and plain attestations,

﴿لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ﴾

﴾that He may bring you out from darkness into light.﴿

from the darkness of ignorance, disbelief and contradictory statements to the light of guidance, certainty and faith,

﴿وَإِنَّ ٱللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ﴾

﴾And verily, Allāh is to you full of kindness, Most Merciful.﴿

by revealing the Divine Books and sending the Messengers to guide mankind, eradicating doubts and removing confusion. After Allāh commanded mankind to first believe and spend, He again encouraged them to acquire faith and stated that He has removed all barriers between them and the acquisition of faith. Allāh again encouraged them to spend,

﴿وَمَا لَكُمْ أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ﴾

﴾And what is the matter with you that you spend not in the cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth.﴿

means, spend and do not fear poverty or scarcity. Surely, He in Whose cause you spent is the King and Owner of the heavens and earth and has perfect control over their every affair, including their treasuries. He is the Owner of the Throne, with all the might that it contains, and He is the One Who said,

﴿وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ﴾

﴾And whatsoever you spend of anything, He will replace it. And He is the best of providers.﴿(34:39), and,

[1] Aṭ-Ṭabari 23:172.

﴿مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ ٱللَّهِ بَاقٍ﴾

﴾whatever is with you, will be exhausted, and whatever is with Allāh will remain.﴿(16:96)

Therefore, those who trust in and depend on Allāh will spend, and they will not fear poverty or destitution coming to them from the Owner of the Throne. They know that Allāh will surely compensate them for whatever they spend.

The Virtues of spending and fighting before the Conquest of Makkah

Allāh's statement,

﴿لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَـٰتَلَ﴾

﴾Not equal among you are those who spent before the conquering and fought.﴿

meaning those who did not fight and spend before the Conquest are not equal to those who spent and fought. Before Makkah was conquered, things were difficult for Muslims and only the righteous ones embraced Islām. After Makkah was conquered, Islām spread tremendously throughout the known world and people embraced the religion of Allāh en masse. Similarly He said:

﴿أُوْلَـٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَـٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ﴾

﴾Such are higher in degree than those who spent and fought afterwards. But to all Allāh has promised the best (reward).﴿

The majority considers the Conquest here to be the conquest of Makkah. Ash-Sha'bi and several others said that the *Āyah* refers to the treaty at Al-Ḥudaybiyyah.[1] There is proof for this opinion found in a *Ḥadīth* from Anas, collected by Imām Aḥmad. Anas said, "Khālid bin Al-Walīd and 'Abdur-Raḥmān bin 'Awf had a dispute. Khālid said to 'Abdur-Raḥmān, 'You boast about days (battles) that you participated in before us.' When the news of this statement reached the Prophet ﷺ he said,

«دَعُوا لِي أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنْفَقْتُمْ مِثْلَ أُحُدٍ - أَوْ مِثْلَ الْجِبَالِ -

[1] Aṭ-Ṭabari 23:175.

ذَهَبًا، مَا بَلَغْتُمْ أَعْمَالَهُمْ»

«*Do not bother my Companions, for by He in Whose Hand is my soul! If you spend an amount of gold equal to (Mount) Uhud, (or equal to the mountains), you will not reach the level of their actions.*»"[1]

It is a known fact that Khālid bin Al-Walīd, whom the Prophet addressed this statement to, embraced Islām during the period between the treaty of Al-Ḥudaybiyyah and the conquering of Makkah. The dispute between Khālid and 'Abdur-Raḥmān occurred because of the battle of Bani Jadhīmah. The Prophet ﷺ sent Khālid bin Al-Walīd to them after the conquest of Makkah, and they said, "*Ṣaba'na,*"[2] instead of saying, "*Aslamna*" (we embraced Islām). So Khālid ordered their execution and the execution of their prisoners (of war); 'Abdur-Raḥmān bin 'Awf and 'Abdullāh bin 'Umar opposed him. This is the reason behind the dispute that occurred between Khālid and 'Abdur-Raḥmān. But in the *Ṣaḥīḥ*, the Messenger of Allāh ﷺ said,

«لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا، مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ»

«*None should revile my Companions, for by He in Whose Hand is my soul! If one of you were to spend as much gold as Uhud, it would not reach the level of them equal to an amount as much as one Mudd*[3] *of one of them or half of it.*»[4]

Allāh said,

﴿وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ﴾

﴾*But to all Allāh has promised the best (reward).*﴿

meaning, those who spent before and after the conquest of Makkah; they all will gain a reward for their good deeds, even

[1] Aḥmad 3:266.

[2] Meaning, "we are Sabians." That was because they did not know the name of the religion of Allāh's Messenger ﷺ.

[3] A dry measurement of three handfuls.

[4] Muslim 4:25.

though some of them vary in rank and earn a better reward than others as Allāh said,

﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾﴾

﴾Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allāh has promised good, but Allāh has preferred by a great reward those who strive hard and fight, above those who sit (at home).﴿ (4:95)

There is a *Ḥadīth* in the *Ṣaḥīḥ* that states,

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ»

«The strong believer is better and more beloved to Allāh than the weak believer; both have goodness in them.»[1]

The Prophet ﷺ ended his statement this way to draw attention to the second type of believer, so that their own qualities are not forgotten in the midst of preferring the former type. In this way, the latter is not dismissed as being degraded in the *Ḥadīth*. Therefore, the Prophet ﷺ ended his statement by praising the second type – the weak believers – after giving preference to the first type. Allāh said:

﴿وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴾And Allāh is All-Aware of what you do.﴿

meaning, since Allāh is perfectly aware of all things, He made distinctions between the rewards of the believers who spent and fought before the Conquest and those who spent and fought afterwards. Surely, Allāh does this by His knowledge of the intention of the former type and their perfect sincerity to Him, all the while spending in times of hardship, poverty and dire straits. This is found in the *Ḥadīth*,

[1] Muslim 4:2052.

«سَبَقَ دِرْهَمٌ مِائَةَ أَلْفٍ»

«*Spending one Dirham is preceded over a hundred thousand.*»[1]

There is no doubt that the people of faith consider Abu Bakr Aṣ-Ṣiddīq to be the person who has the best share according to the meaning of this *Āyah*. He was the chief of those who implemented it, among all followers of all Prophets. He spent all of his wealth seeking the Face of Allāh, the Exalted and Most Honored. He did it voluntarily too, not to repay a debt or a favor that anyone from mankind had on him. May Allāh be pleased with him.

The Encouragement to make a Handsome Loan in the Cause of Allāh

Allāh said,

﴿مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا﴾

﴾*Who is he that will lend Allāh a handsome loan:*﴿

'Umar bin Al-Khaṭṭāb said that this *Āyah* refers to spending in Allāh's cause. It was also said that it pertains to spending on children. What is correct is that it is more general than that. So all those who spend in the cause of Allāh with good intentions and a sincere heart, then they fall under the generality of this *Āyah*. This is why Allāh the Exalted said in another *Āyah*:

﴿مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥ﴾

﴾*Who is he that will lend Allāh handsome loan: then (Allāh) will increase it manifold to his credit (in repaying),*﴿

and in another *Āyah*,

﴿أَضْعَافًا كَثِيرَةً﴾

﴾*many times*﴿ (2:245), meaning, being handsome reward and tremendous provisions: Paradise on the Day of Resurrection.

Ibn Abi Ḥātim recorded that 'Abdullāh bin Mas'ūd said, "When this *Āyah*,

[1] An-Nasā'ī 5:59.

﴿مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَـٰعِفَهُۥ لَهُۥ﴾

﴾Who is he that will lend Allāh handsome loan: then (Allāh) will increase it manifold to his credit (in repaying),﴿

was revealed, Abu Ad-Daḥdāḥ Al-Anṣāri said, 'O Allāh's Messenger! Does Allāh ask us for a loan?' The Prophet ﷺ said,

«نَعَمْ، يَاأَبَا الدَّحْدَاحِ»

«Yes, O Abu Ad-Daḥdāḥ.»

He said, 'Give me your hand, O Allāh's Messenger,' and the Prophet placed his hand in his hand. Abu Ad-Daḥdāḥ said, 'Verily, I have given my garden as a loan to my Lord.' He had a garden that contained six hundred date trees; his wife and children were living in that garden too. Abu Ad-Daḥdāḥ went to his wife and called her, 'Umm Ad-Daḥdāḥ!' She said, 'Here I am.' He said, 'Leave the garden, because I have given it as a loan to my Lord, the Exalted and Most Honored.' She said, 'That is a successful trade, O Abu Ad-Daḥdāḥ!' She then transferred her goods and children. The Messenger of Allāh ﷺ said,

«كَمْ مِنْ عَذْقٍ رَدَاحٍ فِي الْجَنَّةِ لِأَبِي الدَّحْدَاحِ»

«How plentiful are the sweet date clusters that Abu Ad-Daḥdāḥ has in Paradise!»"

In another narration, the Prophet ﷺ said,

«رُبَّ نَخْلَةٍ مُدَلَّاةٍ، عُرُوقُهَا دُرٌّ وَيَاقُوتٌ، لِأَبِي الدَّحْدَاحِ فِي الْجَنَّةِ»

«How many a date tree that has lowered down its clusters, which are full of pearls and gems in Paradise for Abu Ad-Daḥdāḥ!»[1]

﴿يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ۝١٢ يَوْمَ يَقُولُ ٱلْمُنَـٰفِقُونَ وَٱلْمُنَـٰفِقَـٰتُ لِلَّذِينَ ءَامَنُوا۟ ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ فَٱلْتَمِسُوا۟ نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ

[1] This was recorded by Ibn Abi Ḥātim no. 2430, and Aṭ-Ṭabari in the *Tafsīr* of *Sūrat Al-Baqarah* 2:245, and there is a witness for it with Aḥmad 3:146.

ٱلرَّحْمَةُ وَظَـٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ﴿١٣﴾ يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ قَالُوا۟ بَلَىٰ وَلَـٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ وَغَرَّتْكُمُ ٱلْأَمَانِىُّ حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ وَغَرَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿١٤﴾ فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟ مَأْوَىٰكُمُ ٱلنَّارُ هِىَ مَوْلَىٰكُمْ وَبِئْسَ ٱلْمَصِيرُ ﴿١٥﴾﴾

﴾12. On the Day you shall see the believing men and the believing women – their light running forward before them and in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!﴿

﴾13. On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.﴿

﴾14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward to our destruction; and you doubted, and you were deceived by false hopes, till the command of Allāh came to pass. And the deceiver deceived you in regard to Allāh."﴿

﴾15. So, this Day no ransom shall be taken from you, nor of those who disbelieved. Your abode is the Fire. That is your protector, and worst indeed is that destination.﴿

The Believers are awarded a Light on the Day of Resurrection, according to Their Good Deeds

Allāh the Exalted states that the believers who spend in charity will come on the Day of Resurrection with their light preceding them in the area of the Gathering, according to the level of their good deeds. As reported from 'Abdullāh bin Mas'ūd:

﴿يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ﴾

﴾their light running forward before them﴿, he said, "They will pass over the *Ṣirāṭ* according to their deeds. Some of them will have a light as large as a mountain, some as a date tree, some as big as a man in the standing position. The least among them has a

light as big as his index finger, it is lit at times and extinguished at other times." Ibn Abi Ḥātim and Ibn Jarīr collected this *Ḥadīth*.[1]

Aḍ-Ḍaḥḥāk commented on the *Āyah*, "Everyone will be given a light on the Day of Resurrection. When they arrive at the *Ṣirāṭ*, the light of the hypocrites will be extinguished. When the believers see this, they will be concerned that their light also will be extinguished, just as the light of the hypocrites was. This is when the believers will invoke Allāh, 'O our Lord! Perfect our light for us.'"

Allāh's statement,

﴿وَبِأَيْمَـٰنِهِم﴾

﴾*and in their right hands.*﴿ Aḍ-Ḍaḥḥāk said: "Their Books of Records."[2] As Allāh said:

﴿فَمَنْ أُوتِىَ كِتَـٰبَهُۥ بِيَمِينِهِۦ﴾

﴾*So whosoever is given his record in his right hand.*﴿(17:71)
Allāh said,

﴿بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ﴾

﴾*Glad tidings for you this Day! Gardens under which rivers flow,*﴿

meaning, it will be said to them, "Receive glad tidings this Day, of gardens beneath which rivers flow,

﴿خَـٰلِدِينَ فِيهَا﴾

﴾*to dwell therein forever!*﴿, you will remain therein forever,"

﴿ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

﴾*Truly, this is the great success!*﴿

The Condition of the Hypocrites on the Day of Resurrection

Allāh said,

﴿يَوْمَ يَقُولُ ٱلْمُنَـٰفِقُونَ وَٱلْمُنَـٰفِقَـٰتُ لِلَّذِينَ ءَامَنُوا۟ ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ﴾

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[1] Aṭ-Ṭabari 23:179.
[2] Aṭ-Ṭabari 23:179.

﴾On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!"﴿

Allāh informs us in this *Āyah* of the terrible horrors, horrendous incidents and tremendous events that will take place on the Day of Resurrection in the Gathering Area. No one will be saved on that Day, except those who believed in Allāh and His Messenger, obeyed Allāh's commands and avoided His prohibitions. Al-'Awfi, Aḍ-Ḍaḥḥāk and others reported from Ibn 'Abbās: "When the people are gathering in darkness, Allāh will send light, and when the believers see the light they will march towards it. This light will be their guide from Allāh to Paradise. When the hypocrites see the believers following the light, they will follow them. However, Allāh will extinguish the light for the hypocrites and they will say (to the believers),

﴿انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ﴾

﴾Wait for us! Let us get something from your light.﴿

The believers will reply by saying,

﴿ارْجِعُوا وَرَاءَكُمْ﴾

'*﴾Go back to your rear!﴿* to the dark area you were in, and look for a light there!'"[1]

Allāh said,

﴿فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ﴾

﴾So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.﴿

Al-Ḥasan and Qatādah said that the wall mentioned here is located between Paradise and Hellfire.[2] 'Abdur-Raḥmān bin Zayd bin Aslam said that the wall mentioned in this *Āyah* is the wall that Allāh described in His statement,

﴿وَبَيْنَهُمَا حِجَابٌ﴾

﴾And between them will be a (barrier) screen.﴿ (7:46) [3]

[1] Aṭ-Ṭabari 23:182.

[2] Aṭ-Ṭabari 23:182, and Ibn Abi Shaybah 13:175.

[3] Aṭ-Ṭabari 23:183.

Similar was reported from Mujāhid and others,[1] and it is correct. Allāh said,

﴿بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ﴾

﴾*Inside it will be mercy,*﴿ meaning, Paradise and all that is in it,

﴿وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ﴾

﴾*and outside it will be torment.*﴿ meaning, the Hellfire, according to Qatādah, Ibn Zayd and others.[2]

Allāh said,

﴿يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ﴾

> ﴾*(The hypocrites) will call the believers: "Were we not with you?"*﴿

meaning, the hypocrites will call out to the believers saying, "Were we not with you in the life of the world, attending Friday prayers and congregational prayers? Did we not stand with you on Mount 'Arafah (during *Ḥajj*), participate in battle by your side and perform all types of acts of worship with you?"

﴿قَالُوا۟ بَلَىٰ﴾

﴾*The believers will reply: "Yes!..."*﴿ The believers will answer the hypocrites by saying, "Yes, you were with us,

﴿وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ وَغَرَّتْكُمُ ٱلْأَمَانِىُّ﴾

> ﴾*But you led yourselves into temptations, you looked forward to our destruction; and you doubted (in faith) and you were deceived by false hopes,*﴿ "

Qatādah said,

﴿وَتَرَبَّصْتُمْ﴾

> ﴾*you looked forward to destruction*﴿, "Of the truth and its people."

﴿وَٱرْتَبْتُمْ﴾

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[1] Aṭ-Ṭabari 23:182.

[2] Aṭ-Ṭabari 23:184.

﴿*and you doubted,*﴾ that Resurrection occurs after death,

﴿وَغَرَّتْكُمُ الْأَمَانِيُّ﴾

﴿*and you were deceived by false hopes,*﴾ meaning: you said that you will be forgiven your sins; or, they say it means: this life deceived you;

﴿حَتَّىٰ جَاءَ أَمْرُ اللَّهِ﴾

﴿*till the command of Allāh came to pass.*﴾ meaning: you remained on this path until death came to you,

﴿وَغَرَّكُم بِاللَّهِ الْغَرُورُ﴾

﴿*And the deceiver deceived you in regard to Allāh.*﴾

'the deceiver' being *Shayṭān*.[1] Qatādah said, "They were deceived by *Ash-Shayṭān*. By Allāh! They remained deceived until Allāh cast them into Hellfire."[2]

The meaning here is that the believers will answer the hypocrites by saying, "You were with us in bodies which were heartless and devoid of intentions. You were cast in doubt and suspicion. You were showing off for people and remembered Allāh, little." Mujāhid commented, "The hypocrites were with the believers in this life, marrying from among each other, yet betraying them even when they were associating with them. They were dead. They will both be given a light on the Day of Resurrection, but the light of the hypocrites will be extinguished when they reach the wall; this is when the two camps separate and part!"[3]

Allāh's statement,

﴿مَأْوَاكُمُ النَّارُ﴾

﴿*Your abode is the Fire.*﴾ means, the Fire is your final destination and to it will be your return for residence,

﴿هِيَ مَوْلَاكُمْ﴾

﴿*That is your protector,*﴾ meaning, it is the worthy shelter for you

[1] Aṭ-Ṭabari 23:185.

[2] Aṭ-Ṭabari 23:185.

[3] Aṭ-Ṭabari 23:184.

يوم ترى المؤمنين والمؤمنات يسعى نورهم بين أيديهم وبأيمانهم
بشراكم اليوم جنات تجري من تحتها الأنهار خالدين فيها ذلك
هو الفوز العظيم ﴿١٢﴾ يوم يقول المنافقون والمنافقات للذين
آمنوا انظرونا نقتبس من نوركم قيل ارجعوا وراءكم فالتمسوا نورا
فضرب بينهم بسور له باب باطنه فيه الرحمة وظاهره من قبله
العذاب ﴿١٣﴾ ينادونهم ألم نكن معكم قالوا بلى ولكنكم فتنتم
أنفسكم وتربصتم وارتبتم وغرتكم الأماني حتى جاء أمر
الله وغركم بالله الغرور ﴿١٤﴾ فاليوم لا يؤخذ منكم فدية ولا
من الذين كفروا مأواكم النار هي مولاكم وبئس المصير
﴿١٥﴾ ألم يأن للذين آمنوا أن تخشع قلوبهم لذكر الله
وما نزل من الحق ولا يكونوا كالذين أوتوا الكتاب من قبل
فطال عليهم الأمد فقست قلوبهم وكثير منهم فاسقون ﴿١٦﴾
اعلموا أن الله يحيي الأرض بعد موتها قد بينا لكم الآيات
لعلكم تعقلون ﴿١٧﴾ إن المصدقين والمصدقات وأقرضوا
الله قرضا حسنا يضاعف لهم ولهم أجر كريم ﴿١٨﴾

rather than any other residence, because of your disbelief and doubt, and how evil is the Fire for Final Destination.

﴿ألم يأن للذين آمنوا أن تخشع قلوبهم لذكر الله وما نزل من الحق ولا يكونوا كالذين أوتوا الكتاب من قبل فطال عليهم الأمد فقست قلوبهم وكثير منهم فاسقون ﴿١٦﴾ اعلموا أن الله يحيي الأرض بعد موتها قد بينا لكم الآيات لعلكم تعقلون ﴿١٧﴾﴾

﴾16. Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allāh? And that which has been revealed of the truth, lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious.﴿

﴾17. Know that Allāh gives life to the earth after its death! Indeed We have made clear the Āyāt to you, if you but understand.﴿

Encouraging *Khushū'* and the Prohibition of imitating the People of the Scriptures

Allāh asks, 'Has not the time come for the believers to feel humility in their hearts by the remembrance of Allāh and hearing subtle advice and the recitation of the Qur'ān, so that they may comprehend the Qur'ān, abide by it, and hear and obey?'

Muslim recorded that 'Abdullāh bin Mas'ūd said, "Only four

years separated our acceptance of Islām and the revelation of this *Āyah*, in which Allāh subtly admonished us,

﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ﴾

﴾Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allāh?﴿"

This is the narration Muslim collected, just before the end of his book.[1] An-Nasā'ī also collected this *Ḥadīth* in the *Tafsīr* of this *Āyah*.[2] Allāh's statement,

﴿وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ﴾

﴾Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened?﴿

Allāh is prohibiting the believers from imitating those who were given the Scriptures before them, the Jews and Christians. As time passed, they changed the Book of Allāh that they had, and sold it for a small, miserable price. They also abandoned Allāh's Book behind their back and were impressed and consumed by various opinions and false creeds. They imitated the way others behaved with the religion of Allāh, making their rabbis and priests into gods beside Allāh. Consequently, their hearts became hard and they would not accept advice; their hearts did not feel humbled by Allāh's promises or threats,

﴿وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ﴾

﴾And many of them were rebellious.﴿ meaning, in action; therefore, their hearts are corrupt and their actions are invalid, just as Allāh the Exalted said,

﴿فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ لَعَنَّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ﴾

﴾So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the

[1] Muslim 4:2319.

[2] An-Nasā'ī in *Al-Kubrā* 6:481.

Message that was sent to them.﴾(5:13)

meaning, their hearts became corrupt and they hardened, and they acquired the behavior of changing Allāh's Speech from their appropriate places and meanings. They abandoned acts of worship that they were commanded to perform and committed what they were prohibited to do. This is why Allāh forbade the believers from imitating them in any way, be it basic or detailed matters.

Allāh the Exalted said,

﴿ٱعْلَمُوٓا أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾﴾

﴿*Know that Allāh gives life to the earth after its death! Indeed We have made clear the Āyāt to you, if you but understand.*﴾

This *Ayāh* indicates that He brings subtleness to hearts after they have become hard, guides the confused after they were led astray, and relieves hardships after they have intensified. And just as Allāh brings life back to the dead and dry earth by sending the needed abundant rain, He also guides the hardened hearts with the proofs and evidences of the Qur'ān. The light (of faith) would have access to the hearts once again, after they were closed and, as a consequence, no guidance was able to reach them. All praise is due to Him Who guides whomever He wills after they were misguided, Who misguides those who were led aright before. Surely, it is He Who does what He wills and He is the All-Wise, the Most Just in all that He does, the Most Subtle, the Most Aware, the Most High, the Proud.

﴿إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَٰتِ وَأَقْرَضُوا ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾ وَٱلَّذِينَ ءَامَنُوا بِٱللَّهِ وَرُسُلِهِۦٓ أُولَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَٱلَّذِينَ كَفَرُوا وَكَذَّبُوا بِـَٔايَٰتِنَآ أُولَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١٩﴾﴾

﴿*18. Verily, those who give Ṣadaqāt, men and women, and lend Allāh handsome loan, it shall be increased manifold (to their credit), and theirs shall be an honorable good reward.*﴾

﴿*19. And those who believe in Allāh and His Messengers, they are the Ṣiddīqūn (true believers) and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve and deny Our Āyāt – they shall be the dwellers of the blazing Fire.*﴾

Reward for the Charitable, the True Believers and the Martyrs; and the Destination of the Disbelievers

Allāh the Exalted describes the reward that He will award to those who spend from their wealth, whether male or female, on the needy, the poor and the meek,

﴿وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا﴾

﴿*and lend Allāh handsome loan,*﴾ meaning, they give in charity with a good heart seeking the pleasure of Allāh. They do not seek worldly rewards or appreciation from those to whom they give in charity. Allāh's statement,

﴿يُضَاعَفُ لَهُمْ﴾

﴿*it shall be increased manifold,*﴾ indicating that He will multiply the good deeds from tenfold, up to seven hundredfold and even more than that,

﴿وَلَهُمْ أَجْرٌ كَرِيمٌ﴾

﴿*and theirs shall be an honorable good reward.*﴾ theirs will be a generous, handsome reward, a good dwelling to return to and an honorable final destination. Allāh's statement,

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ﴾

﴿*And those who believe in Allāh and His Messengers – they are the Ṣiddīqūn*﴾

This completes His description of those who have faith in Him and in His Messengers, by describing them as *Ṣiddīqūn*, true believers. Al-'Awfi reported from Ibn 'Abbās about

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ﴾

﴿*And those who believe in Allāh and His Messengers – they are the Ṣiddīqūn*﴾

that its meaning does not continue to the next *Āyah*,

﴿وَالشُّهَدَاءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ﴾

﴿*and the martyrs (are) with their Lord. They shall have their reward and their light.*﴾[1]

[1] Aṭ-Ṭabari 23:191.

Abu Aḍ-Ḍuḥā (stopped after he) recited,

﴿أُوْلَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ﴾

﴿*they are the Ṣiddīqūn*﴾, then initiated recitation:

﴿وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ﴾

﴿*and the martyrs (are) with their Lord.*﴾[1]

Masrūq, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān and others said similarly.

Al-A'mash narrated from Abu Aḍ-Ḍuḥā from Masrūq from 'Abdullāh bin Mas'ūd commented on Allāh's statement,

﴿أُوْلَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ﴾

﴿*they are the Ṣiddīqūn, and the martyrs with their Lord.*﴾

"They are of three categories," meaning there are those who spend in charity, the *Ṣiddīqūn* and the martyrs. Allāh the Exalted said,

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ﴾

﴿*And whoso obey Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the Ṣiddīqīn, the martyrs, and the righteous.*﴾(4:69)

Therefore, Allāh made a distinction between the *Ṣiddiqīn* and the martyrs, indicating that they are of two distinct categories, so there is no doubt that *Ṣiddīq* is a better status than the martyr. Imām Mālik bin Anas recorded in his *Muwaṭṭa'* that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ، كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَابِرَ فِي الْأُفُقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُمْ»

«*The people of Paradise will look at the dwellers of the lofty mansions as one looks at a brilliant star far away in the east or in the west on the horizon, because of their superiority over one another.*»

[1] Aṭ-Ṭabari 23:191.

On that the people said, "O Allāh's Messenger! Are these lofty mansions for the Prophets whom none else can reach?" The Prophet ﷺ replied,

«بَلَىٰ، وَالَّذِي نَفْسِي بِيَدِهِ، رِجَالٌ آمَنُوا بِاللهِ وَصَدَّقُوا الْمُرْسَلِينَ»

«No! By Him in Whose Hand is my soul! these are for men who believe in Allāh and believe in the Messengers.»

Al-Bukhāri and Muslim also collected this *Hadīth*.[1]

Allāh's statement,

﴿وَالشُّهَدَآءُ عِندَ رَبِّهِمْ﴾

﴾*and the martyrs with their Lord.*﴿ means that they will be in the gardens of Paradise, as recorded in the *Sahīh*:

«إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طَيْرٍ خُضْرٍ تَسْرَحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَىٰ تِلْكَ الْقَنَادِيلِ فَاطَّلَعَ عَلَيْهِمْ رَبُّكَ اطِّلَاعَةً فَقَالَ: مَاذَا تُرِيدُونَ؟ فَقَالُوا: نُحِبُّ أَنْ تَرُدَّنَا إِلَى الدَّارِ الدُّنْيَا فَنُقَاتِلَ فِيكَ فَنُقْتَلَ، كَمَا قُتِلْنَا أَوَّلَ مَرَّةٍ، فَقَالَ: إِنِّي قَدْ قَضَيْتُ أَنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ»

«The souls of the martyrs live in the bodies of green birds, who fly wherever they wish in Paradise and then return to their nests in chandeliers. Once your Lord cast a glance at them and said, 'Do you want anything?" They said, "We wish that You return us to the life of the world, so that we may fight in Your cause and be killed as we were killed the first time." Allāh said, "I have decreed that they shall not be returned to it again."»[2]

Allāh's statement,

﴿لَهُمْ أَجْرُهُمْ وَنُورُهُمْ﴾

﴾*They shall have their reward and their light.*﴿, means that Allāh will grant them a generous reward and a tremendous light that will precede before them. In this, the believers vary regarding the level of reward they receive, according to their good actions in the life of this world.

Imām Ahmad recorded that 'Umar bin Al-Khattāb said that he heard the Messenger of Allāh ﷺ say,

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[1] *Fath Al-Bāri* 6:368, Muslim 4:2177.

[2] Muslim 3:1502.

«الشُّهَدَاءُ أَرْبَعَةٌ: رَجُلٌ مُؤْمِنٌ جَيِّدُ الْإِيمَانِ، لَقِيَ الْعَدُوَّ فَصَدَقَ اللهَ فَقُتِلَ، فَذَاكَ الَّذِي يَنْظُرُ النَّاسُ إِلَيْهِ هٰكَذَا»

«There are four ranks of martyrs. The first is a man who believes and who is true in faith, who meets the enemy (in battle), fulfills his duty to Allāh and is killed. This is the type that the people will look up to (his level in Paradise), like this.»

The Prophet ﷺ raised his head until his cap fell off his head, and the same happened to 'Umar. The Prophet ﷺ continued,

«وَالثَّانِي مُؤْمِنٌ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا يُضْرَبُ ظَهْرُهُ بِشَوْكِ الطَّلْحِ، جَاءَهُ سَهْمٌ غَرْبٌ فَقَتَلَهُ، فَذَاكَ فِي الدَّرَجَةِ الثَّانِيَةِ. وَالثَّالِثُ رَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا، لَقِيَ الْعَدُوَّ فَصَدَقَ اللهَ حَتَّى قُتِلَ، فَذَاكَ فِي الدَّرَجَةِ الثَّالِثَةِ. وَالرَّابِعُ رَجُلٌ مُؤْمِنٌ أَسْرَفَ عَلَى نَفْسِهِ إِسْرَافًا كَثِيرًا، لَقِيَ الْعَدُوَّ فَصَدَقَ اللهَ حَتَّى قُتِلَ، فَذَاكَ فِي الدَّرَجَةِ الرَّابِعَةِ»

«The second is a believer who meets the enemy and is struck by a stray arrow which causes him to die. This believer is in the second grade. The third is a believer who has combined good deeds with evil deeds; he meets the enemy and is truthful to his duty to Allāh until he is killed. This is the third category. And the fourth is a believer who has committed sins excessively, so he meets the enemy and is truthful to his duty to Allāh, and is killed. This is the fourth category.»[1]

'Ali bin Al-Madīni also reported this *Ḥadīth* and said, "This Egyptian chain is *Ṣāliḥ* useful."[2] At-Tirmidhi said, "*Ḥasan Gharīb*."[3] Allāh's statement,

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ﴾

﴾But those who disbelieve and deny Our Āyāt – they shall be the dwellers of the blazing Fire.﴿

[1] Aḥmad 1:23.

[2] *'Ilal Al-Ḥadīth* 1:349.

[3] *Tuḥfat Al-Aḥwadhi* 5:274. The statement of 'Ali bin Al-Madīni is regarding which chain is preferred. Most of the scholars consider this *Ḥadīth* to be weak.

mentions the destination and the condition of the miserable ones, after Allāh mentioned the destination and rewards of the happy ones.

﴿اعْلَمُوا أَنَّمَا الْحَيَوٰةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَٰدِ كَمَثَلِ
غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَٰمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ
وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَٰنٌ وَمَا الْحَيَوٰةُ الدُّنْيَا إِلَّا مَتَٰعُ الْغُرُورِ ﴿٢٠﴾ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ
يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾﴾

﴾20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain (Ghayth), thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allāh and (His) pleasure. And the life of this world is only a deceiving enjoyment.﴿

﴾21. Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allāh and His Messengers. That is the grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of great bounty.﴿

This Life of this World is Fleeting Enjoyment

Allāh the Exalted degrades the significance of this life and belittles it by saying,

﴿أَنَّمَا الْحَيَوٰةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَٰدِ﴾

﴾that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.﴿

meaning, this is the significance of this life to its people, just as He said in another *Āyah*,

﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَٰتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَٰطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَٰمِ وَالْحَرْثِ ذَٰلِكَ مَتَٰعُ الْحَيَوٰةِ الدُّنْيَا وَاللَّهُ عِندَهُ

﴿حُسْنُ ٱلْمَـَٔابِ﴾

﴿Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return with Him.﴾(3:14)

Allāh the Exalted also sets a parable for this life, declaring that its joys are fading and its delights are perishable, saying that life is,

﴿كَمَثَلِ غَيْثٍ﴾

﴿Like a rain (Ghayth),﴾ which is the rain that comes down to mankind, after they had felt despair. Allāh the Exalted said in another *Āyah*,

﴿وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟﴾

﴿And He it is Who sends down the Ghayth (rain) after they have despaired.﴾(42:28)

Allāh's statement,

﴿أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ﴾

﴿thereof the growth is pleasing to the tiller;﴾ meaning that farmers admire the vegetation that grows in the aftermath of rain. And just as farmers admire vegetation, the disbelievers admire this life; they are the most eager to acquire the traits of life, and life is most dear to them,

﴿ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَـٰمًا﴾

﴿afterwards it dries up and you see it turning yellow; then it becomes straw.﴾

meaning, that vegetation soon turns yellow in color, after being fresh and green. After that, the green fades away and becomes scattered pieces of dust. This is the parable of this worldly life, it starts young, then matures and then turns old and feeble. This is also the parable of mankind in this life; they are young and strong in the beginning. In this stage of life, they look youthful and handsome. Slowly, they begin growing older, their mannerism changes and their strength weakens. They

then grow old and feeble; moving becomes difficult for them, while doing easy things becomes beyond their ability. Allāh the Exalted said,

﴿ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَآءُ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ﴾

﴾Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.﴿(30:54)

This parable indicates the near demise of this life and the imminent end of it, while in contrast, the Hereafter is surely coming. Those who hear this parable should, therefore, be aware of the significance of the Hereafter and feel eagerness in the goodness that it contains,

﴿وَفِى ٱلْءَاخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ﴾

﴾But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allāh and (His) pleasure. And the life of this world is only a deceiving enjoyment.﴿

meaning, surely, the Hereafter that will certainly come contains two things either severe punishment or forgiveness from Allāh and His good pleasure.

Allāh the Exalted said,

﴿وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ﴾

﴾And the life of this world is only a deceiving enjoyment.﴿

meaning, this life is only a form of enjoyment that deceives those who incline to it. Surely, those who recline to this life will admire it and feel that it is dear to them, so much so, that they might think that this is the only life, no life or dwelling after it. Yet, in reality, this life is insignificant as compared to the Hereafter.

Imām Aḥmad recorded that 'Abdullāh said that the Messenger of Allāh ﷺ said,

«لَلْجَنَّةُ أَقْرَبُ إِلَىٰ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذٰلِكَ»

«Paradise is nearer to any of you than the strap on his shoe, and so is the (Hell) Fire.»[1]

[1] Aḥmad 1:387.

Al-Bukhāri collected this *Ḥadīth* through the narration of Ath-Thawri.[1] This *Ḥadīth* indicates the close proximity of both good and evil in relation to mankind. If this is the case, then this is the reason Allāh the Exalted encouraged mankind to rush to perform acts of righteousness and obedience and to avoid the prohibitions. By doing so, their sins and errors will be forgiven and they will acquire rewards and an exalted status. Allāh the Exalted said,

﴿سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

﴾*Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth,*﴿

Allāh the Exalted said in another *Āyah*,

﴿وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَـٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾﴾

﴾*And march forth in the way (to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for those who have Taqwā.*﴿(3:133)

Allāh said here,

﴿أُعِدَّتْ لِلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ﴾

﴾*prepared for those who believe in Allāh and His Messengers. That is the grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of great bounty.*﴿

meaning, "This, that Allāh has qualified them for, is all a part of His favor, bounty and compassion." We mentioned a *Ḥadīth* collected in the *Ṣaḥīḥ* in which the poor emigrants said to the Messenger ﷺ, "O Allāh's Messenger! The wealthy people will get higher grades and permanent enjoyment." He asked,

«وَمَا ذَاكَ؟»

«*Why is that?*» They said, "They pray like us and fast as we do. However, they give in charity, whereas we cannot do that, and that free servants, whereas we cannot afford it." The Prophet ﷺ said,

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[1] *Fatḥ Al-Bāri* 11:328.

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِـَٔايَٰتِنَا أُولَٰئِكَ أَصْحَٰبُ الْجَحِيمِ ﴿١٩﴾ اعْلَمُوا أَنَّمَا الْحَيَوٰةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَٰلِ وَالْأَوْلَٰدِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَٰمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَٰنٌ وَمَا الْحَيَوٰةُ الدُّنْيَا إِلَّا مَتَٰعُ الْغُرُورِ ﴿٢٠﴾ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾ مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَىٰكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾

«أَفَلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ سَبَقْتُمْ مَنْ بَعْدَكُمْ، وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ: تُسَبِّحُونَ وَتُكَبِّرُونَ وَتُحَمِّدُونَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ»

«Shall I tell you of a good deed that, if you acted upon, you would catch up with those who have surpassed you? none would overtake you and be better than you, except those who might do the same. Say, "Glorious is Allāh," "Allāh is Most Great," and "Praise be to Allāh," thirty three times each after every prayer.»

They later came back and said, "Our wealthy brethren heard what we did and they started doing the same." Allāh's Messenger ﷺ said,

«ذٰلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ»

«This is the favor of Allāh that He gives to whom He wills.»[1]

﴿مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَىٰكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾﴾

﴾22. No calamity occurs in the earth nor in yourselves but it is

[1] Muslim 1:416.

inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allāh.﴾

﴿*23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allāh likes not prideful boasters.*﴾

﴿*24. Those who are misers and enjoin miserliness upon people. And whosoever turns away, then Allāh is Rich, Worthy of all praise.*﴾

Everything that affects Mankind, is duly measured and destined

Allāh reminds of His measuring and deciding the destiny of all things before He created the creation,

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ﴾

﴿*No calamity occurs on the earth nor in yourselves*﴾ meaning, 'there is nothing that touches you or happens in existence,'

﴿إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ﴾

﴿*but it is inscribed in the Book of Decrees before We bring it into existence.*﴾

meaning, 'before We created the creation and started life.' Qatādah commented on this *Āyah*,

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ﴾

﴿*No calamity occurs on the earth*﴾ refers to famine, while,

﴿وَلَا فِىٓ أَنفُسِكُمْ﴾

﴿*or nor in yourselves*﴾ refers to suffering and diseases." He also said, "We were told that every person who suffers a prick of a thorn, a twisted ankle, or a bleeding vein, has it occur on account of his sins. What Allāh forgives is even more."[1]

This great, honorable *Āyah* provides clear evidence to the misguidance of the cursed Qadariyyah sect, who deny Allāh's Preordaihnent and His knowledge of everything before it occurs.

Imām Aḥmad recorded that 'Abdullāh bin 'Amr bin Al-'Āṣ

[1] At-Ṭabari 23:196.

said, "I heard the Messenger of Allāh ﷺ say,

«قَدَّرَ اللهُ الْمَقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمٰوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

«Allāh ordained the measures (of everything) fifty thousand years before He created the heavens and the earth.»"[1]

Muslim collected this *Ḥadīth* in his *Ṣaḥīḥ* with the addition:

«وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«And His Throne was over the water.»

At-Tirmidhi also collected it and said, "*Ḥasan Ṣaḥīḥ.*"[2] Allāh's statement,

﴿إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾

﴾*Verily, that is easy for Allāh.*﴿ means that He knows all things before they occur, and He records them exactly as they will occur when they occur, and this is easy for Him. Verily, Allāh knows what happened, what will happen and what did not happen, and what shape and form it will take if it were to happen.

Ordering Patience and Gratitude

Allāh said,

﴿لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَىٰكُمْ﴾

﴾*In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you.*﴿

meaning, 'We informed you of Our encompassing knowledge, recording all things before they occur and creating all things in due measure known to Us, so that you may know that what has met you would never have missed you and what has missed you would never have met you. Therefore, do not grieve for what you have missed of fortune, because had it been destined for you, you would have achieved it.' (It is also recited:)

(وَلَا تَفْرَحُوا بِمَا أَتَاكُمْ)

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[1] Aḥmad 2:169.

[2] Muslim 4:2044, *Tuḥfat Al-Aḥwadhi* 6:370.

(nor rejoice over that which came to you)

meaning, come to you. According to the recitation,

﴾ءَاتَىٰكُمْ﴿ .

it means ﴾*which has been given to you.*﴿ Both meanings are related.

Allāh says here, 'do not boast before people about what Allāh has favored you with, because it is not you who earned it by your efforts. Rather, all this came your way because Allāh destined them for you and provided them for you as provisions. Therefore, do not use what Allāh has granted you as a reason to boast and become arrogant with others.' Allāh's statement,

﴾وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴿

﴾*And Allāh likes not prideful boasters.*﴿ meaning, who acts arrogantly with other people. 'Ikrimah commented by saying, "Everyone of us feels happiness and grief. However, make your joy with gratitude and endure your grief with patience."[1]

Censuring the Stinginess

Allāh the Exalted then said,

﴾ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ﴿

﴾*Those who are misers and enjoin miserliness upon people.*﴿ meaning those who commit evil and encourage people to commit it,

﴾وَمَن يَتَوَلَّ﴿

﴾*And whosoever turns away,*﴿ from abiding by Allāh's commandments and obeying Him,

﴾فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ﴿

﴾*then Allāh is Rich, Worthy of all praise.*﴿ As Mūsa, peace be upon him, said,

﴾إِن تَكْفُرُوٓا۟ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ ۝٨﴿

﴾*If you disbelieve, you and all on earth together, then verily, Allāh is Rich, Owner of all praise.*﴿(14:8)

[1] Aṭ-Ṭabari 23:198.

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾﴾

﴾25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Mīzān that mankind may keep up justice. And We brought forth iron wherein is mighty power, as well as many benefits for mankind, that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allāh is Powerful, Almighty.﴿

The Prophets were given Miracles and Sent with truth and Justice

Allāh the Exalted said next,

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ﴾

﴾Indeed We have sent Our Messengers with clear proofs﴿

in reference to the miracles, the unequivocal evidences and the plain proofs,

﴿وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ﴾

﴾and revealed with them the Scripture﴿ which contains the true text,

﴿وَالْمِيزَانَ﴾

﴾and the Mīzān﴿, that is, justice, according to Mujāhid, Qatādah and others.[1] This *Āyah* refers to the truth that is attested to by the sound, straight minds that oppose misguided opinions and ideas, just as Allāh said in other *Āyāt*,

﴿أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ﴾

﴾Can they (Muslims) who rely on a clear proof from their Lord, and whom a witness from Him follows it (be equal with the disbelievers).﴿(11:17),

﴿فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾

[1] Aṭ-Ṭabari 23:200.

﴾Allāh's Fiṭra (religion) with which He has created mankind.﴿ (30:30), and,

﴾وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۝٧﴿

﴾And the heaven: He has raised it high, and He has set up the Mīzān.﴿(55:7)

This is why Allāh said here,

﴾لِيَقُومَ النَّاسُ بِالْقِسْطِ﴿

﴾that mankind may keep up justice﴿, truth and fairness that is found in the obedience of the Messengers, in all that they conveyed from their Lord, and following all they commanded. Surely, what the Prophets brought forth is the truth, beyond which there is no truth, just as Allāh said,

﴾وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴿

﴾And the Word of your Lord has been fulfilled in truth and in justice.﴿(6:115),

His Word is true in what it conveys, and just in all its orders and prohibitions. This is why the believers say, when they take up their rooms in Paradise and assume their high grades and lined thrones,

﴾الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ﴿

﴾All praise is due to Allāh, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth.﴿(7:43)

The Benefits of Iron

Allāh said,

﴾وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ﴿

﴾And We brought forth iron wherein is mighty power,﴿

meaning, 'We made iron a deterrent for those who refuse the truth and oppose it after the proof has been established against them.'

Allāh's Messenger ﷺ remained in Makkah for thirteen years. During that time, the revelation continued being sent to him,

containing arguments against the idolators and explaining *Tawḥīd* with detail and proofs. When the evidence was established against those who defied the Messenger ﷺ, Allāh decreed the *Hijrah*. Then He ordered the believers to fight the disbelievers using swords, using them to strike the necks and foreheads of those who opposed, rejected and denied the Qur'ān. Imām Aḥmad and Abu Dāwud recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«بُعِثْتُ بِالسَّيْفِ بَيْنَ يَدَي السَّاعَةِ حَتَّى يُعْبَدَ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الذِّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

«*I was sent with the sword just before the Hour so that Allāh be worshipped alone without partners. My provision was placed under the shadow of my spear, and those who defy my order were disgraced and humiliated, and he who imitates a people is one of them.*»[1]

This is why Allāh the Exalted said,

﴿فِيهِ بَأْسٌ شَدِيدٌ﴾

﴾*wherein is mighty power,*﴿ in reference to weapons, such as swords, spears, daggers, arrows, shields, and so forth,

﴿وَمَنَافِعُ لِلنَّاسِ﴾

﴾*as well as many benefits for mankind,*﴿ meaning, in their livelihood, such as using it to make coins, hammers, axes, saws chisels, shovels and various tools that people use for tilting the land, sowing, cooking, making dough and manufacturing other objects necessary for their livelihood. Allāh's statement,

﴿وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُ وَرُسُلَهُ بِالْغَيْبِ﴾

﴾*that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen.*﴿

meaning, whose intention by carrying weapons is the defense of Allāh (His religion) and His Messenger,

﴿إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾﴾

[1] Aḥmad 2:50, Abu Dāwud 4:314.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَٰبَ
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۖ وَأَنزَلْنَا الْحَدِيدَ فِيهِ
بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ
بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَٰهِيمَ
وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَٰبَ ۖ فَمِنْهُم مُّهْتَدٍ ۖ
وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٦﴾ ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم
بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَءَاتَيْنَٰهُ الْإِنجِيلَ
وَجَعَلْنَا فِى قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً
ابْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ابْتِغَآءَ رِضْوَٰنِ اللَّهِ فَمَا
رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَـَٔاتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ ۖ
وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٧﴾ يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
وَءَامِنُوا بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ
نُورًا تَمْشُونَ بِهِۦ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾ لِّئَلَّا يَعْلَمَ
أَهْلُ الْكِتَٰبِ أَلَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّن فَضْلِ اللَّهِ ۙ وَأَنَّ
الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

﴾*Verily, Allāh is Powerful, Almighty.*﴿ meaning, surely, Allāh is Powerful, Almighty, and He gives victory to those who give victory and aid to Him. However, Allāh does not need mankind's help, but He ordered *Jihād* to test people with each other.

﴾وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَٰهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَٰبَ فَمِنْهُم مُّهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٦﴾ ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَءَاتَيْنَٰهُ الْإِنجِيلَ وَجَعَلْنَا فِى قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ابْتِغَآءَ رِضْوَٰنِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَـَٔاتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٧﴾﴿

﴾*26. And indeed, We sent Nūḥ and Ibrāhīm, and placed in their offspring prophethood and Scripture. And among them there are some who are guided; but many of them are rebellious.*﴿

﴾*27. Then, We sent after them Our Messengers, and We sent 'Īsā the son of Maryam, and gave him the Injīl. And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are rebellious.*﴿

Many of the Nations of the Prophets were Rebellious

Allāh the Exalted states that since He sent Nūḥ, peace be upon him, all the Prophets and Messengers He sent after that were from his offspring. All the revealed Divine Books and all the Messengers that received revelation after Ibrāhīm, Allāh's *Khalīl*, peace be upon him, were from Ibrāhīm's offspring. Allāh the Exalted said in another *Āyah*:

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَـٰبَ﴾

﴾*and placed in their offspring prophethood and Scripture.*﴿ [29:27]

The last among the Prophets of the Children of Israel was 'Īsā, son of Mary, who prophecied the good news of the coming of Muḥammad, peace and blessings be upon them both. Allāh the Exalted said,

﴿ثُمَّ قَفَّيْنَا عَلَىٰ ءَاثَـٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَءَاتَيْنَـٰهُ الْإِنجِيلَ﴾

﴾*Then, We sent after them Our Messengers, and We sent 'Īsā the son of Maryam, and gave him the Injīl.*﴿

refering to the Injīl that Allāh revealed to him,

﴿وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ﴾

﴾*And We ordained in the hearts of those who followed him,*﴿

i.e., the disciples,

﴿رَأْفَةً﴾

﴾*compassion*﴿ and tenderness,

﴿وَرَحْمَةً﴾

﴾*and mercy.*﴿ toward the creatures. Allāh's statement,

﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا﴾

﴾*But the monasticism which they invented for themselves,*﴿

refers to the monasticism that the Christian nation invented,

﴿مَا كَتَبْنَـٰهَا عَلَيْهِمْ﴾

﴾*We did not prescribe for them*﴿

'We – Allāh – did not ordain it for them, but they chose it on their own.'

There are two opinions about the meaning of,

﴿إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ﴾

﴿*only to please Allāh therewith,*﴾ The first is that they wanted to please Allāh by inventing monasticism. Sa'īd bin Jubayr and Qatādah said this.[1] The second meaning is: "We did not ordain them to practice that but, rather, We ordained them only to seek what pleases Allāh." Allāh's statement,

﴿فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا﴾

﴿*but that they did not observe it with the right observance.*﴾

meaning, they did not abide by what they ordered themselves to do. This *Āyah* criticizes them in two ways: first, they invented in things in their religion, things which Allāh did not legislate for them. The second is that they did not fulfill the requirements of what they themselves invented and which they claimed was a means of drawing near to Allāh, the Exalted and Most Honored.

Ibn Jarīr and Abu 'Abdur-Raḥmān An-Nasā'ī – and this is his wording - recorded that Ibn 'Abbās said, "There were kings after 'Īsā who changed the Tawrāh and the Injīl when there were still believers who recited Tawrāh and the Injīl. Their kings were told, 'We were never confronted by more severe criticism and abuse than of these people.' – they recite the *Āyah*,

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾

﴿*And whosoever does not judge by what Allāh has revealed, such are the disbelievers.*﴾(5:44),

as well as, they accuse us of short comings in our actions, while still they recite. Therefore, summon them and let them recite these *Āyāt* our way and believe in them our way.' The king summoned them and gathered them and threatened them with death if they did not revert from reciting the original Tawrāh and Injīl to using the corrupted version only. They said, 'Why do you want us to do that, let us be.' Some of them said, 'Build a narrow elevated tower for us and let us ascend

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[1] Aṭ-Ṭabari 23:203.

it, and then give us the means to elevate food and drink to us. This way, you will save yourselves from hearing us.' Another group among them said, 'Let us go about in the land and eat and drink like beasts do, and if you find us in your own land, then kill us.' Another group among them said, 'Build homes (monasteries) for us in the deserts and secluded areas, where we can dig wells and plant vegetables. Then, we will not refute you and will not even pass by you.' These groups said this, even though they all had supporters among their tribes. It is about this that Allāh the Exalted and Most Honored sent down this *Āyah*,

﴿وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَـٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا﴾

﴾But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but that they did not observe it with the right observance.﴿ "[1]

Imām Aḥmad recorded that Anas bin Mālik said that the Prophet ﷺ said,

«لِكُلِّ نَبِيٍّ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هٰذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ»

«Every Prophet has Rahbāniyyah (monasticism); Jihād in the cause of Allāh, the Exalted and Most Honored, is the Rahbāniyyah of this Ummah.»

Al-Ḥāfiẓ Abu Ya'lā collected this *Ḥadīth* and in this narration, the Prophet ﷺ said,

«لِكُلِّ أُمَّةٍ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هٰذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللهِ»

«Every Ummah has Rahbāniyyah; Jihād in the cause of Allāh is the Rahbāniyyah of this Ummah.»[2]

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said that a man came to him and asked him for advice, and Abu Sa'īd said that he asked the same of Allāh's Messenger ﷺ. Abu Sa'īd said, "So, I advise you to adhere by the *Taqwā* of Allāh, because it is the chief of all matters. Fulfill the obligation of *Jihad*, because it is the *Rahbāniyyah* of Islām. Take care of

[1] Aṭ-Ṭabari 23:203, An-Nasā'ī 8:231.

[2] Aḥmad 3:266. Abu Ya'lā no. 4204. See the following note.

remembering Allāh and reciting the Qur'ān, because it is your closeness (or status) in the heavens and your good fame on earth." Only Imām Aḥmad collected this *Ḥadīth*.[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ وَءَامِنُوا بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾ لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ أَلَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّن فَضْلِ ٱللَّهِ ۙ وَأَنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾﴾

﴿*28. O you who believe! Have Taqwā of Allāh, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allāh is Oft-Forgiving, Most Merciful.*﴾

﴿*29. So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allāh, and that (His) grace is in His Hand to bestow it on whomsoever He wills. And Allāh is the Owner of great bounty.*﴾

The Believers of the People of the Scriptures will earn Double their Rewards

Earlier we mentioned a *Ḥadīth* that An-Nasā'ī collected from Ibn 'Abbās that this *Āyah* is about the People of the Scriptures who believe in Islām, and that they will earn double their reward if they do so. There is an *Āyah* in *Sūrat Al-Qaṣaṣ* to support this meaning.[2] Also, there is a *Ḥadīth* from Ash-Sha'bi from Abu Burdah from his father from Abu Mūsa Al-Ash'ari that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي فَلَهُ أَجْرَانِ، وَعَبْدٌ مَمْلُوكٌ أَدَّىٰ حَقَّ اللهِ وَحَقَّ مَوَالِيهِ فَلَهُ أَجْرَانِ، وَرَجُلٌ أَدَّبَ أَمَتَهُ فَأَحْسَنَ تَأْدِيبَهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ»

«*Three will get their reward twice. A believer from the People of the Scriptures who has been a true believer in his Prophet*

[1] Aḥmad 3:82. These narrations are weak, Al-Albāni graded the narration of Abu Sa'īd *Ḥasan* in support of the meaning. See of the above *Ḥadīths* in *Aṣ-Ṣaḥīḥah* no. 555.

[2] See *Sūrat Al-Qaṣaṣ* 28:52-54

and then believes in me, will get a double reward. A slave who fulfills Allāh's rights and obligations as well as the duties of his master, will get a double reward. A person who has a slave-girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her, will get a double reward.»

This *Hadīth* is recorded in the Two *Sahīhs*.[1] Ad-Dahhāk, 'Utbah bin Abi Hakīm and others agreed with Ibn 'Abbās in this, and Ibn Jarīr preferred it.[2]

Allāh the Exalted said in another *Āyah*,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَتَّقُوا۟ ٱللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾﴾

﴾*O you who believe! If you have Taqwā of Allāh, He will grant you a criterion, and will expiate for you your sins, and forgive you; and Allāh is Owner of the great bounty.*﴿(8:29)

Sa'īd bin 'Abdul-'Azīz said, 'Umar bin Al-Khattāb asked a Jewish rabbi, 'What is the maximum a reward would be increased for you?' He replied, 'A *Kifl* (portion) which is about three hundred and fifty good merits.' So 'Umar said, 'Praise be to Allāh who gave us two *Kifls*.' Then Sa'īd mentioned Allāh's saying:

﴿يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ﴾

﴾*He will give you a double portion of His mercy,*﴿

Sa'īd said, "And the two *Kifls* on Friday are similar to that." This was recorded by Ibn Jarīr.[3]

This view has support from the *Hadīth* that Imām Ahmad recorded from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ said,

«مَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَىٰ كَمَثَلِ رَجُلٍ اسْتَعْمَلَ عُمَّالًا فَقَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ الصُّبْحِ إِلَىٰ نِصْفِ النَّهَارِ عَلَىٰ قِيرَاطٍ قِيرَاطٍ؟ أَلَا فَعَمِلَتِ الْيَهُودُ، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ الظُّهْرِ إِلَىٰ صَلَاةِ الْعَصْرِ عَلَىٰ قِيرَاطٍ قِيرَاطٍ؟ أَلَا فَعَمِلَتِ

[1] *Fath Al-Bāri* 1:229, Muslim 1:134.

[2] At-Tabari 23:208, 210.

[3] At-Tabari 23:210.

النَّصَارَىٰ، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ الْعَصْرِ إِلَىٰ غُرُوبِ الشَّمْسِ عَلَىٰ قِيرَاطَيْنِ قِيرَاطَيْنِ؟ أَلَا فَأَنْتُمُ الَّذِينَ عَمِلْتُمْ، فَغَضِبَ النَّصَارَىٰ وَالْيَهُودُ وَقَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَأَقَلُّ عَطَاءً، قَالَ: هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ شَيْئًا؟ قَالُوا: لَا، قَالَ: فَإِنَّمَا هُوَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ»

«*The parable of you and the Jews and Christians is that of a person who employed some laborers and asked them, "Who will work for me from the Dawn prayer until midday for one Qīrāṭ (a special weight of gold) each?" So, the Jews worked. The person asked, "Who will do the work for me from the Ẓuhr prayer to the time of the 'Aṣr prayer for one Qīrāṭ each?" So, the Christians worked. Then the person asked, "Who will do the work for me from 'Aṣr prayer until sunset for two Qīrāṭ each?" You are those who did this work. The Jews and the Christians got angry and said, "We did more work, but got less wages." Allāh said, "Have I been unjust to you with your reward?" They said, "No." So, Allāh said, "Then it is My grace which I bestow on whomever I will."*»[1]

Al-Bukhāri collected this *Ḥadīth*.[2]

Al-Bukhāri recorded that Abu Mūsa said that the Prophet ﷺ said,

«مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَىٰ كَمَثَلِ رَجُلٍ اسْتَعْمَلَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا يَوْمًا إِلَى اللَّيْلِ عَلَىٰ أَجْرٍ مَعْلُومٍ، فَعَمِلُوا إِلَىٰ نِصْفِ النَّهَارِ فَقَالُوا: لَا حَاجَةَ لَنَا فِي أَجْرِكَ الَّذِي شَرَطْتَ لَنَا، وَمَا عَمِلْنَا بَاطِلٌ، فَقَالَ لَهُمْ: لَا تَفْعَلُوا، أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، وَخُذُوا أَجْرَكُمْ كَامِلًا، فَأَبَوْا وَتَرَكُوا وَاسْتَأْجَرَ آخَرِينَ بَعْدَهُمْ فَقَالَ: أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ وَلَكُمُ الَّذِي شَرَطْتُ لَهُمْ مِنَ الْأَجْرِ، فَعَمِلُوا حَتَّى إِذَا كَانَ حِينَ صَلَّوُا الْعَصْرَ قَالُوا: مَا عَمِلْنَا بَاطِلٌ، وَلَكَ الْأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ. فَقَالَ: أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، فَإِنَّمَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ يَسِيرٌ، فَأَبَوْا. فَاسْتَأْجَرَ قَوْمًا أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ فَعَمِلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، فَاسْتَكْمَلُوا أُجْرَةَ الْفَرِيقَيْنِ كِلَيْهِمَا، فَذٰلِكَ مَثَلُهُمْ وَمَثَلُ مَا قَبِلُوا مِنْ هٰذَا النُّورِ»

[1] Aḥmad 2:6, 111.

[2] *Fatḥ Al-Bāri* 4:521 and 6:571.

«*The parable of the Muslims, Jews and Christians is that of a man who employed laborers to work for him from morning until night for a known wage. So, they worked until midday and said, 'We are not in need of the wages that you promised and our work was in vain.' So, the man said, 'Do not quit now, complete the rest of the work and yours will be the full wage I have fixed for it.' However, they refused and quit, and he had to hire another batch of workers. He said (to the second batch), 'Complete the work for the rest of the day and I will give you the same wage I promised the first batch.' So, they worked until the time of the 'Aṣr prayer and said, 'Whatever we have done is in vain and we forfeit the wages you promised us.' He said to them, 'Complete your day's work, for only a small part of the day remains.' However, they refused, and he employed another batch to work for the rest of the day, and they worked until sunset and received the wages of the two former batches. This is an example of them (i.e., the Jews and Christians) and of those who accepted this light (i.e., Islām).*» Al-Bukhāri was alone in recording it.[1]

Allāh the Exalted said;

﴿لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَـٰبِ أَلَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّن فَضْلِ ٱللَّهِ﴾

﴿*So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allāh,*﴾

meaning, so that they become sure that they cannot prevent what Allāh gives, or give what Allāh prevents,

﴿وَأَنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ﴾

﴿*and that (His) grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allāh is the Owner of great bounty.*﴾

This is the end of the *Tafsīr* of *Sūrat Al-Ḥadīd*, all praise is due to Allāh, and all favors come from Him.

[1] *Fatḥ Al-Bāri* 4:523.

The *Tafsīr* of *Sūrat Al-Mujādilah* (Chapter - 58)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَٰدِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝١﴾

﴾*1. Indeed Allāh has heard the statement of her that disputes with you concerning her husband, and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.*﴿

Reason for revealing this *Sūrah*

Imām Aḥmad recorded that 'Ā'ishah said, "All praise be to Allāh, Who hears all voices. "The woman who disputed" came to the Prophet ﷺ and argued with him while I was in another part of the room, unable to hear what she said. Allāh the Exalted and Most Honored revealed this *Āyah*,

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَٰدِلُكَ فِي زَوْجِهَا﴾

﴾*Indeed Allāh has heard the statement of her that disputes with you concerning her husband.*﴿"[1] till the end of this *Āyah*.

Al-Bukhāri collected this *Ḥadīth* without a chain of narration in the Book of *Tawḥīd* in his *Ṣaḥīḥ*.[2] An-Nasā'ī, Ibn Mājah, Ibn Abi Ḥātim and Ibn Jarīr also collected this *Ḥadīth*.[3]

In the narration that Ibn Abi Ḥātim collected, 'Ā'ishah said, "Blessed is He, Whose hearing has encompassed all things. I heard what Khawlah bint Tha'labah said while some of it I

[1] Aḥmad 6:46.

[2] *Fatḥ Al-Bāri* 13:384.

[3] An-Nasā'ī 6:168, Ibn Mājah 1:67, and Aṭ-Ṭabari 23:225.

الجزء الثامن والعشرون ٥٤٢ سورة المجادلة

سُورَةُ المُجَادَلَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ
وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿١﴾ ٱلَّذِينَ يُظَٰهِرُونَ
مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْ ۖ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔى
وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا ۚ وَإِنَّ
ٱللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾ وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ
لِمَا قَالُوا۟ فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَآسَّا ۚ ذَٰلِكُمْ تُوعَظُونَ
بِهِۦ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ
مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ
مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۗ
وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾ إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُوا۟
كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَقَدْ أَنزَلْنَآ ءَايَٰتٍۭ بَيِّنَٰتٍ ۚ وَلِلْكَٰفِرِينَ
عَذَابٌ مُّهِينٌ ﴿٥﴾ يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا
عَمِلُوٓا۟ ۚ أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٦﴾

could not hear. She was complaining to Allāh's Messenger ﷺ about her husband. She said, 'O Allāh's Messenger! He spent my wealth, exhausted my youth and my womb bore abundantly for him. When I became old, unable to bear children, he pronounced the *Ẓihār*[1] on me! O Allāh! I complain to you.' Soon after, Jibrīl brought down this *Āyah*,

﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا﴾

﴿*Indeed Allāh has heard the statement of her that disputes with you concerning her husband,*﴾" She added, "Her husband was Aws bin Aṣ-Ṣāmit."[2]

﴿ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْ ۖ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔى وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا ۚ وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾ وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا۟ فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَآسَّا ۚ ذَٰلِكُمْ تُوعَظُونَ بِهِۦ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۗ وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾﴾

﴿2. *Those among you who make their wives unlawful to them by Ẓihār they cannot be their mothers. None can be their*

[1] *Aẓ-Ẓihār* refers to one saying to his wife, "you are unlawful to me for cohabitation just like my mother."

[2] Aṭ-Ṭabari 23:226

mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allāh is Oft-Pardoning, Oft-Forgiving.﴿

﴾*3. And those who make unlawful to them (their wives) by Ẓihār and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you. And Allāh is All-Aware of what you do.*﴿

﴾*4. And he who finds not, must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor. That is in order that you may have perfect faith in Allāh and His Messenger. These are the limits set by Allāh. And for disbelievers, there is a painful torment.*﴿

Aẓ-Ẓihār and the Atonement for It

Imām Aḥmad recorded that Khuwaylah bint Tha'labah said, "By Allāh! Allāh sent down the beginning of *Sūrat Al-Mujādilah* in connection with me and 'Aws bin Aṣ-Ṣāmit. He was my husband and had grown old and difficult. One day, he came to me and I argued with him about something and he said, out of anger, 'You are like my mother's back to me.' He went out and sat with some of his people. Then he came back and wanted to have sexual intercourse with me. I said, 'No, by the One in Whose Hand is the soul of Khuwaylah! You will not have your way with me after you said what you said, until Allāh and His Messenger issue judgement about our case.' He wanted to have his way regardless of my choice and I pushed him away from me; he was an old man.' I next went to one of my neighbors and borrowed a garment from her and went to the Messenger of Allāh ﷺ. I told him what happened and kept complaining to him of the ill treatment I received from 'Aws. He said,

«يَاخُوَيْلَةُ، ابْنُ عَمِّكِ شَيْخٌ كَبِيرٌ، فَاتَّقِي اللهَ فِيهِ»

«*O Khuwaylah! Your cousin is an old man, so have Taqwā of Allāh regarding him.*»

By Allāh! Before I departed, parts of the Qur'ān were revealed about me. Allāh's Messenger ﷺ felt the hardship upon

receiving the revelation as he usually did and then became relieved. He said to me,

«يَا خُوَيْلَةُ، قَدْ أَنْزَلَ اللهُ فِيكِ وَفِي صَاحِبِكِ قُرْآنًا»

«*O Khuwaylah! Allāh has revealed something about you and your spouse.*» He recited to me,

﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَـٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿١﴾﴾

﴾*Indeed Allāh has heard the statement of her that disputes with you concerning her husband, and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.*﴿, until,

﴿وَلِلْكَـٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾﴾

﴾*And for disbelievers, there is a painful torment.*﴿ He ﷺ then said to me,

«مُرِيهِ فَلْيُعْتِقْ رَقَبَةً»

«*Command him to free a slave.*» I said, 'O Allāh's Messenger! He does not have any to free.' He said,

«فَلْيَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ»

«*Let him fast for two consecutive months.*»

I said, 'By Allāh! He is an old man and cannot fast.' He said,

«فَلْيُطْعِمْ سِتِّينَ مِسْكِينًا وَسْقًا مِنْ تَمْرٍ»

«*Let him feed sixty poor people a Wasq*[1] *of dates.*»

I said, 'O Allāh's Messenger! By Allāh, he does not have any of that.' He ﷺ said,

«فَإِنَّا سَنُعِينُهُ بِعَرَقٍ مِنْ تَمْرٍ»

«*We will help him with a basket*[2] *of dates.*»

I said, 'And I, O Allāh's Messenger! I will help him with another.' He said,

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[1] One *Wasq* refers to a measurement of a camel-load or the equivalent of 60 *Ṣā'* or approximately 165 liters.

[2] Which was about fifteen *Ṣā'*.

«قَدْ أَصَبْتِ وَأَحْسَنْتِ فَاذْهَبِي فَتَصَدَّقِي بِهِ عَنْهُ، ثُمَّ اسْتَوْصِي بِابْنِ عَمِّكِ خَيْرًا»

«*You have done a righteously good thing. So go and give away the dates on his behalf and take care of your cousin.*»

I did that."'[1] Abu Dāwud also collected this *Hadīth* in the Book of Divorce in his *Sunan*,[2] according to which her name is Khawlah bint Tha'labah. She is also known as Khawlah bint Mālik bin Tha'labah, and Khuwaylah. All these are close to each other, and Allāh knows best. This is what is correct about the reason behind revealing this *Sūrah*.

Therefore, Allāh's statement,

﴿الَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم﴾

﴿*Those among you who make their wives unlawful to them by Zihār*﴾

refers to *Zihār*, which is derived from *Az-Zahr*, meaning, the back. During the time of *Jāhiliyyah*, when one wanted to declare *Zihār* towards his wife, he would say, "To me, you are like the back of my mother." That was one way they issued divorce during that time. Allāh allowed this *Ummah* to pay expiation for this statement and did not render it as a divorce, contrary to the case during the time of *Jāhiliyyah*.

Allāh said,

﴿مَّا هُنَّ أُمَّهَٰتِهِمْ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔى وَلَدْنَهُمْ﴾

﴿*they cannot be their mothers. None can be their mothers except those who gave them birth.*﴾

meaning, when the husband says to his wife that she is like his mother, or the back of his mother etc., she does not become his mother. Rather his mother is she who gave birth to him. This is why Allāh said,

﴿وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا﴾

﴿*And verily, they utter an ill word and a lie.*﴾ meaning, false and sinful speech,

﴿وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ﴾

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[1] Ahmad 6:410.

[2] Abu Dāwud 2:662, 664.

﴾*And verily, Allāh is Oft-Pardoning, Oft-Forgiving.*﴿

meaning, 'what you used to do during the time of *Jāhiliyyah*, and what accidentally slips out of your mouth, unintentionally.'

Allāh's statement,

﴿وَالَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا۟﴾

﴾*And those who make unlawful to them (their wives) by Ẓihār and wish to free themselves from what they uttered,*﴿

Ash-Shāfi'ī said, "It means to keep her for a while after the *Ẓihār*, without divorcing her, even though his is able to do so." Aḥmad bin Ḥanbal said, "To return to having sexual relations with her or to merely intend to do so, but only after he pays the expiation mentioned in the *Āyah* for his statement." It has been quoted from Mālik that it is the intention to have sexual relations or to keep her or actually having sexual intercourse. Sa'īd bin Jubayr said that this *Āyah*,

﴿ثُمَّ يَعُودُونَ لِمَا قَالُوا۟﴾

﴾*and wish to free themselves from what they uttered,*﴿

meaning, if they want to return to having sexual intercourse which was forbidden between them.

Al-Ḥasan Al-Baṣri said that it is to utilize her sexual organ, and he did not see any harm in doing what is less than that before paying the expiation. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās:

﴿مِّن قَبْلِ أَن يَتَمَآسَّا﴾

﴾*before they touch each other.*﴿ "The 'touching' refers here to sexual intercourse."[1] Similar was said by 'Aṭā', Az-Zuhri, Qatādah and Muqātil bin Ḥayyān. Az-Zuhri added, "He is not to kiss or touch her until he pays the expiation." The *Sunan* compilers recorded from 'Ikrimah, from Ibn 'Abbās that a man said, "O Allāh's Messenger! I pronounced *Ẓihār* on my wife, but then had sexual intercourse with her before I paid the expiation." The Messenger ﷺ said,

«مَا حَمَلَكَ عَلَى ذَلِكَ يَرْحَمُكَ اللهُ»

[1] Aṭ-Ṭabari 23:231.

«*May Allāh grant you His mercy, what made you do that?*»

He said, "I saw the adornment she was wearing shining in the moon's light." The Prophet ﷺ said,

«فَلَا تَقْرَبْهَا حَتَّى تَفْعَلَ مَا أَمَرَكَ اللهُ عَزَّ وَجَلَّ»

«*Then do not touch her until you do what Allāh the Exalted and Most Honored has ordered you to do.*»

At-Tirmidhi said, "*Ḥasan Gharīb Ṣaḥīḥ*." Abu Dāwud and An-Nasā'ī also recorded it.[1]

Allāh said,

﴿فَتَحْرِيرُ رَقَبَةٍ﴾

﴿*(the penalty) in that case is the freeing of a slave*﴾

indicating the necessity of freeing a slave before they touch each other. This *Āyah* mentions any slave, not only believing servants as in the case of the expiation for (unintentional) killing,

﴿ذَٰلِكُمْ تُوعَظُونَ بِهِۦ﴾

﴿*That is an admonition to you.*﴾ meaning, a warning to threaten you in this case.

﴿وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿*And Allāh is All-Aware of what you do.*﴾

meaning, He is All-Knower in what brings you benefit. Allāh's statement,

﴿فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا﴾

﴿*And he who finds not must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor.*﴾

is explained by the *Ḥadīths* that prescribe these punishments in this order, just as in the *Ḥadīth* collected in the Two *Ṣaḥīḥs* about the man who had sexual intercourse with his wife during the day, in Ramaḍān.[2] Allāh said,

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[1] Abu Dāwud 2:666, *Tuḥfat Al-Aḥwadhi* 4:380, An-Nasā'ī 6:167, and Ibn Mājah 1:666.

[2] *Fatḥ Al-Bāri* 4:193, Muslim 2:781.

﴿ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ﴾

﴾That is in order that you may have perfect faith in Allāh and His Messenger.﴿

meaning, 'We legislated this punishment so that you acquire this trait,'

﴿وَتِلْكَ حُدُودُ اللَّهِ﴾

﴾These are the limits set by Allāh.﴿ meaning, the things that He has forbidden, so do not transgress them,

﴿وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ﴾

﴾And for disbelievers, there is a painful torment.﴿

meaning, those who do not believe and do not abide by the rulings of Islāmic legislation should never think they will be saved from the torment. Rather theirs will be a painful torment in this life and the Hereafter.

﴿إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن قَبْلِهِمْ وَقَدْ أَنزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ (٥) يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (٦) أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِن ذَٰلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٧)﴾

﴾5. Verily, those who oppose Allāh and His Messenger will be disgraced as those before them were disgraced. And We have sent down clear Āyāt. And for the disbelievers is a disgraceful torment.﴿

﴾6. On the Day when Allāh will resurrect them all together and inform them of what they did. Allāh has kept account of it, while they have forgotten it. And Allāh is Witness over all things.﴿

﴾7. Have you not seen that Allāh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwā of three but He is their fourth – nor of five but He is their sixth – nor of less than that or more but He is with them wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily,

Allāh is the All-Knower of everything.﴾

Explaining the Punishment of the Enemies of the Religion

Allāh states that those who defy Him and His Messenger ﷺ and contradict His commandments,

﴿كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن قَبْلِهِمْ﴾

﴾*will be disgraced as those before them were disgraced*﴿

meaning, they will be humiliated, cursed and disgraced, just as what happened to their like were before them,

﴿وَقَدْ أَنزَلْنَا ءَايَٰتٍ بَيِّنَٰتٍ﴾

﴾*And We have sent down clear Āyāt.*﴿ meaning, none contradicts or opposes them, except a disbeliever, rebellious, sinner,

﴿وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ﴾

﴾*And for the disbelievers is a disgraceful torment*﴿ meaning, as just recompense for their arrogant refusal to follow, obey and submit to the religion of Allāh.

Allāh the Exalted said,

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا﴾

﴾*On the Day when Allāh will resurrect them all together*﴿

referring to the Day of Resurrection when He will gather the early and the latter generations in one area,

﴿فَيُنَبِّئُهُم بِمَا عَمِلُوٓا﴾

﴾*and inform them of what they did.*﴿

He will tell them all that they did in detail, whether good or evil,

﴿أَحْصَىٰهُ اللَّهُ وَنَسُوهُ﴾

﴾*Allāh has kept account of it, while they have forgotten it.*﴿

meaning, Allāh recorded and kept all these actions, even though they have forgotten what they did,

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

﴾*And Allāh is Witness over all things.*﴿ meaning, nothing escapes

His knowledge, and no matter is hidden from Him or escapes His complete observation.

Allāh's Knowledge encompasses Creation

Then Allāh the Exalted informs of His knowledge encompassing all creation, observing it, hearing their speech and seeing them, wherever they may be and in whatever condition they may be in,

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِى السَّمَـوَتِ وَمَا فِى الأَرْضِ مَا يَكُونُ مِن نَّجْوَى ثَلَـثَةٍ﴾

﴾Have you not seen that Allāh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwā of three﴿, i.e., secret consultation of three,

﴿إِلاَّ هُوَ رَابِعُهُمْ وَلاَ خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ وَلاَ أَدْنَى مِن ذَلِكَ وَلاَ أَكْثَرَ إِلاَّ هُوَ مَعَهُمْ أَيْنَ مَا كَانُواْ﴾

﴾but He is their fourth – nor of five but He is their sixth – nor of less than that or more but He is with them wheresoever they may be.﴿

meaning, He is watching them, perfectly hearing their speech, whether uttered in public or secret. His angels record all that they say, even though He has better knowledge of it and hears them perfectly, as Allāh said;

﴿أَلَمْ يَعْلَمُواْ أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّـمُ الْغُيُوبِ ﴿٧٨﴾﴾

﴾Know they not that Allāh knows their secret ideas, and their Najwā, and that Allāh is the All-Knower of the unseen.﴿ (9:78),

﴿أَمْ يَحْسَبُونَ أَنَّا لاَ نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُم بَلَى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾﴾

﴾Or do they think that We hear not their secrets and their private Najwā? And Our messengers are by them to record.﴿ (43:80)

For this reason, several mentioned that there is a consensus among the scholars that this "with" refers to Allāh's knowledge. There is no doubt that this meaning is true, especially if we add to it the certainty that His hearing encompasses all things, as well as His sight. He, the Exalted and Most Honored, is never lacking in knowing all their affairs,

الجزء الثامن والعشرون ٥٤٣ سورة المجادلة

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ ٱلْقِيَٰمَةِ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُوا عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَٰجَوْنَ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِيٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ ٱلْمَصِيرُ ﴿٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا إِذَا تَنَٰجَيْتُمْ فَلَا تَتَنَٰجَوْا بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَتَنَٰجَوْا بِٱلْبِرِّ وَٱلتَّقْوَىٰ وَٱتَّقُوا ٱللَّهَ ٱلَّذِيٓ إِلَيْهِ تُحْشَرُونَ ﴿٩﴾ إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا إِلَّا بِإِذْنِ ٱللَّهِ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي ٱلْمَجَٰلِسِ فَٱفْسَحُوا يَفْسَحِ ٱللَّهُ لَكُمْ وَإِذَا قِيلَ ٱنشُزُوا فَٱنشُزُوا يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا مِنكُمْ وَٱلَّذِينَ أُوتُوا ٱلْعِلْمَ دَرَجَٰتٍ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

﴿ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ ٱلْقِيَٰمَةِ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴾*And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allāh is the All-Knower of everything.*﴿

Imām Aḥmad commented, "Allāh began the *Āyah* (58:7) by mentioning His knowledge and ended it by mentioning His knowledge."

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُوا عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَٰجَوْنَ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِيٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ ٱلْمَصِيرُ ﴿٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا إِذَا تَنَٰجَيْتُمْ فَلَا تَتَنَٰجَوْا بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَتَنَٰجَوْا بِٱلْبِرِّ وَٱلتَّقْوَىٰ وَٱتَّقُوا ٱللَّهَ ٱلَّذِيٓ إِلَيْهِ تُحْشَرُونَ ﴿٩﴾ إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا إِلَّا بِإِذْنِ ٱللَّهِ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٠﴾﴾

﴾*8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger. And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!*﴿

﴾*9. O you who believe! When you hold secret counsel, do it not*

for sin and wrongdoing, and disobedience to the Messenger, but do it for Al-Birr and Taqwā; and have Taqwā of Allāh unto Whom you shall be gathered.﴾

﴿*10. Secret counsels are only from Shayṭān, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits. And in Allāh let the believers put their trust.*﴾

The Evil of the Jews

Ibn Abi Najīḥ reported from Mujāhid,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ﴾

﴿*Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden,*﴾

He said, "The Jews."[1] Similar was said by Muqātil bin Ḥayyān, who added, "The Prophet ﷺ had a peace treaty with the Jews. When one of the Prophet's Companions would pass by a gathering of Jews, they would speak among themselves in secret, prompting the believer to think that they were plotting to kill or harm him. When the believer saw this, he feared for his safety and changed the route he was taking. The Prophet ﷺ advised them to abandon their evil secret talks, but they did not listen and kept on holding the *Najwā*. Allāh the Exalted sent down this *Āyah* in their case,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ﴾

﴿*Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden*﴾."[2]

Allāh's statement,

﴿وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ﴾

﴿*and conspired together for sin and wrongdoing and disobedience to the Messenger.*﴾

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[1] Aṭ-Ṭabari 23:236.

[2] *Ad-Durr Al-Manthūr* 8:80. This is a *Mursal* narration. See the section about narrations in the beginning of the book.

means, they used to talk to each other,

﴿بِالْإِثْمِ﴾

﴿*for sin*﴾ which involves themselves,

﴿وَالْعُدْوَانِ﴾

﴿*and wrongdoing*﴾ which effects others. They speak about disobedience and defying of the Messenger ﷺ, with persistence and recommending each other to follow their way,

﴿وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ﴾

﴿*And when they come to you, they greet you with a greeting wherewith Allāh greets you not,*﴾

Ibn Abi Ḥātim recorded that 'Ā'ishah said, "Some Jews came to the Prophet ﷺ and greeted him by saying, '*As-Sām 'Alayka,*[1] O Abul-Qāsim.' So I said to them, '*wa 'Alaykum As-Sām* (the same death be upon you).' The Prophet ﷺ said,

«يَا عَائِشَةُ! إِنَّ اللهَ لَا يُحِبُّ الْفُحْشَ وَلَا التَّفَحُّشَ»

«*O 'Ā'ishah, Allāh does not like rudeness and foul speech.*»

I said, 'Didn't you hear them say, '*As-Sām Alayka*?' He ﷺ said,

«أَوَ مَا سَمِعْتِ أَقُولُ: وَعَلَيْكُمْ»

«*Didn't you hear me answering them back by saying, 'Wa 'Alaykum (And the same upon you)?'*»

Allāh the Exalted then sent down this *Āyah*,

﴿وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ﴾

﴿*And when they come to you, they greet you with a greeting wherewith Allāh greets you not,*﴾"[2]

The narration collected in the *Ṣaḥīḥ* states that 'Ā'ishah said, "And be upon you the death, disgrace and curse." The Messenger of Allāh said to her,

«إِنَّهُ يُسْتَجَابُ لَنَا فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِينَا»

«*Allāh accepts our supplication against them, but not theirs*

[1] See below.

[2] Aṭ-Ṭabari 23:236, 237.

against us.»[1]

Ibn Jarīr recorded that Anas bin Mālik said, "A Jew passed by Allāh's Messenger ﷺ, who was sitting with his Companions, he greeted them and they greeted him back. Allāh's Messenger ﷺ then said to his Companions,

«هَلْ تَدْرُونَ مَا قَالَ؟»

«*Do you know what he just said?*»

They said, 'He said: *As-Salām*, O Allāh's Messenger.' The Prophet ﷺ said,

«بَلْ قَالَ: سَامٌ عَلَيْكُمْ»

«*Rather he said, Sām 'Alaykum.*» meaning, 'may you disgrace your religion.' Allāh's Messenger ﷺ then said,

«رُدُّوهُ»

«*Bring him back,*» and when he was brought back, the Prophet ﷺ asked him,

«أَقُلْتَ: سَامٌ عَلَيْكُمْ؟»

«*Did you say: Sām 'Alaykum?*»

He said, 'Yes.' The Prophet ﷺ then said,

«إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ فَقُولُوا: عَلَيْكَ»

«*When the people of the Book greet you, say, 'Wa 'Alaykum.'*»"

meaning, 'and the same on you too.'[2] The basis for the *Ḥadīth* of Anas is in the *Ṣaḥīḥ* and similar to this *Ḥadīth* of 'Ā'ishah is in the *Ṣaḥīḥ*.[3]

Allāh said,

﴿وَيَقُولُونَ فِيٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ﴾

﴾*and say within themselves: "Why should Allāh punish us not for what we say?"*﴿

means, the Jews say these words, changing the meaning of the Islāmic greeting, into an abusive statement, and then say,

[1] *Fatḥ Al-Bāri* 10:466.

[2] Aṭ-Ṭabari 23:240.

[3] *Fatḥ Al-Bāri* 10:463.

'Had he been a Prophet, Allāh would have punished us for what we said. Allāh knows what we conceal. Therefore, if Muḥammad were a Prophet, Allāh would have sent His punishment on us sooner, in this life.' Allāh the Exalted replied,

﴿حَسْبُهُمْ جَهَنَّمُ﴾

﴾*Hell will be sufficient for them;*﴿ ell should be sufficient for them in the Hereafter,

﴿يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ﴾

﴾*they will enter therein. And worst indeed is that destination!*﴿

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that the Jews used to say, "*Sām 'Alayka,*" to Allāh's Messenger ﷺ. They would say then within themselves, "Why does Allāh not punish us for what we say?" This *Āyah* was later revealed,

﴿وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ﴾

﴾*And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!*﴿[1]

Its chain of narration is *Ḥasan*, but they (Al-Bukhāri and Muslim) did not collect it.

Manners of the *Najwā*, (Secret Counsel)

Allāh the Exalted teaches His believing servants to avoid the ways of the disbelievers and hypocrites,

﴿يَـٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓا إِذَا تَنَـٰجَيْتُمْ فَلَا تَتَنَـٰجَوْا بِالْإِثْمِ وَالْعُدْوَٰنِ وَمَعْصِيَتِ الرَّسُولِ﴾

﴾*O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience to the Messenger,*﴿

meaning, do not hold evil secret counsels like the ignorant disbelieving People of the Scriptures and their allies among the hypocrites, who imitate their ways,

[1] Aḥmad 2:170.

﴿وَتَنَـٰجَوْا۟ بِٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ﴾

﴾but do it for Al-Birr and Taqwā; and have Taqwā of Allāh unto Whom you shall be gathered.﴿

and He will then inform you of all your deeds and statements; He has counted and recorded them and will justly hold you accountable for them.

Allāh the Exalted said,

﴿إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَـٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟ وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٠﴾﴾

﴾An-Najwā are only from the Shayṭān, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits. And in Allāh let the believers put their trust.﴿

Allāh states that secret talks, where the believers feel anxious, are

﴿مِنَ ٱلشَّيْطَـٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟﴾

﴾only from Shayṭān, in order that he may cause grief to the believers.﴿

meaning, that those who hold such counsels do so because of the lures of the devil,

﴿لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟﴾

﴾in order that he may cause grief to the believers.﴿

The devil seeks to bother the believers, even though his plots will not harm the believers, except if Allāh wills it. Those who are the subject of evil *Najwā*, should seek refuge in Allāh and put his trust in Him, for none of it will harm them, Allāh willing.

The *Sunnah* also forbids the *Najwā* so that no Muslim is bothered by it. Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذٰلِكَ يُحْزِنُهُ»

«If you were three, then two of you should not hold a secret counsel in the presence of the third person, because that would

cause him to be worried.»[1]

This *Ḥadīth* is collected in the Two *Ṣaḥīḥs* using a chain of narration that contained Al-A'mash.[2] 'Abdur-Razzāq narrated that 'Abdullāh bin 'Umar said that Allāh's Messenger ﷺ said,

«إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ إِلَّا بِإِذْنِهِ، فَإِنَّ ذٰلِكَ يُحْزِنُهُ»

«If you were three, then two of you should not hold a secret counsel in the presence of the third person, except with his permission, because that would cause him to be worried.»[3] Muslim collected this *Ḥadīth*.[4]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى ٱلْمَجَٰلِسِ فَٱفْسَحُوا۟ يَفْسَحِ ٱللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝١١﴾

﴾11. O you who believe! When you are told to make room in the assemblies, make room. Allāh will give you room. And when you are told to rise up, then rise up. Allāh will exalt in degress those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.﴿

Manners for Assemblies

Allāh teaches His servants good manners and orders them to be kind to each other when they are sitting together,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى ٱلْمَجَٰلِسِ﴾

﴾O you who believe! When you are told to make room in the assemblies,﴿

﴿فَٱفْسَحُوا۟ يَفْسَحِ ٱللَّهُ لَكُمْ﴾

﴾make room. Allāh will give you room.﴿

Indeed, the reward or recompense depends on the type of action. In a *Ḥadīth*, the Prophet ﷺ said,

«مَنْ بَنَى لِلهِ مَسْجِدًا بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ»

[1] Aḥmad 1:425, 431.

[2] *Fatḥ Al-Bāri* 11:58, Muslim 4:1718.

[3] 'Abdur-Razzāq 11:26.

[4] Muslim 4:1717.

«*Whoever builds a Masjid for Allāh, Allāh builds for him a house in Paradise.*»[1]

In another *Ḥadīth*, the Prophet ﷺ said,

«وَمَنْ يَسَّرَ عَلَىٰ مُعْسِرٍ يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

«*He who relieves a difficulty for a person living in straitened circumstances, then Allāh will relieve the difficulties of this life and the Hereafter for him. Surely, Allāh helps the servant as long as the servant helps his brother.*»[2]

There are many similar *Ḥadīths*. This is why Allāh the Exalted said,

﴿فَٱفْسَحُوا۟ يَفْسَحِ ٱللَّهُ لَكُمْ﴾

﴾*make room. Allāh will give you room.*﴿

Qatādah said, "This *Āyah* was revealed about gatherings in places where Allāh is being remembered. When someone would come to join in assemblies with the Messenger ﷺ, they would hesitate to offer them space so that they would not loose their places. Allāh the Exalted commanded them to spread out and make room for each other."[3]

Imām Aḥmad and Imām Ash-Shāfi'ī recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«لَا يُقِمِ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ فَيَجْلِسَ فِيهِ، وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا»

«*One of you should not remove someone from his place and sit in it, but instead, spread out and make room.*»[4]

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*.[5] Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَا يُقِمِ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنِ افْسَحُوا يَفْسَحِ اللهُ لَكُمْ»

«*A man should not remove another man from his place and*

[1] *Fatḥ Al-Bāri* 1:648.

[2] Muslim 4:2074.

[3] Aṭ-Ṭabari 23:244.

[4] Aḥmad 2:126, and *Tartīb Ash-Shāfi'ī* 2:186.

[5] *Fatḥ Al-Bāri* 1:64, Muslim 4:1714.

then sit in it. Rather spread out and make room and Allāh will make room for you.»[1]

Imām Aḥmad also recorded this *Ḥadīth* with the wording:

«لَا يَقُومُ الرَّجُلُ لِلرَّجُلِ مِنْ مَجْلِسِهِ، وَلَكِنِ افْسَحُوا يَفْسَحِ اللهُ لَكُمْ»

«*A man should not leave his place for another man, but rather spread out and make room, and Allāh will make room for you*»."[2]

It has been reported that Ibn 'Abbās, Al-Ḥasan Al-Baṣri and others said that:

﴿إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ﴾

﴾*When you are told to make room in the assemblies, make room. Allāh will give you room.*﴿ means to war assemblies, and that,

﴿وَإِذَا قِيلَ انشُزُوا فَانشُزُوا﴾

﴾*And when you are told to rise up, then rise up.*﴿ means, "Get up to fight."[3] Qatādah said

﴿وَإِذَا قِيلَ انشُزُوا فَانشُزُوا﴾

﴾*And when you are told to rise up, then rise up.*﴿ means, "When you are called to any type of good, then respond."[4]

The Virtues of Knowledge and People of Knowledge

Allāh's statement,

﴿يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴾*Allāh will exalt in degrees those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.*﴿

means, do not think that if one of you makes room for his brother, or rises up when he is commanded to do so, that this

[1] Aḥmad 2:523.

[2] Aḥmad 2:338.

[3] Aṭ-Ṭabari 23:244, Al-Qurṭubi 17:299, and *Ad-Durr Al-Manthūr* 8:82.

[4] Aṭ-Ṭabari 23:245.

will diminish his right or honor. Rather, this will increase his virtue and status with Allāh, and Allāh the Exalted will never make his good deed be lost. To the contrary, He will reward him for it in this life and the Hereafter. Surely, he who humbles himself by and before the command of his Lord, then Allāh will elevate his status and make him known by his good behavior. the statement of Allāh the Exalted,

﴿يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴾Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.﴿

meaning, surely, Allāh is Aware of those who deserve this reward and those who are not worthy of it.

Imām Aḥmad recorded that Abu Aṭ-Ṭufayl 'Āmir bin Wathilah said that Nāfi' bin 'Abdul-Ḥārith met 'Umar bin Al-Khaṭṭāb in the area of 'Uṣfān. 'Umar appointed Abu Aṭ-Ṭufayl to be the governor of Makkah. 'Umar asked him, "Whom did you appoint as your deputy for the valley people (that is, Makkah)." 'Āmir said, "I appointed Ibn Abzā, one of our freed slaves, as my deputy." 'Umar said, "You made a freed slave their governor in your absence?" He said, "O Leader of the faithful! He has memorized Allāh's Book and has knowledge of regulations of inheritance, along with being a proficient judge." 'Umar said, "Surely, your Prophet ﷺ has said,

«إِنَّ اللهَ يَرْفَعُ بِهٰذَا الْكِتَابِ قَوْمًا وَيَضَعُ بِهِ آخَرِينَ»

«Verily, Allāh elevates some people and degrades others, on account of this Book.»"[1] Muslim collected this *Ḥadīth*.[2]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِن لَّمْ تَجِدُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ۝١٢ ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا۟ وَتَابَ ٱللَّهُ عَلَيْكُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ۝١٣﴾

﴾12. O you who believe! When you (want to) consult the Messenger in private, spend something in charity before your private consultation. That will be better and purer for you. But

[1] Aḥmad 1:35.

[2] Muslim 1:559.

if you find not (the means for it), then verily, Allāh is Oft-Forgiving, Most Merciful.﴾

﴿*13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allāh has forgiven you, then perform Ṣalāh and give Zakāh and obey Allāh and His Messenger. And Allāh is All-Aware of what you do.*﴾

The Order to give Charity before One speaks to the Prophet ﷺ in private

Allāh commanded His believing servants, when any of them wanted to speak with Allāh's Messenger ﷺ in secret, to give away charity beforehand so that his charity cleanses and purifies him and makes him worthy of having a private counsel with the Prophet ﷺ. This is why Allāh the Exalted said,

﴿ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ﴾

﴿*That will be better and purer for you.*﴾ then He said,

﴿فَإِن لَّمْ تَجِدُوا﴾

﴿*But if you find not.*﴾ meaning, if he is unable to do so due to poverty,

﴿فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴿*then verily, Allāh is Oft-Forgiving, Most Merciful.*﴾

He only commanded those who are financially able to give this type of charity. Allāh the Exalted said,

﴿ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَىْ نَجْوَاكُمْ صَدَقَـٰتٍ﴾

﴿*Are you afraid of spending in charity before your private consultation?*﴾

meaning, are you afraid that the order to give charity before speaking privately to the Prophet ﷺ remains in effect forever?

﴿فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

﴿*If then you do it not, and Allāh has forgiven you, then perform Ṣalāh and give Zakāh and obey Allāh and His Messenger. And Allāh is All-Aware of what you do.*﴾

Therefore, Allāh abrogated the obligation of giving this charity. It was said that none has implemented this command before except its abrogation, 'Ali bin Abi Ṭālib.

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās:

﴿فَقَدِّمُوا بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً﴾

﴿spend something in charity before your private consultation.﴾

"The Muslims kept asking Allāh's Messenger ﷺ questions until it became difficult on him. Allāh wanted to lighten the burden from His Prophet ﷺ, upon him be peace. So when He said this, many Muslims were afraid to pay this charity and stopped asking. Afterwards, Allāh sent down this *Āyah*,

﴿ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ﴾

﴿Are you afraid of spending in charity before your private consultation? If then you do it not, and Allāh has forgiven you, then perform Ṣalāh and give Zakāh﴾

Thus Allāh made things easy and lenient for them."[1]

'Ikrimah and Al-Ḥasan Al-Baṣri commented on Allāh's statement:

﴿فَقَدِّمُوا بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً﴾

﴿spend something in charity before your private consultation.﴾

"This was abrogated by the next *Āyah*:

﴿ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ﴾

﴿Are you afraid of spending in charity before your private consultation...﴾."[2]

Sa'īd bin Abi 'Arūbah reported from Qatādah and Muqātil bin Ḥayyān, "People kept questioning Allāh's Messenger ﷺ until they made things difficult for him. Allāh provided a way to stop their behavior by this *Āyah*. One of them would need to speak to Allāh's Prophet ﷺ about a real matter, but could not do so until he gave in charity. This became hard on people and

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[1] Aṭ-Ṭabari 23:249. See the section about narrations in the beginning of the book.

[2] Aṭ-Ṭabari 23:250.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَٰجَيۡتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ
صَدَقَةٗۚ ذَٰلِكَ خَيۡرٞ لَّكُمۡ وَأَطۡهَرُۚ فَإِن لَّمۡ تَجِدُواْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ
١٢ ءَأَشۡفَقۡتُمۡ أَن تُقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ صَدَقَٰتٖۚ فَإِذۡ لَمۡ تَفۡعَلُواْ
وَتَابَ ٱللَّهُ عَلَيۡكُمۡ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَطِيعُواْ ٱللَّهَ
وَرَسُولَهُۥۚ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٣ ۞ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوۡاْ قَوۡمًا
غَضِبَ ٱللَّهُ عَلَيۡهِم مَّا هُم مِّنكُمۡ وَلَا مِنۡهُمۡ وَيَحۡلِفُونَ عَلَى ٱلۡكَذِبِ
وَهُمۡ يَعۡلَمُونَ ١٤ أَعَدَّ ٱللَّهُ لَهُمۡ عَذَابٗا شَدِيدًاۖ إِنَّهُمۡ سَآءَ مَا كَانُواْ
يَعۡمَلُونَ ١٥ ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ فَصَدُّواْ عَن سَبِيلِ ٱللَّهِ فَلَهُمۡ
عَذَابٞ مُّهِينٞ ١٦ لَّن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُم مِّنَ ٱللَّهِ
شَيۡـًٔاۚ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ١٧ يَوۡمَ يَبۡعَثُهُمُ
ٱللَّهُ جَمِيعٗا فَيَحۡلِفُونَ لَهُۥ كَمَا يَحۡلِفُونَ لَكُمۡ وَيَحۡسَبُونَ أَنَّهُمۡ عَلَىٰ شَيۡءٍۚ أَلَآ
إِنَّهُمۡ هُمُ ٱلۡكَٰذِبُونَ ١٨ ٱسۡتَحۡوَذَ عَلَيۡهِمُ ٱلشَّيۡطَٰنُ فَأَنسَىٰهُمۡ ذِكۡرَ
ٱللَّهِۚ أُوْلَٰٓئِكَ حِزۡبُ ٱلشَّيۡطَٰنِۚ أَلَآ إِنَّ حِزۡبَ ٱلشَّيۡطَٰنِ هُمُ ٱلۡخَٰسِرُونَ
١٩ إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُوْلَٰٓئِكَ فِي ٱلۡأَذَلِّينَ ٢٠
كَتَبَ ٱللَّهُ لَأَغۡلِبَنَّ أَنَا۠ وَرُسُلِيٓۚ إِنَّ ٱللَّهَ قَوِيٌّ عَزِيزٞ ٢١

Allāh sent down relief from this requirement afterwards,

﴿فَإِن لَّمۡ تَجِدُواْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ﴾

﴿*But if you find not, then verily, Allāh is Oft-Forgiving, Most Merciful*﴾."[1]

Ma'mar reported from Qatādah that the *Āyah*,

﴿إِذَا نَٰجَيۡتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ صَدَقَةٗۚ﴾

﴿*When you (want to) consult the Messenger in private, spend something in charity before your private consultation.*﴾

was abrogated after being in effect for only one hour of a day.[2]

'Abdur-Razzāq recorded that Mujāhid said that 'Ali said, "No one except me implemented this *Āyah*, until it was abrogated," and he was reported to have said that it remained in effect for merely an hour.[3]

﴿أَلَمۡ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوۡاْ قَوۡمًا غَضِبَ ٱللَّهُ عَلَيۡهِم مَّا هُم مِّنكُمۡ وَلَا مِنۡهُمۡ وَيَحۡلِفُونَ عَلَى ٱلۡكَذِبِ وَهُمۡ
يَعۡلَمُونَ ١٤ أَعَدَّ ٱللَّهُ لَهُمۡ عَذَابٗا شَدِيدًاۖ إِنَّهُمۡ سَآءَ مَا كَانُواْ يَعۡمَلُونَ ١٥ ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ فَصَدُّواْ
عَن سَبِيلِ ٱللَّهِ فَلَهُمۡ عَذَابٞ مُّهِينٞ ١٦ لَّن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُم مِّنَ ٱللَّهِ شَيۡـًٔاۚ أُوْلَٰٓئِكَ
أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ١٧ يَوۡمَ يَبۡعَثُهُمُ ٱللَّهُ جَمِيعٗا فَيَحۡلِفُونَ لَهُۥ كَمَا يَحۡلِفُونَ لَكُمۡ وَيَحۡسَبُونَ

[1] Aṭ-Ṭabari 23:248.

[2] Aṭ-Ṭabari 23:249.

[3] 'Abdur-Razzāq 3:280.

أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ ﴿١٨﴾ ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ ﴿١٩﴾﴾

﴾14. Have you not seen those who take as friends a people upon whom is the wrath of Allāh? They are neither of you nor of them, and they swear to a lie while they know.﴿

﴾15. Allāh has prepared for them a severe torment. Evil indeed is that which they used to do.﴿

﴾16. They have made their oaths a screen. Thus they hinder (others) from the path of Allāh, so they shall have a humiliating torment.﴿

﴾17. Their children and their wealth will avail them nothing against Allāh. They will be the dwellers of the Fire to dwell therein forever.﴿

﴾18. On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you. And they think that they have something. Verily, they are liars!﴿

﴾19. The Shayṭān has overpowered them. So he has made them forget the remembrance of Allāh. They are the party of Shayṭān. Verily, it is the party of Shayṭān that will be the losers!﴿

Chastising the Hypocrites

Allāh chastises the hypocrites for secretly aiding and supporting the disbelievers even though, in reality, they were neither with the disbelievers nor with the Muslims. Allāh the Exalted said in another *Āyah*,

﴿مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿١٤٣﴾﴾

﴾(They are) swaying between this and that, belonging neither to these nor to those; and he whom Allāh sends astray, you will not find for him a way.﴿(4:143) Allāh said here,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِم﴾

﴾Have you not seen those who take as friends a people upon whom is the wrath of Allāh?﴿

referring to the Jews with whom the hypocrites were allies in secret. Allāh said,

﴿مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ﴾

﴿*They are neither of you nor of them,*﴾ meaning, that these hypocrites are neither with the believers, nor with their allies the Jews,

﴿وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ﴾

﴿*and they swear to a lie while they know.*﴾ meaning, the hypocrites lie when they vow, knowing that they are lying, which is called the vow of *Al-Ghamūs*. We seek refuge with Allāh from their ways. When the hypocrites met the believers they said that they believed and when they went to the Messenger ﷺ, they swore to him by Allāh that they were believers. They knew that they were lying in their vow, and they knew that they did not declare their true creed. This is why Allāh witnessed here that they lie in their vows and know that they are lying, even though their statement (about the Prophet being Allāh's Prophet) is true in essence.

Allāh the Exalted said,

﴿أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ﴾

﴿*Allāh has prepared for them a severe torment. Evil indeed is that which they used to do.*﴾

meaning, Allāh has prepared a painful torment for the hypocrites on account of their evil deeds, their aid and support of the disbelievers and their deceit and betrayal of the believers. The statement of Allāh the Exalted,

﴿ٱتَّخَذُوٓا۟ أَيْمَـٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ﴾

﴿*They have made their oaths a screen. Thus they hinder (others) from the path of Allāh,*﴾

meaning, the hypocrites pretended to be believers and concealed disbelief under the shield of their false oaths. Many were unaware of their true stance and were thus deceived by their oaths. Because of this, some people were hindered from the Path of Allāh

﴿فَلَهُمْ عَذَابٌ مُّهِينٌ﴾

﴿*so they shall have a humiliating torment.*﴾ meaning, as recompense for belittling the significance of swearing by the

Mighty Name of Allāh, while lying and concealing betrayal. Allāh the Exalted said,

﴿لَّن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا﴾

﴾Their children and their wealth will avail them nothing against Allāh.﴿

meaning, none of their possessions can avert the affliction when it is sent their way,

﴿أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴾They will be the dwellers of the Fire to dwell therein forever.﴿

Allāh the Exalted said,

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا﴾

﴾On the Day when Allāh will resurrect them all together;﴿

referring to the Day of Resurrection when He will gather them all together and leave none of them out,

﴿فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ﴾

﴾then they will swear to Him as they swear to you. And they think that they have something.﴿

meaning, they will swear to Allāh the Exalted and Most Honored that they were following the guidance and the correct path, just as they used to swear to the believers in this worldly life. Verily, those who live following on a certain path will most likely die while on it. Thus, they will be resurrected upon their path. The hypocrites will think that their vows will help them with Allāh, just as they helped with the people, who were obliged to treat them as they pretended to be, Muslim. This is why Allāh said,

﴿وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ﴾

﴾And they think that they have something﴿ meaning, on account of swearing to their Lord (that they used to be believers).

Allāh rebukes this idea of theirs;

﴿أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ﴾

﴾Verily, they are liars!﴿ stressing that they are lying,

Allāh then said;

الجزء الثامن والعشرون ٥٤٥ سورة الحشر

لا تجد قوما يؤمنون بالله واليوم الآخر يوادون من
حاد الله ورسوله ولو كانوا آباءهم أو أبناءهم
أو إخوانهم أو عشيرتهم أولئك كتب في قلوبهم
الإيمان وأيدهم بروح منه ويدخلهم جنات تجري
من تحتها الأنهار خالدين فيها رضي الله عنهم ورضوا
عنه أولئك حزب الله ألا إن حزب الله هم المفلحون ﴿٢٢﴾

سورة الحشر

بسم الله الرحمن الرحيم

سبح لله ما في السماوات وما في الأرض وهو العزيز الحكيم
﴿١﴾ هو الذي أخرج الذين كفروا من أهل الكتاب من ديارهم
لأول الحشر ما ظننتم أن يخرجوا وظنوا أنهم مانعتهم
حصونهم من الله فأتاهم الله من حيث لم يحتسبوا وقذف
في قلوبهم الرعب يخربون بيوتهم بأيديهم وأيدي المؤمنين
فاعتبروا يا أولي الأبصار ﴿٢﴾ ولولا أن كتب الله عليهم
الجلاء لعذبهم في الدنيا ولهم في الآخرة عذاب النار ﴿٣﴾

﴿ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ﴾

﴾*The Shayṭān has overpowered them. So he has made them forget the remembrance of Allāh.*﴿ meaning, *Shayṭān* has taken over their hearts to the point that he made them forget Allāh the Exalted and Most Honored. This is what the devil does to those whom he controls. Abu Dāwud recorded that Abu Ad-Dardā' said that he heard the Messenger of Allāh ﷺ say,

«مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ، لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ»

«*Any three in a village or desert among whom the Salāh is not called for, will have the Shayṭān control them. Therefore, adhere to the Jamā'ah, for the wolf eats from the strayed sheep.*»

Zā'idah added that As-Sā'ib said that *Jamā'ah*, refers to, "Praying in congregation." [1] Allāh the Exalted said,

﴿أُوْلَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ﴾

﴾*They are the party of Shayṭān.*﴿ referring to those who are controlled by the devil and, as a result, forgot the remembrance of Allāh,

[1] Abu Dāwud 1:371.

﴿أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَـٰنِ هُمُ ٱلْخَـٰسِرُونَ﴾

﴿*Verily, it is the party of Shayṭān that will be the losers!*﴾

﴿إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَـٰٓئِكَ فِى ٱلْأَذَلِّينَ ۝٢٠ كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ۝٢١ لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَـٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَـٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَـٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ۝٢٢﴾

﴿*20. Those who oppose Allāh and His Messenger, they will be among those most humiliated.*﴾

﴿*21. Allāh has decreed: "Verily, I and My Messengers shall be the victorious." Verily, Allāh is All-Powerful, Almighty.*﴾

﴿*22. You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred. For such He has written faith in their hearts, and strengthened them with Rūḥ from Himself. And He will admit them to Gardens under which rivers flow, to dwell therein (forever). Allāh is well pleased with them, and they are well pleased with Him. They are the party of Allāh. Verily, the party of Allāh will be the successful.*﴾

The Opponents of Allāh and His Messenger are the Losers; Allāh and His Messenger ﷺ shall prevail

Allāh the Exalted asserts that the rebellious and stubborn disbelievers who defy Him and His Messenger ﷺ, those who do not embrace the religion and stay away from Truth, are in one area, while the guidance is in another area,

﴿أُو۟لَـٰٓئِكَ فِى ٱلْأَذَلِّينَ﴾

﴿*They will be among those most humiliated.*﴾ they are among the miserable, the cast out, banished from goodness; they are the humiliated ones in this life and the Hereafter. Allāh said,

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ﴾

﴿*Allāh has decreed: "Verily, I and My Messengers shall be the*

victorious."﴾

meaning, He has decreed, written in the First Book, and decided in the decree that He has willed – which can never be resisted, changed or prevented – that final victory is for Him, His Book, His Messengers and the faithful believers, in this life and the Hereafter:

﴿إِنَّ الْعَـٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾﴾

﴿*Surely, the (good) end is for those who have Taqwā.*﴾(11:49),

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَوٰةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَـٰدُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ الظَّـٰلِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوٓءُ الدَّارِ ﴿٥٢﴾﴾

﴿*Verily, We will indeed make victorious Our Messengers and those who believe in the life of this world and on the Day when the witnesses will stand forth, the Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode.*﴾(40:51-52)

Allāh said here,

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِيٓ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾﴾

﴿*Allāh has decreed: "Verily, I and My Messengers shall be the victorious." Verily, Allāh is All-Powerful, Almighty.*﴾

meaning, the Almighty, All-Powerful has decreed that He shall prevail over His enemies. Indeed, this is the final judgement and a matter ordained; the final triumph and victory are for the believers in this life and the Hereafter.

The Believers do not befriend the Disbelievers

Allāh the Exalted said,

﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْأَخِرِ يُوَآدُّونَ مَنْ حَآدَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوٓا ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ﴾

﴿*You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred.*﴾

Meaning, do not befriend the deniers, even if they are among the closest relatives. Allāh said,

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَن تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ﴾

﴾Let not the believers take the disbelievers as friends instead of the believers, and whoever does that will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself.﴿ (3:28), and,

﴿قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

﴾Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment). And Allāh guides not the people who are the rebellious.﴿(9:24)

Sa'īd bin 'Abdul-'Azīz and others said that this *Āyah*,

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴾You will not find any people who believe in Allāh and the Last Day...﴿

was revealed in the case of Abu 'Ubaydah 'Āmir bin 'Abdullāh bin Al-Jarrāḥ when he killed his disbelieving father, during the battle of Badr.[1] This is why when 'Umar bin Al-Khaṭṭāb placed the matter of *Khilāfah* in the consultation of six men after him, he said; "If Abu 'Ubaydah were alive, I would have appointed him the Khalīfah." It was also said that the *Āyah*,

﴿وَلَوْ كَانُوا آبَاءَهُمْ﴾

﴾even though they were their fathers﴿, was revealed in the case of

[1] See *Al-Iṣābah* under the biography of 'Āmir bin 'Abdullah bin Al-Jarrāḥ. There it is reported from 'Abdullāh bin Shawdhab. Ibn Ḥajar said that Aṭ-Ṭabarāni had a good chain for it. However, these narrations are *Mursal*.

Abu 'Ubaydah, when he killed his father during the battle of Badr, while the *Āyah*,

﴿أَوْ أَبْنَآءَهُمْ﴾

﴾*or their sons*﴿ was revealed in the case of Abu Bakr Aṣ-Ṣiddīq when he intended to kill his (disbelieving) son, 'Abdur-Raḥmān, (during Badr), while the *Āyāh*,

﴿أَوْ إِخْوَٰنَهُمْ﴾

﴾*or their brothers*﴿ was revealed about the case of Muṣ'ab bin 'Umayr, who killed his brother, 'Ubayd bin 'Umayr, during Badr, and that the *Āyāh*,

﴿أَوْ عَشِيرَتَهُمْ﴾

﴾*or their kindred*﴿ was revealed about the case of 'Umar, who killed one of his relatives during Badr, and also that this *Āyāh* was revealed in the case of Ḥamzah, 'Ali and Ubaydah bin Al-Ḥārith. They killed their close relatives 'Utbah, Shaybah and Al-Walīd bin 'Utbah that day. Allāh knows best.

A similar matter is when Allāh's Messenger ﷺ consulted with his Companions about what should be done with the captives of Badr. Abu Bakr Aṣ-Ṣiddīq thought that they should accept ransom for them so the Muslims could use the money to strengthen themselves. He mentioned the fact that the captured were the cousins and the kindred, and that they might embrace Islām later on, by Allāh's help. 'Umar said, "But I have a different opinion, O Allāh's Messenger! Let me kill so-and-so, my relative, and let 'Ali kill 'Aqīl ('Ali's brother), and so-and-so kill so-and-so. Let us make it known to Allāh that we have no mercy in our hearts for the idolators."

Allāh said,

﴿أُوْلَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ﴾

﴾*For such He has written faith in their hearts, and strengthened them with Rūḥ from Himself.*﴿

means, those who have the quality of not befriending those who oppose Allāh and His Messenger ﷺ, even if they are their fathers or brothers, are those whom Allāh has decreed faith,

meaning, happiness, in their hearts and made faith dear to their hearts and happiness reside therein. As-Suddi said that the *Āyah*,

﴿كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَـٰنَ﴾

﴾*He has written faith in their hearts,*﴿ means, "He has placed faith in their hearts." Ibn 'Abbās said that,

﴿وَأَيَّدَهُم بِرُوحٍ مِّنْهُ﴾

﴾*and strengthened them with Rūḥ from Himself.*﴿ means, "He gave them strengths."

Allāh's statement,

﴿وَيُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ﴾

﴾*And He will admit them to Gardens under which rivers flow, to dwell therein. Allāh is well pleased with them, and they are well pleased with Him.*﴿

was explained several times before. Allāh's statement,

﴿رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ﴾

﴾*Allāh is well pleased with them, and they are well pleased with Him.*﴿

contains a beautiful secret. When the believers became enraged against their relatives and kindred in Allāh's cause, He compensated them by being pleased with them and making them pleased with Him from what He has granted them of eternal delight, ultimate victory and encompassing favor. Allāh's statement,

﴿أُو۟لَـٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ﴾

﴾*They are the party of Allāh. Verily, the party of Allāh will be the successful.*﴿

indicates that they are the party of Allāh, meaning, His servants who are worthy of earning His honor. Allāh's statement,

﴿أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ﴾

﴾*Verily, the party of Allāh will be the successful.*﴿

asserts their success, happiness and triumph in this life and the Hereafter, in contrast to those, who are the party of the devil,

﴿أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ﴾

﴾Verily, the party of Shayṭān will be the losers!﴿

This is the end of the *Tafsīr* of *Sūrat Al-Mujādilah.* All praise and thanks are due to Allāh.

The *Tafsīr* of *Sūrat Al-Ḥashr* (Chapter - 59)

Which was revealed in Al-Madīnah

Ibn 'Abbās used to call this chapter, '*Sūrah Bani An-Naḍīr.*'[1] Sa'īd bin Manṣūr recorded that Sa'īd bin Jubayr said, "I asked Ibn 'Abbās about *Sūrat Al-Ḥashr* and he said, 'It was revealed about Bani An-Naḍīr.'" Al-Bukhāri and Muslim recorded it using another chain of narration from Ibn 'Abbās.[2] Al-Bukhāri also recorded it from Abu 'Awānah, from Abu Bishr from Sa'īd bin Jubayr, who said, "I asked Ibn 'Abbās, '*Sūrat Al-Ḥashr*?' He said, '*Sūrah Bani An-Naḍīr.*'"[3]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِن دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنتُمْ أَن يَخْرُجُوا وَظَنُّوا أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ ۝ وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ۝ ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَن يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ۝﴾

﴿1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise.﴾

﴿2. He it is Who drove out the disbelievers among the People of the Scripture from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allāh! But Allāh reached

[1] *Fatḥ Al-Bāri* 8:497.

[2] *Fatḥ Al-Bāri* 8:497, Muslim 4:2322.

[3] *Fatḥ Al-Bāri* 8:497.

them from a place whereof they expected it not, and He cast terror into their hearts so that they demolished their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes.﴿

﴾3. And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.﴿

﴾4. That is because they opposed Allāh and His Messenger. And whosoever opposes Allāh, then verily, Allāh is Severe in punishment.﴿

﴾5. What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.﴿

Everything glorifies Allāh in its own Way

Allāh states that everything that exists in the heavens and on the earth praises, glorifies, reveres and prays to Him and affirms His Oneness. Allāh said in another *Āyah*,

﴿تُسَبِّحُ لَهُ ٱلسَّمَـٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَـٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ﴾

﴾The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification.﴿(17:44) Allāh's statement,

﴿وَهُوَ ٱلْعَزِيزُ﴾

﴾And He is the Almighty﴿ meaning of invincible majesty,

﴿ٱلْحَكِيمُ﴾

﴾the All-Wise.﴿ in what He decrees and legislates.

The End that Bani An-Naḍīr suffered

Allāh said,

﴿هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ﴾

﴾He it is Who drove out the disbelievers among the People of the Scripture﴿

referring to the Jewish tribe of Bani An-Naḍīr, according to Ibn

'Abbās, Mujāhid, Az-Zuhri and several others.[1]

When the Messenger of Allāh ﷺ migrated to Al-Madīnah, he made a peace treaty with the Jews stipulating that he would not fight them and they would not fight him. They soon betrayed the treaty that they made with Allāh's Messenger ﷺ. Therefore, Allāh sent His torment down on them; it can never be averted, and His appointed destiny touched them; it can never be resisted. The Prophet ﷺ forced them to evacuate and abandon their fortified forts that Muslims did not think they would ever control. The Jews thought that their fortifications will save them from Allāh's torment, but they did not help them against Allāh in the least. Then, that which they did not expect came to them from Allāh, and Allāh's Messenger ﷺ forced them to leave Al-Madīnah. Some of them went to Adhri'āt in the area of Ash-Shām, which is the area of the grand Gathering and Resurrection, while others went to Khaybar. The Prophet ﷺ allowed them to evacuate their forts and take whatever their camels could carry. They destroyed the property that they could not carry. This is why Allāh the Exalted said,

﴿يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ فَٱعْتَبِرُوا۟ يَـٰٓأُو۟لِى ٱلْأَبْصَـٰرِ﴾

﴾they demolished their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes.﴿

meaning, "Contemplate the end of those who defied Allāh's command, contradicted His Messenger and denied His Book. See how Allāh's humiliating torment struck them in this life, as well as, the painful torment that Allāh has reserved for them in the Hereafter."

Abu Dāwud recorded that 'Abdur-Raḥmān bin Ka'b bin Mālik said that one of the Prophet's Companions said, "The Quraysh idolators wrote to 'Abdullāh bin Ubayy and those who were still worshipping idols among the tribes of Al-Aws and Al-Khazraj. The Messenger of Allāh ﷺ was in Al-Madīnah at the time, before the battle of Badr occurred. They wrote: 'You have given refuge to our citizen. We swear by Allāh, you should fight him, or we will expel you or gather all our forces, until

[1] Aṭ-Ṭabari 23:262.

we kill your soldiers and take your women captive.'

When the news of this threat reached 'Abdullāh bin Ubayy and the idolators of Al-Aws and Al-Khazraj, they prepared to fight the Prophet ﷺ. The news of this reached the Prophet ﷺ and he went to them saying,

«لَقَدْ بَلَغَ وَعِيدُ قُرَيْشٍ مِنْكُمُ الْمَبَالِغَ، مَا كَانَتْ تَكِيدُكُمْ بِأَكْثَرَ مِمَّا تُرِيدُ أَن تَكِيدُوا بِهِ أَنْفُسَكُمْ، تُرِيدُونَ أَنْ تُقَاتِلُوا أَبْنَاءَكُمْ وَإِخْوَانَكُمْ»

«The threat of the Quraysh has caused you extreme anxiety! The Quraysh cannot cause you more harm than what you will cause yourselves by your actions. Do you want to fight your children and brethren?»

When they heard these words from the Prophet ﷺ, they dispersed and the news of what happened reached the Quraysh idolators. After the battle of Badr, the Quraysh idolators wrote to the Jews of Al-Madīnah, 'You have armor and forts! You should fight our citizen or we will do such and such to you, and nothing will prevent us from acquiring your women.'

The news of this letter also reached the Prophet ﷺ and Bani An-Naḍīr intended to betray their treaty. Bani An-Naḍīr sent a message to the Prophet ﷺ asking him to come with thirty of his Companions to meet thirty of their rabbis half way, from either side. They said that the rabbis would listen to the Prophet ﷺ and if they believe in him, the rest of Bani An-Naḍīr would believe. They intended to kill the Messenger ﷺ, and Allāh informed His Messenger ﷺ of this plot before they could harm him. The next day, the Prophet ﷺ gathered his forces and laid siege to their area, saying to them,

«إِنَّكُمْ وَاللهِ لَا تَأْمَنُونَ عِنْدِي إِلَّا بِعَهْدٍ تُعَاهِدُونَنِي عَلَيْهِ»

«By Allāh ! You will not be safe until and unless you renew your peace treaty with me.»

They refused to do so, and the Prophet ﷺ fought them the rest of that day. The next morning, the Prophet ﷺ laid siege to the tribe of Bani Qurayẓah and left Bani An-Naḍīr alone that day. The Prophet ﷺ ordered Bani Qurayẓah to sign a new treaty of peace, and they accepted. The Prophet ﷺ left Bani Qurayẓah and went back to Bani An-Naḍīr with his forces and fought them until they agreed to surrender in return for safe

passage out of Al-Madīnah. Bani An-Naḍīr evacuated Al-Madīnah and took with them all whatever their camels could carry from their furniture, including even the wood and the doors to their houses. The date trees of Bani An-Naḍīr were granted to the Messenger ﷺ by Allāh when He said,

﴿وَمَا أَفَآءَ اللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾

﴿And what Allāh gave as booty to His Messenger from them - for this you made no expedition with either cavalry or camelry﴾

that is, what you earned without a fight. The Prophet ﷺ divided most of their trees between the emigrants and gave to only two men who were poor from Al-Anṣār. He did not give the Anṣār any of it, except for these two men. The Prophet ﷺ kept a part of the war booty for himself and that part of charity of the Prophet ﷺ was transferred to the administration of his daughter's children, i.e., children of Fāṭimah."[1] However, let us summarize the battle of Bani An-Naḍīr here. From Allāh alone we seek help.

The Reason behind the Battle of Bani An-Naḍīr

After the seventy Companions whom the Prophet ﷺ sent to teach the Qur'ān were killed at the area of Bi'r Ma'ūnah, excluding 'Amr bin Umayyah Aḍ-Ḍamri, who killed two men from the tribe of Bani 'Āmir on his way back to Al-Madīnah. He did not know that these two men had a promise of safe passage from Allāh's Messenger ﷺ. When he went back to Al-Madīnah, he told the Prophet ﷺ what happened and the Prophet ﷺ said,

«لَقَدْ قَتَلْتَ رَجُلَيْنِ لَأَدِيَنَّهُمَا»

«You have killed two men, I shall pay the blood money for them.»

Bani An-Naḍīr and Bani 'Āmir were allies and had treaties. The Prophet ﷺ asked Bani An-Naḍīr to help pay the blood money for the two dead men. The area of Bani An-Naḍīr was in a suburb of Al-Madīnah, a few miles to the east.[2]

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[1] Abu Dāwud 3:404.

[2] *Ad-Durrari fī Ikhtiṣār Al-Maghāzi was-Siyar* 180, 181, and Ibn Hishām 3:195. This narration is *Mursal*.

In his book of *Sīrah*, Muḥammad bin Isḥāq bin Yasār said; "Then the Messenger of Allāh ﷺ went to Bani An-Naḍīr to ask them for financial help to pay the blood money of the two men from Bani 'Amir, who were killed by 'Amr bin Umayyah Aḍ-Ḍamri. They had a promise of safe passage from the Prophet ﷺ according to the (subnarrator) Yazīd bin Rūmān. Bani An-Naḍīr and Bani 'Amir had a treaty and were allies. When Allāh's Messenger ﷺ went to Bani An-Naḍīr asking them for help to pay the blood money for the two men, they said, 'Yes, O Abu Al-Qāsim! We will help you, since you asked us for help.' Yet, when they met each other in secret, they said, 'You will not find a better chance with this man than this,' while the Messenger of Allāh ﷺ was sitting next to a wall of one of their houses. They said, 'Who will ascend this wall and drop a stone on this man and rid us of his trouble?' 'Amr bin Jiḥāsh bin Ka'b volunteered and ascended the wall of the house to drop a stone on the Messenger ﷺ. The Messenger of Allāh ﷺ was sitting with several of his Companions, such as Abu Bakr, 'Umar and 'Ali. The news of this plot was conveyed to the Prophet ﷺ from heaven, and he stood up and went back to Al-Madīnah.

When the Companions thought that the Messenger ﷺ was absent for a long time, they went to see where he was and saw a man coming from Al-Madīnah. They asked him, and he said that he saw the Prophet ﷺ enter Al-Madīnah. The Messenger's Companions went to him, and he told them the news of the betraying plot that the Jews planned against him. He ordered them to prepare for war and to march forth to Bani An-Naḍīr. The Prophet ﷺ gathered his forces and marched to the area of Bani An-Naḍīr, who had taken refuge in their fortified forts. The Messenger ﷺ ordered their date trees be cut down and burned. The Jews heralded at the Prophet, 'O Muḥammad! You used to forbid mischief in the earth and blame those who did it. Why is it that you had the date trees cut down and burned?'

Meanwhile, 'Abdullāh bin Ubayy bin Salūl, Wadī'ah, Mālik bin Abi Qawqal, Suwayd, Dā'is and several other men who all belonged to the tribe of Al-Khazraj bin Bani 'Awf, sent a message to Bani An-Naḍīr saying, 'Be firm and strong. We will never abandon you. If you are fought against, we will fight

along with you and if you are forced to leave Al-Madīnah, we will accompany you.' The Jews waited for this claim of support, but the hypocrites did not deliver. Allāh cast terror in the hearts of the Jews. They asked the Messenger ﷺ to allow them safe passage out of Al-Madīnah and to spare their lives. In return, they would only take what their camels could carry, except for weapons. The Prophet ﷺ agreed. The Jews collected all the wealth their camels could transport. One of the Jews would demolish his own house around its door, so that he could carry the door on the back of his camel. Bani An-Nadīr moved to Khaybar, and some of them went to Ash-Shām. They left all that remained behind for the Messenger of Allāh ﷺ, who had control over how it was to be divided. The Prophet ﷺ divided it between the emigrants and none of Al-Anṣār got a share, except for Sahl bin Ḥunayf and Abu Dujānah Simāk bin Kharashah. They said that they were poor and the Messenger of Allāh ﷺ gave them their share. Only two men from Bani An-Nadīr embraced Islām, Yāmīn bin Umayr bin Ka'b bin 'Amr bin Jiḥāsh and Abu Sa'd bin Wahb and they saved their wealth due to their acceptance of Islām."

Ibn Isḥāq continued, "Some of the offspring of Yāmīn narrated to me that the Messenger of Allāh ﷺ said to Yāmīn,

«أَلَمْ تَرَ مَا لَقِيتُ مِنَ ابْنِ عَمِّكَ وَمَا هَمَّ بِهِ مِنْ شَأْنِي؟»

«Have you not heard what your cousin plotted to do against me?»

Yāmīn bin 'Umayr promised someone a reward if he killed his cousin 'Amr bin Jiḥāsh, and someone killed him, according to their claim"[1] Ibn Isḥāq then said, "All of *Sūrat Al-Ḥashr* was revealed about Bani An-Nadīr." A similar story was recorded by Yunus bin Bukayr from Ibn Isḥāq.[2] Allāh's statement,

﴿هُوَ الَّذِى أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَـٰبِ﴾

﴿He it is Who drove out the disbelievers among the People of the Scripture﴾

refers to Bani An-Nadīr,

[1] This chain is not authentic.

[2] Ibn Hishām 3:199-202.

﴿مِن دِيَٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ﴾

﴿*from their homes at the first gathering.*﴾ Allāh said,

﴿مَا ظَنَنتُمْ أَن يَخْرُجُوا۟﴾

﴿*You did not think that they would get out.*﴾ i.e., within the few days you laid siege against them. The Companions had surrounded their forts for only six days, and their forts were fortified and formidable. This is why Allāh the Exalted said,

﴿وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟﴾

﴿*And they thought that their fortresses would defend them from Allāh! But Allāh reached them from a place where they expected it not.*﴾

meaning, there came to them from Allāh what they did not expect or anticipate. Allāh said in another *Āyah*,

﴿قَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَى ٱللَّهُ بُنْيَٰنَهُم مِّنَ ٱلْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ مِن فَوْقِهِمْ وَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾﴾

﴿*Those before them indeed plotted, but Allāh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.*﴾(16:26)

Allāh said,

﴿وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ﴾

﴿*and He cast terror into their hearts*﴾ means, Allāh cast fear, terror and fright in their hearts, and why would that not happen to them? He who was given victory, by Allāh frightening his enemies the distance of a month, laid siege to them. May Allāh's peace and blessings be on the Prophet. As in Ibn Isḥāq's explanation – which preceded;

﴿يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ﴾

﴿*that they demolished their own dwellings with their own hands and the hands of the believers.*﴾

the Jews brought down what they wanted to transport from

their roofs and doors, so that they could carry them on camels. Similar was said by 'Urwah bin Az-Zubayr, 'Abdur-Raḥmān bin Zayd bin Aslam and several others.[1] Allāh's statement,

﴿وَلَوْلَآ أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ لَعَذَّبَهُمْ فِى ٱلدُّنْيَا﴾

﴾And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world;﴿

meaning, if it was not for the fact that Allāh had already decreed that they would evacuate Al-Madīnah, leaving behind their homes and wealth, He would have sent another type of punishment upon them, such as being killed and captured. This was said by Az-Zuhri. 'Urwah, As-Suddi and Ibn Zayd said that Allāh decreed that the Jews would be punished in the life of this world and face the torment of the fire of Hell He prepared for them in the Hereafter.[2]

Allāh said,

﴿وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابُ ٱلنَّارِ﴾

﴾and in the Hereafter theirs shall be the torment of the Fire.﴿

meaning, it is a matter ordained that they will surely face,

﴿ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ﴾

﴾That is because they opposed Allāh and His Messenger.﴿

means, Allāh prepared this specific punishment and sent His Messenger ﷺ and his Companions against them, because they defied Allāh and His Messenger and denied the good news that Allāh sent forth in the Books of previous Messengers regarding the coming of Muḥammad ﷺ. The Jews knew these facts about Muḥammad ﷺ just as they knew their own children. Allāh said,

﴿وَمَن يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ﴾

﴾And whosoever opposes Allāh, then verily, Allāh is Severe in punishment.﴿

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[1] Al-Qurṭubi 18:4.

[2] Ar-Rāzi 29:245.

The Prophet ﷺ Cut down the Date Trees of the Jews by the Leave of Allāh

Allāh said,

﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَٰسِقِينَ ٥﴾

﴾*What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.*﴿

Līnah is an especially good type of date tree. Abu 'Ubaydah said that *Līnah* is a different kind of dates than *'Ajwah* and *Barni*.[1] Several others said that *Līnah* refers to every type of date fruits, except for the *'Ajwah* (ripen dates), while Ibn Jarīr said that it refers to all kinds of date trees.[2] Ibn Jarīr quoted Mujāhid saying that it also includes the *Buwayrah* type.

When the Messenger of Allāh ﷺ laid siege to Bani An-Naḍīr, to humiliate them and bring fear and terror to their hearts, he ordered their date trees to be cut down. Muḥammad bin Isḥāq narrated that Yazīd bin Rūmān, Qatādah and Muqātil bin Ḥayyān said, "Bani An-Naḍīr sent a message to the Messenger ﷺ, saying that he used to outlaw mischief in the earth, so why did he order that their trees be cut down? Allāh sent down this honorable *Āyah* stating that whatever *Līnah* was felled or left intact by the Muslims, has been done by His permission, will, leave and pleasure to humiliate and disgrace the enemy and degrade them."[3]

Mujāhid said, "Some of the emigrants discouraged others from chopping down the date trees of Jews, saying that they were war spoils for Muslims. The Qur'ān approved of the actions of those who discouraged and those who approved of cutting these trees, stating that those who cut them or did not, did so only by Allāh's leave." There is also a *Ḥadīth* narrated from the Prophet ﷺ with this meaning.[4] An-Nasā'ī recorded that Ibn 'Abbās said about Allāh's statement,

﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَٰسِقِينَ ٥﴾

[1] Ar-Rāzi 29:246.

[2] Aṭ-Ṭabari 23:268.

[3] Aṭ-Ṭabari 23:271.

[4] Aṭ-Ṭabari 23:271.

﴾*What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.*﴿

"They forced them to come down from their forts and were ordered to cut their trees cut down. So the Muslims hesitated, and some of them said, 'We cut down some and left some. We must ask Allāh's Messenger ﷺ if we will earn a reward for what we cut and if we will be burdened for what we left intact.' Allāh sent down this *Āyah*,

﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ﴾

﴾*What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh*﴿."[1]

Imām Aḥmad recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ ordered that the date trees of Bani An-Naḍīr be cut down and burned.[2] The Two *Ṣaḥīḥs* collected a similar narration.[3]

Al-Bukhāri recorded that 'Abdullāh bin 'Umar said, "Bani An-Naḍīr and Bani Qurayẓah fought (against the Prophet ﷺ), and the Prophet ﷺ exiled Bani An-Naḍīr and allowed Bani Qurayẓah to remain in their area until later, when the Prophet fought against Qurayẓah. Their men were executed and their women, children and wealth were confiscated and divided among Muslims. Some of them, however, were saved because they returned to the Prophet's side, who granted them asylum, and they embraced Islām. All of the Jews of Al-Madīnah, Bani Qaynuqā', the tribe of 'Abdullāh bin Salām, Bani Ḥārithah and the rest of the Jewish tribes in Al-Madīnah were exiled."[4]

The Two *Ṣaḥīḥs* also recorded from Ibn 'Umar that the Messenger of Allāh ﷺ burned down the date trees of Bani An-Naḍīr and had them cut down the date palms of Al-Buwayrah. Allāh the Exalted and Most Honored revealed this *Āyah*,

﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَٰسِقِينَ ۝٥﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:483. Similar was recorded by At-Tirmidhi under the *Tafsīr* of this *Āyah*.

[2] Aḥmad 2:7.

[3] Muslim 3:1365.

[4] *Fatḥ Al-Bāri* 7:383.

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۖ وَمَن يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٤﴾ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً
عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥﴾ وَمَا أَفَاءَ اللَّهُ
عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
وَلَٰكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَن يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٦﴾ مَّا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ
وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ
دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا
نَهَاكُمْ عَنْهُ فَانتَهُوا ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾
لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ
هُمُ الصَّادِقُونَ ﴿٨﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ
يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ
وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

﴾What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.﴿"[1]

Muhammad bin Isḥāq reported that the battle of Bani An-Naḍīr occurred after the battles of Uḥud and Bi'r Ma'ūnah.

﴾وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَن يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ مَّا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾﴿

﴾6. And what Allāh gave as booty (Fai') to His Messenger from them – for this you made no expedition with either cavalry or camelry. But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.﴿

﴾7. What Allāh gave as booty (Fai') to His Messenger from the people of the townships – it is for Allāh, His Messenger, the kindred, the orphans, the poor, and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger gives you, take it; and whatsoever he

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[1] *Fatḥ Al-Bāri* 7:383, Muslim 3:1365.

forbids you, abstain (from it). And have Taqwā of Allāh; verily, Allāh is Severe in punishment.﴿

The *Fai'* and how it is spent

Allāh the Exalted explains the regulations for *Fai'*, the booty that the Muslims acquire from the disbelievers, without fighting them or using cavalry and camelry in war against them. For instance, the booty collected from Bani An-Naḍīr was not acquired because of fighting them using horses and camels. The Muslims did not fight Bani An-Naḍīr in battle, but Allāh forced them out of their forts on account of the fear that He placed in their hearts for Allāh's Messenger ﷺ. Therefore, it was *Fai'* that Allāh awarded His Messenger, with his discretion to spend it however he sees fit. Indeed, the Prophet ﷺ spent the *Fai'* on righteous causes and for the benefit of Muslims in the areas that Allāh mentioned in this *Āyāt*,

﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ﴾

﴾*And what Allāh gave as booty (Fai') to His Messenger from them*﴿ meaning, from Bani An-Naḍīr,

﴿فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾

﴾*for this you made no expedition with either cavalry or camelry.*﴿

refering to using camels,

﴿وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴾*But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.*﴿

mean, Allāh is powerful and cannot be resisted or opposed; He is the Compeller over all things.

Allāh the Exalted said,

﴿مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ﴾

﴾*What Allāh gave as booty (Fai') to His Messenger from the people of the townships*﴿

meaning, from all the villages and areas that are conquered in this manner; the booty collected from them falls under the same ruling as the booty acquired from Bani An-Naḍīr. This is

why Allāh the Exalted said,

﴿فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ﴾

﴾*it is for Allāh, His Messenger, the kindred, the orphans, the poor, and the wayfarer,*﴿ until its end and the following *Āyah*.

mentioning the ways the *Fai'* should be spent. Imām Aḥmad recorded that 'Umar said, "The wealth of Bani An-Naḍīr was of the *Fai'* type that Allāh awarded His Messenger ﷺ and for which the Muslims did not have to use cavalry or camelry. Therefore, it was for the Messenger of Allāh ﷺ, and he used it for the needs of his family for a year at a time, and the rest was used to buy armors and weapons used in the cause of Allāh the Exalted and Most Honored."[1] Aḥmad collected the short form of this story. The Group, with the exception of Ibn Mājah, collected this *Ḥadīth*.[2]

Abu Dāwud recorded that Mālik bin 'Aws said, "While I was at home, the sun rose high and it got hot. Suddenly the messenger of 'Umar bin Al-Khaṭṭāb came to me and I went along with him and entered the place where 'Umar was sitting on a bedstead made of date-palm leaves and without a mattress. He said when I went in, 'O Mālik! Some of your people's families came to me due to their famine, and I have ordered that relief aid should be given to them, so take it and distribute it among them.' I said, 'I wish that you ordered someone else to do it.' He said, 'Take it.' Then Yarfā (the servant of 'Umar) came saying, 'O Commander of the faithful! May I admit 'Uthmān bin 'Affān, 'Abdur-Raḥmān bin 'Awf, Az-Zubayr bin Al-'Awwām and Sa'd bin Abi Waqqāṣ?' 'Umar said, 'Yes,' and they came in. After a while Yarfā came again and said, 'O Commander of the faithful! May I admit Al-'Abbās and 'Ali?' 'Umar said, 'Yes.' So, they were admitted and Al-'Abbās said, 'O Chief of the believers! Judge between me and this one (i.e., 'Ali).' The group (being 'Uthmān and his companions) said, 'O Chief of the believers! Judge between them and relieve both of them from each other.' I (Mālik bin Aws) thought that

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[1] Aḥmad 1:25.

[2] *Fatḥ Al-Bāri* 8:498, Muslim 3:1376, Abu Dāwud 3:371, *Tuḥfat Al-Aḥwadhi* 5:381, and An-Nasā'ī 7:132.

they asked the four men to come in before them for this purpose. 'Umar said, 'Be patient!' He then asked the group ('Uthmān and his companions), 'I ask you by Allāh by Whose permission the heaven and the earth exist, do you know that Allāh's Messenger ﷺ said,

«لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ»

«Our (the Prophet's) property will not be inherited. Whatever we leave, is charity»?'

The group said, 'He said so.' 'Umar then turned to 'Ali and Al-'Abbās and said, 'I beseech you by Allāh by Whose permission the heaven and the earth exist, do you know both that Allāh's Messenger ﷺ said,

«لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ»

«Our (the Prophets') property will not be inherited. Whatever we leave, is charity»?'

They replied, 'He said so.' 'Umar then said, 'Allāh bestowed on His Messenger ﷺ a special favor unlike what he gave all other people. Allāh the Exalted said,

﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾﴾

﴾And what Allāh gave as booty (Fai') to His Messenger from them – for this you made no expedition with either cavalry or camelry. But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.﴿

Therefore, this property, the booty collected from Bani An-Naḍīr, was especially given to Allāh's Messenger ﷺ. However, by Allāh, neither did he take possession of it and leave you, nor did he favor himself with it to your exclusion. Allāh's Messenger ﷺ took the yearly expenses from it for himself and his family and left the rest in the Muslim Treasury.' He then asked the group, 'I ask you by Allāh with Whose permission the heavens and earth exist, do you know this?' They replied, 'Yes.' 'Umar then said to 'Ali and Al-'Abbās, 'I ask you by Allāh, with Whose permission that heavens and earth exist, do you know this?' They said, 'Yes.' 'Umar added, 'When Allāh took His Prophet ﷺ unto Him, Abu Bakr said: I am the

successor of Allāh's Messenger ﷺ! Then you both came to Abu Bakr asking for your (Al-'Abbās') share of inheritance from your nephew, and he ('Ali) asked for his wife's share from her father's inheritance. Abu Bakr said: Allāh's Messenger ﷺ said,

«لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ»

«*Our (the Prophets') property will not be inherited. Whatever we leave, is charity.*»"

Allāh knows that Abu Bakr was true, pious, rightly guided and a follower of what was right. So, Abu Bakr assumed the responsibility of that property. When Abu Bakr died, I said: I am the successor of Allāh's Messenger ﷺ and the successor of Abu Bakr. So I managed it as long as Allāh allowed me to manage it. Then you both ('Ali and Al-'Abbās) came to talk to me, bearing the same claim and presenting the same case, asking for that property. I said to you: I am ready to hand over this property to you if you wish. I will do so on the condition that you will take a pledge before Allāh's that you will manage it in the same way as Allāh's Messenger ﷺ used to. So, both of you agreed and on that condition I handed it over to you. Now you come to me to render a different judgement over the property than the one I made before. By Allāh, I will never give any decision other than what I have already given, until the Last Hour begins. If you are unable to manage it, then return it to me, and I will do the job on your behalf.,"[1] They recorded this from the *Hadīth* of Az-Zuhri.[2]

Allāh said,

﴿كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنكُمْ﴾

﴾*in order that it may not become a fortune used by the rich among you.*﴿

means, 'We made the expenditures for the *Fai'* like this, so that the wealth does not remain among the wealthy, who would spend it as they wish and desire and give none of it to the poor.'

[1] Abu Dāwud 365.

[2] *Fath Al-Bāri* 13:290, Muslim 3:1377, *Tuhfat Al-Ahwadhi* 5:233, and An-Nasā'ī.

Ordering Obedience of the Messenger ﷺ in All Commands and Prohibitions

Allāh the Exalted said,

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾

﴾*And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).*﴿

meaning, 'whatever the Messenger commands you, then do it and whatever he forbids you, then avoid it. Surely, He only commands righteousness and forbids evil.'

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "Allāh curses women who practice tattooing and those who get themselves tattooed, and the women who remove the hair from their eyebrows and faces and those who make artificial spaces between their teeth in order to look more beautiful, whereby changing Allāh's creation." His statement reached a woman from Bani Asad called, Umm Ya'qūb, who came to 'Abdullāh and said, "I have come to know that you have cursed such and such?" He replied, "Why should I not curse those whom Allāh's Messenger ﷺ has cursed and who are cursed in Allāh's Book!" Umm Ya'qūb said, "I have read the whole Qur'ān, but did not find in it what you say." He said, "Verily, if you have read the Qur'ān, you have found it. Didn't you read,

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾

﴾*And whatsoever the Messenger gives you take it and whatsoever he forbids you, you abstain (from it).*﴿?"

She replied, "Yes, I did." He said, "Verily, Allāh's Messenger ﷺ forbade such things." "She said, "But I think that your wife does these things?" He said, "Go and look at her." She went and watched her, but could not see anything in support of her claim. She went back to 'Abdullāh bin Mas'ūd and said that she did not notice anything on his wife. On that he said, "If my wife was as you thought, I would not keep her with me."[1] The Two *Ṣaḥīḥs* recorded this from the *Ḥadīth* of Sufyān Ath-Thawri.[2] As well as a *Ḥadīth* of Abu Hurayrah, who said that

[1] Aḥmad 1:433.

[2] *Fatḥ Al-Bāri* 8:498, Muslim 3:1678.

the Messenger of Allāh ﷺ said,

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَائْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ»

«When I order you to do something, then do as much as you can of it. If I forbid something for you, then shun it.»[1]

Allāh's statement,

﴿وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

﴾Have Taqwā of Allāh; verily, Allāh is Severe in punishment.﴿

means, fear Allāh by obeying His orders and refraining from His prohibitions. Surely, Allāh is severe in punishment for those who defy Him and reject and disobey His commands as well as, those who commit what He forbids and prohibits.

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ۝٨ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝٩ وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ۝١٠﴾

﴾8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure, and helping Allāh and His Messenger. Such are indeed the truthful.﴿

﴾9. And (it is also for) those who, before them, had homes and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them preference over themselves even though they were in need of that. And whosoever is saved from his own greed, such are they who will be the successful.﴿

﴾10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴿

[1] *Fath Al-Bāri* 8:498, Muslim 2:975.

Those Who deserve the *Fai'*; and the Virtues of the Muhājirīn and Al-Anṣār

Allāh states the categories of needy people who also deserve a part of the *Fai'*,

﴿الَّذِينَ أُخْرِجُوا مِن دِيَـٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَٰنًا﴾

﴾who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure,﴿

meaning, departed their homes and defied their people, seeking the acceptance of Allāh and His favor,

﴿وَيَنصُرُونَ اللَّهَ وَرَسُولَهُۥٓ أُو۟لَـٰٓئِكَ هُمُ الصَّـٰدِقُونَ﴾

﴾and helping Allāh and His Messenger. Such are indeed the truthful.﴿

meaning, 'they are those who were truthful in statement and deed, and they are the chiefs of the Muhājirīn.' Allāh the Exalted praised the Anṣār next and emphasized their virtue, status and honor, preferring to give to others over themselves, even though they were in need, and not feeling enviousness. Allāh the Exalted said,

﴿وَالَّذِينَ تَبَوَّءُو الدَّارَ وَالْإِيمَـٰنَ مِن قَبْلِهِمْ﴾

﴾And (it is also for) those who, before them, had homes and had adopted the faith,﴿

referring to those who resided in the city to which the migration occurred, before the emigrants arrived at it, and who embraced the faith before many of the emigrants. 'Umar said, "I recommend the Khalīfah, who will come after me, to know the rights and virtues of the foremost Muhājirīn and to preserve their honor. I also recommend him to be kind to the Anṣār, those who resided in the city of *Hijrah* and embraced the faith beforehand, that he accepts the good that comes from those who do good among them and forgives those among them who commit errors." Al-Bukhāri collected this *Ḥadīth*.[1]

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[1] *Fatḥ Al-Bāri* 8:499. Similar with At-Tirmidhi, no. 2487.

Allāh said,

﴿يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ﴾

﴾*love those who emigrate to them,*﴿ indicates that they, on account of their generosity and honorable conduct, loved those who emigrated to them and comforted them with their wealth. Imām Aḥmad recorded that Anas said, "The Muhājirīn said, 'O Allāh's Messenger! We have never met people like those whom we emigrated to; comforting us in times of scarcity and giving us with a good heart in times of abundance. They have sufficed for us and shared their wealth with us so much so, that we feared that they might earn the whole reward instead of us.' He said,

«لَا، مَا أَثْنَيْتُمْ عَلَيْهِمْ وَدَعَوْتُمُ اللهَ لَهُمْ»

«*No they won't, as long you thanked them for what they did and invoked Allāh for them.*»"[1]

I have not seen this version in the other books. Al-Bukhāri recorded that Yaḥya bin Sa'īd heard Anas bin Mālik, when he went with him to Al-Walīd, saying, "The Prophet ﷺ called Anṣār to divide Al-Baḥrayn among them. The Anṣār said, 'Not until you give a similar portion to our emigrant brothers.' He said,

«إِمَّا لَا، فَاصْبِرُوا حَتَّى تَلْقَوْنِي، فَإِنَّهُ سَيُصِيبُكُمْ بَعْدِي أَثَرَةٌ»

«*Perhaps, no; but you will soon see people giving preference to others, so remain patient until you meet me (on the Day of Resurrection).*»" [2]

Al-Bukhāri was alone with this version. He also recorded that Abu Hurayrah said, "The Anṣār said (to the Prophet ﷺ), 'Distribute our date-palms between us and our emigrant brothers.' He replied, 'No.' The Anṣār said (to the emigrants), 'Look tend to the trees and share the fruits with us.' The emigrants said, 'We hear and obey.'"[3] Al-Bukhāri, but not Muslim, recorded it.

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[1] Aḥmad 3:200.

[2] *Fatḥ Al-Bāri* 7:146.

[3] *Fatḥ Al-Bāri* 5:11.

The Anṣār never envied the Muhājirīn

Allāh said,

﴿وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟﴾

﴾and have no jealousy in their breasts for that which they have been given,﴿

meaning, the Anṣār did not have any envy for the Muhājirīn because of the better status, rank, or more exalted grade that Allāh gave the Muhājirīn above them. Allāh's statement,

﴿مِّمَّآ أُوتُوا۟﴾

﴾that which they have been given,﴿ refers to what the Muhājirīn were favored with, according to Qatādah and Ibn Zayd.

Selflessness of the Anṣār

Allāh said,

﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

﴾and give them preference over themselves even though they were in need of that.﴿

meaning, they preferred giving to the needy rather than attending to their own needs, and began by giving the people before their own selves, even though they too were in need.

An authentic *Ḥadīth* stated that the Messenger of Allāh ﷺ said,

«أَفْضَلُ الصَّدَقَةِ جُهْدُ الْمُقِلِّ»

«The best charity is that given when one is in need and struggling.»[1]

This exalted rank is better than the rank of those whom Allāh described in His statements,

﴿وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِۦ﴾

﴾And they give food, inspite of their love for it.﴿(76:8), and,

﴿وَءَاتَى الْمَالَ عَلَىٰ حُبِّهِۦ﴾

﴾And gives his wealth, in spite of love for it.﴿(2:177)

[1] Abu Dāwud 2:146.

The latter give charity even though they love the wealth they give, not that they really need it, nor that it is necessary for them to keep it. The former prefer others to themselves even though they are in need and have a necessity for what they spend in charity.

Abu Bakr Aṣ-Ṣiddīq gave away all his wealth in charity and Allāh's Messenger ﷺ asked him,

«مَا أَبْقَيْتَ لِأَهْلِكَ؟»

«*What did you keep for your family,*» and he said, "I kept for them Allāh and His Messenger."[1]

'Ikrimah (bin Abi Jahl) and two other wounded fighters were offered water when they were injured during the battle of Al-Yarmuk, and each one of them said that the sip of water should be given to another of the three wounded men. They did so even though they were badly injured and craving water. When the water reached the third man, he and the other two died and none of them drank any of the water! May Allāh be pleased with them and make them pleased with Him.

Al-Bukhāri recorded that Abu Hurayrah said, "A man came to the Prophet ﷺ and said, 'O Allāh's Messenger! Poverty has stuck me.' The Prophet ﷺ sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing. Then Allāh's Messenger ﷺ said,

«أَلَا رَجُلٌ يُضَيِّفُ هٰذَا، اللَّيْلَةَ، رَحِمَهُ اللهُ»

«*Who will invite this person or entertain him as a guest tonight; may Allāh grant His mercy to him who does so?*»

An Anṣāri man said, 'I, O Allāh's Messenger!' So he took him to his wife and said to her, 'Entertain the guest of Allāh's Messenger generously.' She said, 'By Allāh ! We have nothing except the meal for my children.' He said, 'Let your children sleep if they ask for supper. Then turn off the lamp and we go to bed tonight while hungry.' She did what he asked her to do. In the morning the Anṣāri went to Allāh's Messenger ﷺ who said,

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[1] *Tuhfat Al-Ahwadhi* 10:161.

«لَقَدْ عَجِبَ اللهُ عَزَّ وَجَلَّ - أَوْ ضَحِكَ - مِنْ فُلَانٍ وَفُلَانَةَ»

«*Allāh wondered (favorably) or laughed at the action of so-and-so and his wife.*» Then Allāh revealed,

﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

﴾*and they give them preference over themselves even though they were in need of that*﴿."[1]

Al-Bukhāri recorded this *Ḥadīth* in another part of his *Ṣaḥīḥ*. Muslim, At-Tirmidhi, An-Nasā'ī collected this *Ḥadīth*. In another narration for this *Ḥadīth*, the Companion's name was mentioined, it was Abu Ṭalḥah Al-Anṣāri, may Allāh be pleased with him.[2]

Allāh said,

﴿وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُولَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

﴾*And whosoever is saved from his own greed, such are they who will be the successful.*﴿

indicating that those who are saved from being stingy, then they have earned success and a good achievement. Imām Aḥmad recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَىٰ أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ»

«*Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection. Be on your guard against being stingy, for being stingy is what destroyed those who were before you. It made them shed blood and make lawful what was unlawful for them.*»[3] Muslim collected this *Ḥadīth*.[4]

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[1] *Fatḥ Al-Bāri* 8:500.

[2] *Fatḥ Al-Bāri* 7:149, Muslim 3:1624, 1625, *Tuḥfat Al-Aḥwadhi* 9:197, An-Nasā'ī in *Al-Kubrā* 6:486.

[3] Aḥmad 3:323.

[4] Muslim 4:1996.

Ibn Abi Ḥātim recorded that Al-Aswad bin Hilāl said that a man said to 'Abdullāh (bin Mas'ūd), "O Abu 'Abdur-Raḥmān! I fear that I have earned destruction for myself." 'Abdullāh asked him what the matter was and he said, "I hear Allāh's saying,

﴿وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُولَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

﴾And whosoever is saved from his own greed, such are they who will be the successful.﴿

and I am somewhat a miser who barely gives away anything." 'Abdullāh said, "That is not the greed Allāh mentioned in the Qur'ān, which pertains to illegally consuming your brother's wealth. What you have is miserliness, and it is an evil thing indeed to be a miser." [1]

Allāh said,

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ (١٠)﴾

﴾And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴿

This is the third type of believers whose poor most deserve to receive a part of the *Fai'*. These three types are the Muhājirīn, the Anṣār and those who followed their righteous lead with excellence. Allāh said in another *Āyah*,

﴿وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ﴾

﴾And of the foremost to embrace Islām of the Muhājirīn and the Anṣār and also those who followed them exactly, Allāh is well-pleased with them as they are well-pleased with Him.﴿(9:100)

The third type are those who followed the Muhājirīn and Anṣār in their good works, beautiful attributes and who invoke Allāh for them in public and secret. This is why Allāh the Exalted said in this honorable *Āyah*,

[1] Aṭ-Ṭabari 28:29.

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ﴾

﴾*And those who came after them say*﴿, meaning, the statement that they utter is,

﴿رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا﴾

﴾*Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred*﴿, meaning, rage or envy,

﴿لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

﴾*against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.*﴿

Indeed, it is a beautiful way that Imām Mālik used this honorable *Āyah* to declare that the Rāfiḍah[1] who curse the Companions do not have a share in the *Fai'* money, because they do not have the good quality of those whom Allāh has described here that they say,

﴿رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

﴾*Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.*﴿

Ibn Abi Ḥātim recorded that 'Ā'ishah said, "They were commanded to invoke Allāh to forgive them, but instead, they cursed them!" She then recited this *Āyah*,

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ﴾

﴾*And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed."*﴿[2]

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[1] A group of Shiites.

[2] Muslim recorded a similar narration, 4:2317.

وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا
وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا
غِلّٗا لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ ﴿١٠﴾ ۞ أَلَمۡ تَرَ إِلَى
ٱلَّذِينَ نَافَقُواْ يَقُولُونَ لِإِخۡوَٰنِهِمُ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ
ٱلۡكِتَٰبِ لَئِنۡ أُخۡرِجۡتُمۡ لَنَخۡرُجَنَّ مَعَكُمۡ وَلَا نُطِيعُ فِيكُمۡ
أَحَدًا أَبَدٗا وَإِن قُوتِلۡتُمۡ لَنَنصُرَنَّكُمۡ وَٱللَّهُ يَشۡهَدُ إِنَّهُمۡ لَكَٰذِبُونَ
﴿١١﴾ لَئِنۡ أُخۡرِجُواْ لَا يَخۡرُجُونَ مَعَهُمۡ وَلَئِن قُوتِلُواْ لَا يَنصُرُونَهُمۡ
وَلَئِن نَّصَرُوهُمۡ لَيُوَلُّنَّ ٱلۡأَدۡبَٰرَ ثُمَّ لَا يُنصَرُونَ ﴿١٢﴾
لَأَنتُمۡ أَشَدُّ رَهۡبَةٗ فِي صُدُورِهِم مِّنَ ٱللَّهِۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ
لَّا يَفۡقَهُونَ ﴿١٣﴾ لَا يُقَٰتِلُونَكُمۡ جَمِيعًا إِلَّا فِي قُرٗى
مُّحَصَّنَةٍ أَوۡ مِن وَرَآءِ جُدُرِۭۚ بَأۡسُهُم بَيۡنَهُمۡ شَدِيدٞۚ تَحۡسَبُهُمۡ
جَمِيعٗا وَقُلُوبُهُمۡ شَتَّىٰۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَعۡقِلُونَ ﴿١٤﴾
كَمَثَلِ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَرِيبٗاۖ ذَاقُواْ وَبَالَ أَمۡرِهِمۡ وَلَهُمۡ عَذَابٌ
أَلِيمٞ ﴿١٥﴾ كَمَثَلِ ٱلشَّيۡطَٰنِ إِذۡ قَالَ لِلۡإِنسَٰنِ ٱكۡفُرۡ فَلَمَّا كَفَرَ
قَالَ إِنِّي بَرِيٓءٞ مِّنكَ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ﴿١٦﴾

﴿أَلَمۡ تَرَ إِلَى ٱلَّذِينَ نَافَقُواْ يَقُولُونَ لِإِخۡوَٰنِهِمُ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ لَئِنۡ أُخۡرِجۡتُمۡ لَنَخۡرُجَنَّ مَعَكُمۡ وَلَا نُطِيعُ فِيكُمۡ أَحَدًا أَبَدٗا وَإِن قُوتِلۡتُمۡ لَنَنصُرَنَّكُمۡ وَٱللَّهُ يَشۡهَدُ إِنَّهُمۡ لَكَٰذِبُونَ ﴿١١﴾ لَئِنۡ أُخۡرِجُواْ لَا يَخۡرُجُونَ مَعَهُمۡ وَلَئِن قُوتِلُواْ لَا يَنصُرُونَهُمۡ وَلَئِن نَّصَرُوهُمۡ لَيُوَلُّنَّ ٱلۡأَدۡبَٰرَ ثُمَّ لَا يُنصَرُونَ ﴿١٢﴾ لَأَنتُمۡ أَشَدُّ رَهۡبَةٗ فِي صُدُورِهِم مِّنَ ٱللَّهِۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَفۡقَهُونَ ﴿١٣﴾ لَا يُقَٰتِلُونَكُمۡ جَمِيعًا إِلَّا فِي قُرٗى مُّحَصَّنَةٍ أَوۡ مِن وَرَآءِ جُدُرِۭۚ بَأۡسُهُم بَيۡنَهُمۡ شَدِيدٞۚ تَحۡسَبُهُمۡ جَمِيعٗا وَقُلُوبُهُمۡ شَتَّىٰۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَعۡقِلُونَ ﴿١٤﴾ كَمَثَلِ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَرِيبٗاۖ ذَاقُواْ وَبَالَ أَمۡرِهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٞ ﴿١٥﴾ كَمَثَلِ ٱلشَّيۡطَٰنِ إِذۡ قَالَ لِلۡإِنسَٰنِ ٱكۡفُرۡ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيٓءٞ مِّنكَ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ﴿١٦﴾ فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِي ٱلنَّارِ خَٰلِدَيۡنِ فِيهَاۚ وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ ﴿١٧﴾﴾

﴾11. Have you not observed the hypocrites who say to their disbelieving brethren among the People of the Scripture, "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you." But Allāh is Witness that they verily are liars.﴿

﴾12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be

victorious.﴾

﴿*13. Verily, you are more fearful in their breasts than Allāh. That is because they are a people who comprehend not.*﴾

﴿*14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.*﴾

﴿*15. They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.*﴾

﴿*16. Like Shayṭān, when he says to man: "Disbelieve." But when he disbelieves, Shayṭān says: "I am free of you, I fear Allāh, the Lord of all that exists!"*﴾

﴿*17. So, the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the wrongdoers.*﴾

The False Promise of Support the Hypocrites gave to the Jews

Allāh states that the hypocrites, 'Abdullāh bin Ubayy and his like, sent a messenger to Bani An-Naḍīr promising them help. Allāh the Exalted said,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ﴾

﴿*Have you not observed the hypocrites who say to their friends among the People of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you."*﴾ Allāh then said,

﴿وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ﴾

﴿*But Allāh is Witness that they verily are liars.*﴾ meaning, the hypocrites lied when they issued this promise, because it was just words that they did not intend to fulfill. Also, what they said they would do, would never have been fulfilled by them, and this is why Allāh said,

﴿وَلَئِن قُوتِلُوا لَا يَنصُرُونَهُمْ﴾

﴾*and if they are attacked, they will never help them.*﴿
meaning, the hypocrites will not fight along with the Jews,

﴾وَلَئِن نَّصَرُوهُمْ﴿

﴾*And (even) if they do help them,*﴿ and even if the hypocrites did fight along their side,

﴾لَيُوَلُّنَّ ٱلْأَدْبَـٰرَ ثُمَّ لَا يُنصَرُونَ﴿

﴾*they will turn their backs, and they will not be victorious.*﴿
This *Āyah* contains good news, just as the good news that this following *Āyah* conveys,

﴾لَأَنتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِم مِّنَ ٱللَّهِ﴿

﴾*Verily, you are more fearful in their breasts than Allāh.*﴿
meaning, the hypocrites fear you more than they fear Allāh, as He says;

﴾إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً﴿

﴾*Behold! a section of them fear men as they fear Allāh or even more.*﴿(4:77)

This is why Allāh said,

﴾ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ﴿

﴾*That is because they are a people who comprehend not.*﴿ Allāh then said,

﴾لَا يُقَـٰتِلُونَكُمْ جَمِيعًا إِلَّا فِى قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَآءِ جُدُرٍۭ﴿

﴾*They fight not against you even together, except in fortified townships, or from behind walls.*﴿

meaning, they will not fight Muslims except from behind besieged fortified forts, because of their cowardice and fear of Muslims. They only fight when they have to defend themselves (even though they threaten Muslims of reprisals).

Allāh the Exalted said,

﴾بَأْسُهُم بَيْنَهُمْ شَدِيدٌ﴿

﴾*Their enmity among themselves is very great.*﴿ meaning, the enmity they feel against each other is intense,

﴾وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ﴿

﴾And make you to taste the violence of one another.﴿(6:65) Allāh said in the *Āyah*,

﴿تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ﴾

﴾You would think they were united, but their hearts are divided.﴿

meaning, even though one might see them combining forces and think that these forces are harmonious, yet in reality, they are divided severely. Ibrāhīm An-Nakha'ī said that this *Āyah* refers to the hypocrites and the People of the Scriptures,

﴿ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ﴾

﴾That is because they are a people who understand not.﴿ Allāh said,

﴿كَمَثَلِ ٱلَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ۖ ذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾﴾

﴾They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.﴿

referring to the Jewish tribe of Bani Qaynūqā'[1], according to Ibn 'Abbās, Qatādah and Muḥammad bin Isḥāq.[2]

The Parable of the Hypocrites and the Jews

Allāh said,

﴿كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ قَالَ لِلْإِنسَٰنِ ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ مِّنكَ﴾

﴾Like Shayṭān, when he says to man: "Disbelieve." But when (man) disbelieves, Shayṭān says: "I am free of you..."﴿

meaning, the example of the Jews being deceived by the promises of the hypocrites, who said that they will help them if Muslims fight them, is that of the devil. When matters got serious and the Jews were besieged, the hypocrites betrayed them and abandoned them to taste utter defeat. Likewise, the devil lures mankind into disbelief and when they obey him, he disowns them and declares himself free of their actions, saying,

﴿إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ﴾

[1] Aṭ-Ṭabari 23:293.

[2] Aṭ-Ṭabari 23:293.

فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِي ٱلنَّارِ خَٰلِدَيْنِ فِيهَاۚ وَذَٰلِكَ جَزَٰٓؤُاْ
ٱلظَّٰلِمِينَ ١٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ
نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ
١٨ وَلَا تَكُونُواْ كَٱلَّذِينَ نَسُواْ ٱللَّهَ فَأَنسَىٰهُمۡ أَنفُسَهُمۡۚ أُوْلَٰٓئِكَ
هُمُ ٱلۡفَٰسِقُونَ ١٩ لَا يَسۡتَوِيٓ أَصۡحَٰبُ ٱلنَّارِ وَأَصۡحَٰبُ
ٱلۡجَنَّةِۚ أَصۡحَٰبُ ٱلۡجَنَّةِ هُمُ ٱلۡفَآئِزُونَ ٢٠ لَوۡ أَنزَلۡنَا هَٰذَا
ٱلۡقُرۡءَانَ عَلَىٰ جَبَلٖ لَّرَأَيۡتَهُۥ خَٰشِعٗا مُّتَصَدِّعٗا مِّنۡ خَشۡيَةِ
ٱللَّهِۚ وَتِلۡكَ ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ يَتَفَكَّرُونَ
٢١ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَۖ عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِۖ
هُوَ ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ ٢٢ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَ
ٱلۡمَلِكُ ٱلۡقُدُّوسُ ٱلسَّلَٰمُ ٱلۡمُؤۡمِنُ ٱلۡمُهَيۡمِنُ ٱلۡعَزِيزُ
ٱلۡجَبَّارُ ٱلۡمُتَكَبِّرُۚ سُبۡحَٰنَ ٱللَّهِ عَمَّا يُشۡرِكُونَ
٢٣ هُوَ ٱللَّهُ ٱلۡخَٰلِقُ ٱلۡبَارِئُ ٱلۡمُصَوِّرُۖ لَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ
يُسَبِّحُ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٢٤

(ترتيبها ٦٠) سُورَةُ ٱلۡمُمۡتَحِنَةِ (آياتها ١٣)

﴾I fear Allāh, the Lord of all that exists!﴿ Allāh said,

﴾فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِي ٱلنَّارِ خَٰلِدَيۡنِ فِيهَاۚ﴿

﴾So, the end of both will be that they will be in the Fire, abiding therein.﴿

meaning, the end of both he, *Shayṭān*, who commanded that disbelief be committed, and those who accepted his call, was in the fire of Hell forever,

﴾وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ﴿

﴾Such is the recompense of the wrongdoers.﴿ means, this is the recompense of every unjust person.

﴾يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٨ وَلَا تَكُونُواْ كَٱلَّذِينَ نَسُواْ ٱللَّهَ فَأَنسَىٰهُمۡ أَنفُسَهُمۡۚ أُوْلَٰٓئِكَ هُمُ ٱلۡفَٰسِقُونَ ١٩ لَا يَسۡتَوِيٓ أَصۡحَٰبُ ٱلنَّارِ وَأَصۡحَٰبُ ٱلۡجَنَّةِۚ أَصۡحَٰبُ ٱلۡجَنَّةِ هُمُ ٱلۡفَآئِزُونَ ٢٠﴿

﴾18. O you who believe! Have Taqwā of Allāh and let every person look to what he has sent forth for tomorrow, and fear Allāh. Verily, Allāh is All-Aware of what you do.﴿

﴾19. And be not like those who forgot Allāh, and He caused them to forget themselves. Those are the rebellious.﴿

﴾20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴿

The Command to have *Taqwā* and to prepare for the Day of Resurrection

Imām Aḥmad recorded that Al-Mundhir bin Jarīr narrated that his father said, "While we were in the company of the Messenger of Allāh ﷺ in the early hours of the morning, some people came there who were barefooted, naked, wearing striped woolen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Muḍar. The color of the face of the Messenger of Allāh ﷺ underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilāl to pronounce *Adhān*. Bilāl pronounced *Adhān* and *Iqāmah*, and the Prophet ﷺ led the prayer. He then addressed them, first reciting,

﴿يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ﴾

﴾*O mankind! Have Taqwā of your Lord, Who created you from a single person...*﴿ (4:1),

until the end of the *Āyah*. Then he recited the *Āyah* that is in *Sūrat Al-Ḥashr*:

﴿وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ﴾

﴾*and let every person look to what he has sent forth for tomorrow,"*﴿

He then said,

"A man donated his *Dinār*, his *Dirham*, from his clothes, from his *Sā'* [1] of wheat, from his *Sā'* of dates" – until he said – "even if it was half a date." Then a person among the Anṣār came there with a moneybag, which his hands could scarcely lift; in fact, his hands could not lift it. Then the people followed continuously, until I saw two heaps of eatables and clothes. I saw the face of the Messenger ﷺ radiate with pleasure, like gold. The Messenger of Allāh ﷺ said,

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يُنْقِصَ مِنْ أُجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ

[1] A measure of weight; four scoops with two hands held together.

مَنْ عَمِلَ بِهَا، مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ أَوْزَارِهِمْ شَيْءٌ»

«He who sets a good example in Islām, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards. Whoever sets in Islām an evil example, there is upon him the burden of that evil and the burden of him also who acted upon it subsequently, without any deduction from their burden.»"[1]

Muslim recorded this *Hadīth* via the chain of Shu'bah.[2] Therefore, Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ﴾

﴾*O you who believe! Have Taqwā of Allāh*﴿,

ordains the *Taqwā* of Allāh which pertains to obeying what He ordered and staying away from what He forbade.

Allāh said,

﴿وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ﴾

﴾*and let every person look to what he has sent forth for tomorrow,*﴿

meaning, hold yourselves accountable before you are recompensed, and contemplate what you have kept for yourselves of good deeds for the Day of your return and being paraded before your Lord,

﴿وَٱتَّقُوا ٱللَّهَ﴾

﴾*Have Taqwā of Allāh*﴿, again ordering *Taqwā*,

﴿إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ﴾

﴾*Verily, Allāh is All-Aware of what you do.*﴿

Allāh asserts that surely, He knows all of your deeds – O mankind – and actions. Nothing that pertains to you ever escapes His observation, nor any matter of yours, whether major or minor, is ever beyond His knowledge,

﴿وَلَا تَكُونُوا كَٱلَّذِينَ نَسُوا ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ﴾

[1] Ahmad 4:358.

[2] Muslim 2:704.

﴾And be not like those who forgot Allāh, and He caused them to forget themselves.﴿

meaning, do not forget the remembrance of Allāh, the Exalted, otherwise, He will make you forget to perform the good deeds that benefit you in your return, because the recompense is equated with the action. This is why Allāh the Exalted said,

﴿أُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾

﴾Those are the rebellious.﴿ referring to those who rebel against obedience to Allāh, who will earn destruction on the Day of Resurrection and failure upon their return,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ﴿٩﴾﴾

﴾O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers.﴿(63:9)

The Residents of Paradise and the Residents of Hell are never Equal

Allāh said,

﴿لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ﴾

﴾Not equal are the dwellers of the Fire and the dwellers of the Paradise.﴿

meaning, these two categories of people are never the same with regards to the judgement of Allāh, the Exalted, on the Day of Resurrection. Allāh said in other *Āyāt*,

﴿أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ سَآءَ مَا يَحْكُمُونَ﴿٢١﴾﴾

﴾Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.﴿(45:21),

﴿وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَلَا ٱلْمُسِىٓءُ قَلِيلًا مَّا تَتَذَكَّرُونَ﴿٥٨﴾﴾

﴿*And not equal are the blind and those who see; nor are those who believe and do righteous good deeds and those who do evil. Little do you remember!*﴾(40:58), and,

﴿أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ كَالْمُفْسِدِينَ فِى الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾﴾

﴿*Shall We treat those who believe and do righteous good deeds as corrupters on earth? Or shall We treat those who have Taqwā as the wicked?*﴾(38:28)

Therefore, Allāh asserts that He will honor the righteous and humiliate the sinners, and this is why He said here,

﴿أَصْحَٰبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ﴾

﴿*It is the dwellers of Paradise that will be successful.*﴾

that is, they are those who will earn safety and deliverance from the torment of Allāh the Exalted and Most Honored.

﴿لَوْ أَنزَلْنَا هَٰذَا الْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ اللَّهُ الَّذِى لَآ إِلَٰهَ إِلَّا هُوَ عَٰلِمُ الْغَيْبِ وَالشَّهَٰدَةِ هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِى لَآ إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَٰنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَٰلِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَآءُ الْحُسْنَىٰ يُسَبِّحُ لَهُۥ مَا فِى السَّمَٰوَٰتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾﴾

﴿*21. Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. Such are the parables which We put forward to mankind that they may reflect.*﴾

﴿*22. He is Allāh, beside Whom Lā ilāha illā Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.*﴾

﴿*23. He is Allāh, beside Whom Lā ilāha illā Huwa, Al-Malik, Al-Quddūs, As-Salām, Al-Mu'min, Al-Muhaymin, Al-'Azīz, Al-Jabbār, Al-Mutakabbir. Glory be to Allāh! Above all that they associate as partners with Him.*﴾

﴿*24. He is Allāh, Al-Khāliq, Al-Bāri, Al-Muṣawwir. To Him belong the Best Names. All that is in the heavens and the earth*

glorify Him. And He is the Almighty, the All-Wise.﴾

Asserting the Greatness of the Qur'ān

Allāh the Exalted emphasizes the greatness of the Qur'ān, its high status and of being worthy of making hearts humble and rent asunder upon hearing it, because of the true promises and sure threats that it contains,

﴿لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ﴾

﴿*Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh.*﴾

If this is the case with a mountain which is hard and huge, that if it was made able to comprehend and understand this Qur'ān, will feel humble and crumble from fear of Allāh the Exalted, then what about you – O mankind? Why do your hearts not feel softness and humbleness from the fear of Allāh, even though you understand Allāh's command and comprehend His Book? This is why Allāh said,

﴿وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

﴿*Such are the parables which We put forward to mankind that they may reflect.*﴾

There is a *Ḥadīth* of the *Mutāwatir* grade that states that the Messenger of Allāh ﷺ had someone make him a *Minbar*. Before that, he used to stand next to a tree trunk in the *Masjid* to deliver speeches. So, when the *Minbar* was made and placed in the *Masjid*, the Prophet ﷺ came to deliver a speech and passed the tree trunk, headed towards the *Minbar*, the tree trunk started weeping, just like an infant. The tree trunk missed hearing the remembrance of Allāh and the revelation that were being recited next to it. In one of the narrations for this *Ḥadīth*, Al-Ḥasan Al-Baṣri said after narrating the *Ḥadīth*, "You - mankind – are more worthy to miss the Messenger of Allāh ﷺ than the tree trunk!"[1]

Likewise, this honorable *Āyah* asks that if the solid mountains feel humble and are rent asunder from the fear of

[1] *Fatḥ Al-Bāri* 6:696, Ad-Dārimi 1:34, 35.

Allāh, if it heard Allāh's Speech and comprehended it, what about you – O mankind – who heard the Qur'ān and understood it? Allāh the Exalted said in another *Āyah*,

﴿وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ ٱلْمَوْتَىٰ﴾

﴾*And if there had been a Qur'ān with which mountains could be moved, or the earth could be cloven asunder, or the dead could be made to speak.*﴿(13:31)

We mentioned the meaning of this *Āyah* as stating that, if there were a Qur'ān that has these qualities, it would be this Qur'ān. Allāh the Exalted said in another *Āyah*,

﴿وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَـٰرُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ﴾

﴾*And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them which fall down for fear of Allāh.*﴿(2:74)

Glorifying Allāh the Exalted by mentioning His Names and Attributes

Allāh the Exalted said,

﴿هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَـٰهَ إِلَّا هُوَ ۖ عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ ۖ هُوَ ٱلرَّحْمَـٰنُ ٱلرَّحِيمُ ﴿٢٢﴾﴾

﴾*He is Allāh, beside Whom Lā ilāha illā Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.*﴿

Allāh states that He Alone is worthy of worship, there is no Lord or God for the existence, except Him. All that is being worshipped instead of Allāh are false deities. Allāh is the All-Knower in the unseen and the seen, He knows all that pertains to the creations that we see, and those we cannot see. Nothing in heaven or on earth ever escapes His knowledge, no matter how great or insignificant, big or small, including ants in darkness. Allāh's statement,

﴿هُوَ ٱلرَّحْمَـٰنُ ٱلرَّحِيمُ﴾

﴾*He is the Most Gracious, the Most Merciful.*﴿

was duly explained before at the very beginning of this *Tafsīr*,

so it is not necessary to repeat it here, and it asserts that Allāh is the Owner of the wide encompassing mercy that entails all of His creation. He is Ar-Raḥmān and Ar-Raḥīm of this life and the Hereafter. Allāh the Exalted said in other *Āyāt*,

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

﴾*And My mercy embraces all things.*﴿(7:156),

﴿كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ﴾

﴾*Your Lord has written (prescribed) mercy for Himself.*﴿(6:54), and,

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَٰلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

﴾*Say: "In the bounty of Allāh, and in His mercy; - therein let them rejoice." That is better than what (the wealth) they amass.*﴿(10:58)

Allāh the Exalted said,

﴿هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ﴾

﴾*He is Allāh, beside Whom Lā ilāha illā Huwa, Al-Malik.*﴿

Al-Malik, meaning "The Owner and King of all things," Who has full power over them without resistance or hindrance. Allāh's statement,

﴿الْقُدُّوسُ﴾

﴾*Al-Quddūs,*﴿ meaning "The Pure," according to Wahb bin Munabbih, while Mujāhid and Qatādah said that Al-Quddūs means "The Blessed."[1] Ibn Jurayj said that Al-Quddūs means "He Whom the honorable angels glorify."[2]

﴿السَّلَامُ﴾

﴾*As-Salām,*﴿ meaning "Free from any defects or shortcomings that lessen or decrease His perfect attributes and actions." Allāh's statement,

﴿الْمُؤْمِنُ﴾

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[1] Aṭ-Ṭabari 23:302.

[2] *Ad-Durr Al-Manthūr* 8:123.

﴾*Al-Mu'min,*﴿ means "Who has granted safety to His servants by promising that He will never be unjust to them," according to Aḍ-Ḍaḥḥāk who reported it from Ibn 'Abbās.[1] Qatādah said that Al-Mu'min means that "Allāh affirms that His statements are true,"[2] while Ibn Zayd said that it means, "He attested to His faithful servants' having faith in Him."[3] Allāh's statement,

﴿ٱلْمُهَيْمِنُ﴾

﴾*Al-Muhaymin,*﴿ means, according to Ibn 'Abbās and others, "The Witness for His servants actions," that is, the Ever-Watcher over them.[4] Allāh said in similar *Āyāt,*

﴿وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٦﴾﴾

﴾*And Allāh is Witness over all things.*﴿(58:6),

﴿ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾﴾

﴾*and moreover Allāh is Witness over what they used to do.*﴿(10:46), and,

﴿أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ﴾

﴾*Is then He (Allāh) Who takes charge (guards) of every person and knows all that he has earned?*﴿(13:33) Allāh said,

﴿ٱلْعَزِيزُ﴾

﴾*Al-'Azīz,*﴿ meaning that "He is the Almighty, Dominant over all things." Therefore, His majesty is never violated, due to His might, greatness, irresistible power and pride. Allāh said;

﴿ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ﴾

﴾*Al-Jabbār, Al-Mutakabbir*﴿, meaning "The Only One worthy of being the Compeller and Supreme." There is a *Ḥadīth* in the *Ṣaḥīḥ* Collection in which Allāh said,

«الْعَظَمَةُ إِزَارِي، وَالْكِبْرِيَاءُ رِدَائِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا عَذَّبْتُهُ»

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[1] *Ad-Durr Al-Manthūr* 8:123.

[2] Aṭ-Ṭabari 23:303.

[3] Aṭ-Ṭabari 23:303.

[4] Al-Baghawi 4:326.

«*Might is My Izār and pride is My Riḍā; if anyone disputes any one of them with Me, then I will punish him.*»[1]

Allāh the Exalted said,

﴿سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ﴾

﴾*Glory be to Allāh! (High is He) above all that they associate as partners with Him.*﴿, then He said,

﴿هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ﴾

﴾*He is Allāh, Al-Khāliq, Al-Bāri, Al-Muṣawwir.*﴿

Al-Khāliq refers to measuring and proportioning, Al-Bāri refers to inventing and bringing into existence what He has created and measured. Surely, none except Allāh is able to measure, bring forth and create whatever He wills to come to existence. Allāh's statement,

﴿ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ﴾

﴾*Al-Khāliq, Al-Bāri, Al-Muṣawwir.*﴿ means, if Allāh wills something, He merely says to it "be" and it comes to existence in the form that He wills and the shape He chooses,

﴿فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ ۝٨﴾

﴾*In whatever form He willed, He put you together.*﴿(82:8)

Allāh describing Himself as being Al-Muṣawwir, Who brings into existence anything He wills in the shape and form He decides.

Al-Asmā' Al-Ḥusnā

Allāh the Exalted said,

﴿لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ﴾

﴾*To Him belong Al-Asmā' Al-Ḥusnā (the Best Names).*﴿

We explained the meaning of this *Āyah* in the *Tafsīr* of *Sūrat Al-A'rāf*.[2] The Two *Ṣaḥīḥs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ للهِ تَعَالَى تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ، وَهُوَ

[1] Muslim 4:2023.

[2] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf* [7:180].

وِتْرٌ يُحِبُّ الْوِتْرَ»

«*Allāh the Exalted has ninety-nine Names, one hundred less one; whoever then preserves them, will enter Paradise. Allāh is Witr (One) and He likes the Witr.*»[1]

Everything praises and glorifies Allāh

Allāh's statement,

﴿يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴾*All that is in the heavens and the earth glorify Him.*﴿

is similar to His other statement,

﴿تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا﴾

﴾*The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.*﴿(17:44)

Allāh's statement,

﴿وَهُوَ ٱلْعَزِيزُ﴾

﴾*and He is Al-'Azīz*﴿ The Almighty, meaning, His greatness is never humbled,

﴿ٱلْحَكِيمُ﴾

﴾*Al-Ḥakīm*﴿ the All-Wise, in His legislation and decrees

This is the end of the *Tafsīr* of *Sūrat Al-Ḥashr*. All praise is due to Allāh.

[1] Meaning odd numbered things. *Fatḥ Al-Bārī* 11:218, Muslim 4:2063.

The *Tafsīr* of *Sūrat Al-Mumtaḥanah* (Chapter - 60)

Which was revealed in Al-Madīnah

الجزء الثامن والعشرون ٥٤٩ سورة الممتحنة

بسم الله الرحمن الرحيم

يا أيها الذين آمنوا لا تتخذوا عدوي وعدوكم أولياء تلقون
إليهم بالمودة وقد كفروا بما جاءكم من الحق يخرجون الرسول
وإياكم أن تؤمنوا بالله ربكم إن كنتم خرجتم جهادا في سبيلي
وابتغاء مرضاتي تسرون إليهم بالمودة وأنا أعلم بما أخفيتم
وما أعلنتم ومن يفعله منكم فقد ضل سواء السبيل ﴿١﴾ إن
يثقفوكم يكونوا لكم أعداء ويبسطوا إليكم أيديهم وألسنتهم
بالسوء وودوا لو تكفرون ﴿٢﴾ لن تنفعكم أرحامكم ولا أولادكم
يوم القيامة يفصل بينكم والله بما تعملون بصير ﴿٣﴾ قد
كانت لكم أسوة حسنة في إبراهيم والذين معه إذ قالوا لقومهم
إنا برآء منكم ومما تعبدون من دون الله كفرنا بكم وبدا بيننا
وبينكم العداوة والبغضاء أبدا حتى تؤمنوا بالله وحده إلا
قول إبراهيم لأبيه لأستغفرن لك وما أملك لك من الله من شيء
ربنا عليك توكلنا وإليك أنبنا وإليك المصير ﴿٤﴾ ربنا لا تجعلنا
فتنة للذين كفروا واغفر لنا ربنا إنك أنت العزيز الحكيم ﴿٥﴾

بسم الله الرحمن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يا أيها الذين آمنوا لا تتخذوا عدوي وعدوكم أولياء تلقون إليهم بالمودة وقد كفروا بما جاءكم من الحق يخرجون الرسول وإياكم أن تؤمنوا بالله ربكم إن كنتم خرجتم جهادا في سبيلي وابتغاء مرضاتي تسرون إليهم بالمودة وأنا أعلم بما أخفيتم وما أعلنتم ومن يفعله منكم فقد ضل سواء السبيل ﴿١﴾ إن يثقفوكم يكونوا لكم أعداء ويبسطوا إليكم أيديهم وألسنتهم بالسوء وودوا لو تكفرون ﴿٢﴾ لن تنفعكم أرحامكم ولا أولادكم يوم القيامة يفصل بينكم والله بما تعملون بصير ﴿٣﴾﴾

﴾1. *O you who believe! Take not My enemies and your enemies as protecting friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves because you*

believe in Allāh, your Lord! If you have come forth to strive in My cause and to seek My good pleasure. You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the straight path.﴾

﴿*2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.*﴾

﴿*3. Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allāh is the All-Seer of what you do.*﴾

Reason behind revealing *Sūrat Al-Mumtaḥanah*

The story of Ḥāṭib bin Abi Balta'ah is the reason behind revealing the beginning of this honorable *Sūrah*. Ḥāṭib was among the Early Emigrants and participated in the battle of Badr. Ḥāṭib had children and wealth in Makkah, but he was not from the tribe of Quraysh. Rather, he was an ally of 'Uthmān. When the Messenger of Allāh ﷺ decided to conquer Makkah, after its people broke the peace treaty between them, he ordered the Muslims to mobilize their forces to attack Makkah, and then said,

«اللّٰهُمَّ عَمِّ عَلَيْهِمْ خَبَرَنَا»

«*O Allāh! Keep our news concealed from them.*»

Ḥāṭib wrote a letter and sent it to the people of Makkah, with a woman from the tribe of Quraysh, informing them of the Messenger's intent to attack them. He wanted them to be indebted to him [so that they would grant safety to his family in Makkah]. Allāh the Exalted conveyed this matter to His Messenger ﷺ, because He accepted the Prophet's invocation [to Him to conceal the news of the attack]. The Prophet ﷺ sent someone after the woman and retrieved the letter. This story is collected in the Two *Ṣaḥīḥs*.

Imām Aḥmad recorded that Ḥasan bin Muḥammad bin 'Ali said that 'Abdullāh bin Abu Rāfi' – or Ubaydullāh bin Abu Rāfi' – said that he heard 'Ali say, "Allāh's Messenger ﷺ sent

me, Zubayr and Al-Miqdād saying,

«انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا»

«Proceed until you reach Rawḍat Khākh[1] , where there is a lady carrying a letter. Take that letter from her.»

So we proceeded on our way, with our horses galloping, until we reached the Rawḍah. There we found the lady and said to her, 'Take out the letter.' She said, 'I am not carrying a letter.' We said, 'Take out the letter, or else we will take off your clothes.' So she took it out of her braid, and we brought the letter to Allāh's Messenger ﷺ. The letter was addressed from Ḥāṭib bin Abu Balta'ah to some pagans of Makkah, telling them about what Allāh's Messenger ﷺ intended to do. Allāh's Messenger ﷺ said,

«يَا حَاطِبُ، مَا هَذَا؟»

«O Ḥāṭib! What is this?»

Ḥāṭib replied, 'O Allāh's Messenger! Do not make a hasty decision about me. I was a person not belonging to Quraysh, but I was an ally to them. All the Emigrants who were with you have kinsmen (in Makkah) who can protect their families. So I wanted to do them a favor, so they might protect my relatives, as I have no blood relation with them. I did not do this out of disbelief or to renegade from my religion, nor did I do it to choose disbelief after Islām.' Allāh's Messenger ﷺ said to his Companions,

«إِنَّهُ صَدَقَكُمْ»

«Regarding him, he has told you the truth.»

'Umar said, 'O Allāh's Messenger! Allow me to chop off the head of this hypocrite!' The Prophet ﷺ said,

«إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»

«He attended Badr. What can I tell you, perhaps Allāh looked at those who attended Badr and said, "O the people of Badr, do

[1] A place, between Makkah and Al-Madīnah, which is about twelve miles away from Al-Madīnah.

what you like, for I have forgiven you."»"

The Group with the exception of Ibn Mājah, collected this *Ḥadīth* using various chains of narration that included Sufyān bin 'Uyaynah. Al-Bukhāri added in his narration in the chapter on the Prophet's battles, "Then Allāh revealed the *Sūrah*,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾

﴾*O you who believe! Take not my enemies and your enemies as protecting friends...*﴿ "

Al-Bukhāri said in another part of his *Ṣaḥīḥ*, 'Amr (one of the narrators of the *Ḥadīth*) said, "This *Āyah*,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾

﴾*O you who believe! Take not my enemies and your enemies as protecting friends'...*﴿

was revealed about Ḥāṭib, but I do not know if the *Āyah* was mentioned in the *Ḥadīth* (or was added as an explanation by one of the narrators)." Al-Bukhāri also said that 'Ali bin Al-Madīni said that Sufyān bin 'Uyaynah was asked, "Is this why this *Āyah*,

﴿لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾

﴾*O you who believe! Take not my enemies and your enemies as protecting friends...*﴿

was revealed?" Sufyān said, "This is the narration that I collected from 'Amr, I did not leave a letter out of it. I do not know if anyone else memorized the same words for it."[1]

The Command to have Enmity towards the Disbelievers and to abandon supporting Them

Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم
مِّنَ ٱلْحَقِّ﴾

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[1] *Fatḥ Al-Bāri* 6:166, 7:592, 8:502, Muslim 4:1941, Abu Dāwud 3:108, *Tuḥfat Al-Aḥwadhi* 9:198, and An-Nasā'ī in *Al-Kubrā* 6:487.

﴾O you who believe! Take not My enemies and your enemies as protecting friends showing affection towards them, while they have disbelieved in what has come to you of the truth,﴿

refers to the idolators and the disbelievers who are combatants against Allāh, His Messenger ﷺ and the believers. It is they whom Allāh has decided should be our enemies and should be fought. Allāh has forbidden the believers to take them as friends, supporters or companions. Allāh the Exalted said in another *Āyah* ,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ﴾

﴾O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as such), then surely, he is one of them.﴿ (5:51)

This *Āyah* contains a stern warning and a sure threat. Allāh the Exalted said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَٱلْكُفَّارَ أَوْلِيَآءَ وَٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿٥٧﴾﴾

﴾O you who believe! Take not as protecting friends those who take your religion as a mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and have Taqwā of Allāh if you indeed are true believers.﴿ (5:57)

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ أَتُرِيدُونَ أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا ﴿١٤٤﴾﴾

﴾O you who believe! Take not for protecting friends disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves?﴿ (4:144) and,

﴿لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ﴾

﴾Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that will never be

helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself (His punishment).﴾ (3:28)

This is why Allāh's Messenger ﷺ accepted Ḥāṭib's excuse when he said that he only wanted to have a favor on the Quraysh, because of the property and family members he left behind in Makkah.

Allāh's statement,

﴿يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ﴾

﴾*and have driven out the Messenger and yourselves (from your homeland)*﴿

follows His encouragement to fight against them and to avoid being their supporters. This is because they expelled the Messenger ﷺ and his Companions on account of their hatred for *Tawḥīd* and worshipping Allāh alone in sincerity. This is why Allāh the Exalted said,

﴿أَن تُؤْمِنُوا بِٱللَّهِ رَبِّكُمْ﴾

﴾*because you believe in Allāh, your Lord!*﴿

meaning, 'your only fault is that you believed in Allāh, Lord of all that exists.' Allāh the Exalted said in other *Āyāt*,

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ۝٨﴾

﴾*And they had no fault except that they believed in Allāh, Almighty, Al-Ḥamīd!*﴿ (85:8) and,

﴿ٱلَّذِينَ أُخْرِجُوا مِن دِيَـٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا رَبُّنَا ٱللَّهُ﴾

﴾*Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allāh."*﴿ (22:40)

Allāh said,

﴿إِن كُنتُمْ خَرَجْتُمْ جِهَـٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى﴾

﴾*If you have come forth to strive in My cause and to seek My good pleasure.*﴿

Allāh says, 'if you are as described here, then do not take the disbelievers as supporters. If you migrated in *Jihād* for My cause and for seeking My pleasure, then do not take My enemies and your enemies as protecting friends, after they

expelled you from your homes and property in rage against you and rejection of your religion.' Allāh's statement,

﴿تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ﴾

﴾You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal.﴿

Allāh asks, 'do you do this while I know the secrets of the hearts, the intentions and all apparent things,'

﴿وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ۝١ إِن يَثْقَفُوكُمْ يَكُونُوا۟ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ﴾

﴾And whosoever of you does that, then indeed he has gone astray from the straight path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil,﴿

meaning, 'if they gain the upper hand over you, they would use every type of harm in their disposal to hurt you in words and action,'

﴿وَوَدُّوا۟ لَوْ تَكْفُرُونَ﴾

﴾and they desire that you should disbelieve.﴿

meaning, 'they are eager that you do not earn any good. Therefore, their enmity to you is outward and inward, so how can you become supporters of this type of people?' This also encourages the enmity.

Allāh's statement,

﴿لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَآ أَوْلَٰدُكُمْ ۚ يَوْمَ ٱلْقِيَٰمَةِ يَفْصِلُ بَيْنَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝٣﴾

﴾Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allāh is the All-Seer of what you do.﴿

means, 'your family relations will not benefit you with Allāh if Allāh decided to cause harm your way. Your relations will not benefit you if you please them with what angers Allāh.' Those who agree with their family being disbelievers in order to please them will have earned loss and failure and their deeds will be rendered invalid. Their relation will not benefit them with Allāh, even if their relation was with a Prophet. Imām Aḥmad recorded that Anas said that a man said, "O Allāh's

Messenger! Where is my father?" He said,

«فِي النَّارِ»

«*In the Fire.*» When the man went away, the Prophet ﷺ called him back and said:

«إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ»

«*Verily, my father and your father are in the Fire.*»[1] Muslim and Abu Dāwud[2] also collected this *Ḥadīth.*

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا
تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ
إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا
وَإِلَيْكَ ٱلْمَصِيرُ ﴿٤﴾ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ وَٱغْفِرْ لَنَا رَبَّنَآ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٥﴾
لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ
ٱلْحَمِيدُ ﴿٦﴾﴾

﴾*4. Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between us and you, hostility and hatred forever until you believe in Allāh alone," – except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allāh." "Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return."*﴿

﴾*5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise."*﴿

﴾*6. Certainly, there has been in them an excellent example for you to follow - for those who look forward to (the meeting with) Allāh and the Last Day. And whosoever turns away, then verily, Allāh is Al-Ghani, Al-Ḥamīd.*﴿

[1] Aḥmad 3:268.

[2] Muslim 1:191, Abu Dāwud 5:90.

The Good Example of Ibrāhīm and His Followers, when They disowned Their Disbelieving People

Allāh the Exalted says to His faithful servants, whom He commanded to disown the disbelievers, to be enemies with them, and to distant themselves and separate from them:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥ﴾

﴾*Indeed there has been an excellent example for you in Ibrāhīm and those with him,*﴿

meaning, his followers who believed in him,

﴿إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ﴾

﴾*when they said to their people: "Verily we are free from you..."*﴿

meaning, 'we disown you,'

﴿وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ﴾

﴾*and whatever you worship besides Allāh: we rejected you,*﴿

meaning, 'we disbelieve in your religion and way,'

﴿وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا﴾

﴾*and there has started between us and you, hostility and hatred forever*﴿

meaning, 'Animosity and enmity have appeared between us and you from now and as long as you remain on your disbelief; we will always disown you and hate you,'

﴿حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ﴾

﴾*until you believe in Allāh alone,*﴿ meaning, 'unless, and until, you worship Allāh alone without partners and disbelieve in the idols and rivals that you worship besides Him.' Allāh's statement,

﴿إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ﴾

﴾*except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness (from Allāh) for you..."*﴿

means, 'you have a good example in Ibrāhīm and his people; as for Ibrāhīm's prayers for Allāh his father, it was a promise that he made for his father.' When Ibrāhīm became sure that his father was an enemy of Allāh, he declared himself innocent of him.

Some of the believers used to invoke Allāh for their parents who died as disbelievers, begging Him to forgive them. They did so claiming that Ibrāhīm used to invoke Allāh to forgive his father. Allāh the Exalted said in reply,

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾ وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ﴿١١٤﴾﴾

﴾*It is not for the Prophet and those who believe to ask Allāh's forgiveness for the idolators, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibrāhīm's request for his father's forgiveness was only because of a promise he made to him .But when it became clear to him that he was an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awwāh*[1] *and was forbearing.*﴿ (9:113-114)

Allāh said here,

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ﴾

﴾*Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you..."*﴿ until,

﴿إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ﴾

﴾*... except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allāh."*﴿

meaning, 'You cannot follow Ibrāhīm's example as proof in the case mentioned here, as being allowed to ask Allāh to forgive those who died on *Shirk*.' This is the saying of Ibn 'Abbās, Mujāhid, Qatādah, Muqātil bin Ḥayyān, Aḍ-Ḍaḥḥāk and several others.[2]

Allāh the Exalted said that Ibrāhīm and his companions, who parted with their people and disowned their way, said afterwards, while invoking Allāh in humility and submission,

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[1] See the *Tafsīr* of *Sūrat At-Tawbah* (9:114).

[2] Aṭ-Ṭabari 23:318.

﴿رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ﴾

﴾Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return.﴿

meaning, 'we trust in You for all matters, we surrender all of our affairs to You, and to You is the final Return in the Hereafter,'

﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا﴾

﴾Our Lord! Make us not a trial for the disbelievers,﴿

Mujāhid said, "It means, 'Do not punish us by their hands, nor with a punishment from You.' Or they will say, 'Had these people been following the truth, the torment would not have struck them'."[1] Aḍ-Ḍaḥḥāk said something similar. Qatādah said, "Do not give the disbelievers victory over us, thus subjecting us to trials by their hands. Surely, if You do so, they would then think that they were given victory over us because they are on the truth." This is the meaning that Ibn Jarīr preferred. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās: "Do not give them dominance over us, lest we suffer trials by their hands."

Allāh's statement,

﴿وَاغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ﴾

﴾and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise.﴿

means, 'cover our mistakes from being exposed to other than You, and forgive us for what (sin) is between us and You.'

﴿إِنَّكَ أَنتَ الْعَزِيزُ﴾

﴾Verily, You, only You, are the Almighty,﴿ 'and those who seek refuge in Your majesty are never dealt with unjustly,'

﴿الْحَكِيمُ﴾

﴾the All-Wise.﴿ 'in Your statements, actions, legislation and decrees.' Allāh the Exalted said,

﴿لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

﴾Certainly, there has been in them an excellent example for you

[1] Aṭ-Ṭabari 23:319.

to follow – for those who look forward to (the meeting with) Allāh and the Last Day.﴿

asserting what He has said before with the exemption mentioned, i.e., the good example that Allāh mentioned before,

﴿لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ﴾

﴾for those who look forward to Allāh and the Last Day.﴿

thus encouraging the believers who believe in Allāh and the Return to Him. Allāh said,

﴿وَمَن يَتَوَلَّ﴾

﴾And whosoever turns away﴿ meaning, from what Allāh has ordained,

﴿فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ﴾

﴾verily, Allāh is Al-Ghani, Al-Ḥamīd.﴿ Allāh said in another *Āyah*,

﴿إِن تَكْفُرُوٓا۟ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ ﴿٨﴾﴾

﴾If you disbelieve, you and all on the earth together, then verily! Allāh is Ghani, Ḥamīd.﴿ (14:8)

'Ali bin Ṭalḥah reported from Ibn 'Abbās,

﴿لَغَنِىٌّ﴾

"*﴾Ghani﴿* is the One Who is perfectly rich." That is Allāh. This is Allāh's attribute that He alone is worthy of being described by; surely, He has no equal, none like unto Him. All praise is due to Allāh, the One, the Irresistible.

﴿حَمِيدٌ﴾

﴾Ḥamīd﴿ means, the praiseworthy, in all His statements and actions, there is no (true) God except Him alone.

﴿عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ وَٱللَّهُ قَدِيرٌ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾ لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَـٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَـٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَـٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن دِيَـٰرِكُمْ وَظَـٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُو۟لَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ ﴿٩﴾﴾

﴾7. Perhaps Allāh will make friendship between you and those

whom you hold as enemies. And Allāh has power (over all things), and Allāh is Oft-Forgiving, Most Merciful.﴾

﴾*8. Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allāh loves those who deal with equity.*﴾

﴾*9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allāh forbids you to befriend them. And whosoever will befriend them, then such are the wrongdoers.*﴾

Perhaps Allāh will make a Friendship between You and Those, whom You hold as Enemies

Allāh said to His faithful servants, after ordering them to be enemies with the disbelievers,

﴿عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً﴾

﴾*Perhaps Allāh will make friendship between you and those, whom you hold as enemies.*﴾

meaning affection after animosity, tenderness after coldness and coming together after parting from each other,

﴿وَٱللَّهُ قَدِيرٌ﴾

﴾*And Allāh has power (over all things),*﴾ Allāh is able to gather opposites and bring together hearts, after feeling hostility and hardness. In this case, the hearts will come together in agreement, just as Allāh said when He mentioned His favor on the Anṣār,

﴿وَٱذْكُرُوا نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا﴾

﴾*And remember Allāh's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren and were on the brink of a pit of Fire, and He saved you from it.*﴾ (3:103)

Also the Prophet ﷺ said to them,

«أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي؟»

«*Did I not find you misguided, and Allāh guided you through me; and divided, and Allāh united [your hearts] through me?*»[1]

Allāh the Exalted said,

﴿هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ۝٦٢ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ۝٦٣﴾

﴾*He it is Who has supported you with His help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is Almighty, All-Wise.*﴿ (8:62,63)

And in the *Ḥadīth*:

«أَحْبِبْ حَبِيبَكَ هَوْنًا مَا، فَعَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا، وَأَبْغِضْ بَغِيضَكَ هَوْنًا مَا، فَعَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا»

«*Love your loved one moderately, because one day, he might become your enemy. Hate your hated one moderately, because one day, he might become your loved one.*»[2]

Allāh's statement,

﴿وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴾*And Allāh is Oft-Forgiving, Most Merciful.*﴿

means, Allāh forgives the disbelief of the disbelievers if they repent from it, returned to their Lord and surrendered to Him in Islām. Surely, He is the Oft-Forgiving, the Most-Merciful to those who repent to Him from their sins, no matter what type of the sin it is.

The Permissibility of being Kind to Disbelievers who do not fight against the Religion

And Allāh's statement;

﴿لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ﴾

﴾*Allāh does not forbid you with those who fought not against*

[1] *Fatḥ Al-Bāri* 7:644.

[2] *Tuḥfat Al-Aḥwadhi* 6:133.

you on account of religion nor drove you out of your homes,﴾ means, those who did not have a role in your expulsion. Therefore, Allāh does not forbid you from being kind to the disbelievers who do not fight you because of the religion, such as women and weak disbelievers,

﴿أَن تَبَرُّوهُمْ﴾

﴿*to deal kindly*﴾ to be gentle with them,

﴿وَتُقْسِطُوٓا۟ إِلَيْهِمْ﴾

﴿*and justly with those*﴾ to be fair with them

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴾

﴿*Verily, Allāh loves those who deal with equity.*﴾

Imām Aḥmad recorded that Asmā' bint Abu Bakr said, "My mother, who was an idolatress at the time, came to me during the Treaty of Peace, the Prophet ﷺ conducted with the Quraysh. I came to the Prophet ﷺ and said, 'O Allāh's Messenger! My mother came visiting, desiring something from me, should I treat her with good relations?' The Prophet ﷺ said,

«نَعَمْ صِلِي أُمَّكِ»

«*Yes. Keep good relation with your mother.*»"[1]

The Two *Ṣaḥīḥs* recorded this *Ḥadīth*.[2] Imām Aḥmad recorded that 'Abdullāh bin Zubayr said, "Qutaylah came visiting her daughter, Asmā' bint Abi Bakr, with some gifts, such as *Ḍibāb*, cheese and clarified (cooking) butter, and she was an idolatress at that time. Asmā' refused to accept her mother's gifts and did not let her enter her house. 'Ā'ishah asked the Prophet ﷺ about his verdict and Allāh sent down the *Āyah*,

﴿لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَـٰتِلُوكُمْ فِى ٱلدِّينِ﴾

﴿*Allāh does not forbid you with those who fought not against you on account of religion*﴾

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[1] Aḥmad 6:344.

[2] *Fatḥ Al-Bāri* 5:275, and Muslim 2:696.

until the end of the Āyah. Allāh's Messenger ﷺ ordered Asmā' to accept her mother's gifts and to let her enter her house."[1]

Allāh's statement,

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴾

﴾*Allāh loves those who deal with equity.*﴿ was duly explained in the *Tafsīr* of *Sūrat Al-Ḥujurāt*.[2] We also mentioned the authentic *Ḥadīth*,

«الْمُقْسِطُونَ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الْعَرْشِ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهَالِيهِمْ وَمَا وَلُوا»

«*The just, who are fair in their decisions, families and those under their authority, will be on podiums made of light, to the right of the Throne.*»[3]

The Prohibition of being Kind towards Combatant Disbelievers

Allāh's statement,

﴿إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَـٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن دِيَـٰرِكُمْ وَظَـٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ﴾

﴾*It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out that Allāh forbids you to befriend them.*﴿ (60:9)

means, 'Allāh forbids you from being kind and befriending with the disbelievers who are openly hostile to you, those who fought against you, expelled you and helped to expel you. Allāh the Exalted forbids you from being their friends and orders you to be their enemy.'

Then Allāh stresses His threat against being friends with them, by saying,

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[1] Aḥmad 4:4. There is a deficiency in its chain, but its meaning is supported by the earlier narration. And *Ḍibāb* is a dish made with dates and clarified butter.

[2] See volume nine, the *Tafsīr* of *Sūrat Al-Ḥujurāt* (49:9).

[3] Muslim 3:1458.

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ
وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ ﴿٦﴾ ۞ عَسَى ٱللَّهُ أَن يَجْعَلَ
بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً وَٱللَّهُ قَدِيرٌ وَٱللَّهُ غَفُورٌ رَّحِيمٌ
﴿٧﴾ لَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِي ٱلدِّينِ وَلَمْ يُخْرِجُوكُم
مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا إِلَيْهِمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ
﴿٨﴾ إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِي ٱلدِّينِ وَأَخْرَجُوكُم
مِّن دِيَٰرِكُمْ وَظَٰهَرُوا عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰٓئِكَ
هُمُ ٱلظَّٰلِمُونَ ﴿٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ
مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ٱللَّهُ أَعْلَمُ بِإِيمَٰنِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ
فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُم
مَّآ أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ
وَلَا تُمْسِكُوا بِعِصَمِ ٱلْكَوَافِرِ وَسْـَٔلُوا مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُوا مَآ أَنفَقُوا
ذَٰلِكُمْ حُكْمُ ٱللَّهِ يَحْكُمُ بَيْنَكُمْ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾ وَإِن فَاتَكُمْ
شَيْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُوا ٱلَّذِينَ ذَهَبَتْ
أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا وَٱتَّقُوا ٱللَّهَ ٱلَّذِيٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿١١﴾

﴿وَمَن يَتَوَلَّهُمْ فَأُولَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾

﴾And whosoever will befriend them, then such are the wrongdoers.﴿
As He said;

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾﴾

﴾O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as protecting friends), then surely, he is one of them. Verily, Allāh guides not those people who are the wrongdoers﴿ (5:51)

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ٱللَّهُ أَعْلَمُ بِإِيمَٰنِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُم مَّآ أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ ٱلْكَوَافِرِ وَسْـَٔلُوا مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُوا مَآ أَنفَقُوا ذَٰلِكُمْ حُكْمُ ٱللَّهِ يَحْكُمُ بَيْنَكُمْ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾ وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُوا ٱلَّذِينَ ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا وَٱتَّقُوا ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿١١﴾﴾

﴾10. O you who believe! When believing women come to you as emigrants, examine them; Allāh knows best as to their faith, then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful for the disbelievers nor are the disbelievers lawful for them. But give them (disbelievers) that which they have spent (on their dowery). And

there will be no sin on you to marry them if you have paid their due to them. Likewise do not keep the disbelieving women, and ask for that which you have spent (on their dowery) and let them (the disbelievers) ask for that which they have spent. That is the judgement of Allāh, He judges between you. And Allāh is All-Knowing, All-Wise.﴾

﴿*11. And if any of your wives have gone from you to the disbelievers then you succeed over them (gain victory); then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwā of Allāh, the One in Whom you are believers.*﴾

After Al-Ḥudaybiyyah, Emigrant Muslim Women may not be returned to the Disbelievers

In *Sūrat Al-Fatḥ*,[1] we related the story of the treaty at Al-Ḥudaybiyyah that was conducted between the Messenger of Allāh ﷺ and the disbelievers of Quraysh. In that treaty, there were these words, "Everyman (in another narration, every person) who reverts from our side to your side, should be returned to us, even if he is a follower of your religion." This was said by 'Urwah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd, Az-Zuhrī, Muqātil bin Ḥayyān and As-Suddi.

So according to this narration, this *Āyah* specifies and explains the *Sunnah*. And this is the best case of understanding. Yet according to another view of some of the Salaf, it abrogates it.

Allāh the Exalted and Most High ordered His faithful servants to test the faith of women who emigrate to them. When they are sure that they are faithful, they should not send them back to the disbelievers, for the disbelievers are not allowed for them and they are not allowed for the disbelievers.

In the biography of 'Abdullāh bin Abi Aḥmad bin Jaḥsh in *Al-Musnad Al-Kabīr*, we also mentioned that 'Abdullāh bin Abi Aḥmad said, "Umm Kulthūm bint 'Uqbah bin Abi Mu'ayṭ emigrated and her brothers, 'Umārah and Al-Walīd, went after her. They came to Allāh's Messenger ﷺ and talked to him about Umm Kulthūm and asked that she be returned to them.

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[1] See the beginning of *Sūrat Al-Fatḥ* (48) in volume nine.

Allāh abolished the part of the treaty between the Prophet ﷺ and the idolators about the women particularly. So He forbade returning Muslim women to the idolators and revealed the *Āyah* about testing them."[1]

Al-'Awfi reported from Ibn 'Abbās, about Allāh's saying:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ﴾

﴿O you who believe! When believing women come to you as emigrants, examine them;﴾

"Their examination was asking them to testify to *Lā ilāha illallāh*, and that Muḥammad is Allāh's servant and His Messenger." Mujāhid explained the *Āyah*,

﴿فَٱمْتَحِنُوهُنَّ﴾

﴿examine them﴾ by saying, "Ask them why they migrated. If they came because they were angry with their husbands, or for any other reason, and you realized that they did not embrace the faith, then send them back to their husbands."[2] Allāh's statement,

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ﴾

﴿then if you ascertain that they are true believers, send them not back to the disbelievers.﴾

This *Āyah* indicates that faith can be recognized and affirmed.

The Believing Woman is prohibited from marrying an Idolator and the Believing Man is prohibited from marrying the Idolatress

Allāh's statement,

﴿لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

﴿They are not lawful for the disbelievers nor are the disbelievers lawful for them.﴾

This *Āyah* forbids Muslim women for idolators, which was a lawful marriage in the beginning of Islām.

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[1] *Jāmi' Al-Masānīd* 7:243. This narration is *Mursal* yet most of it can be seen with Al-Bukhāri, nos. 4180-1.

[2] Aṭ-Ṭabari 23:326.

Abu Al-'Āṣ bin Ar-Rabī' was married to Zaynab, the Prophet's daughter. She was a Muslim, while Abu Al-'Āṣ was still an idolator like his people. When he was captured during the battle of Badr, his wife, Zaynab, sent his ransom, a necklace that belonged to the Prophet's first wife Khadījah. The Prophet ﷺ became very emotional when he saw the necklace and said to the Companions,

«إِنْ رَأَيْتُمْ أَنْ تُطْلِقُوا لَهَا أَسِيرَهَا فَافْعَلُوا»

«*If you decide to set free the prisoner who belongs to her, then do so.*»

They did, and Allāh's Messenger ﷺ set him free. His ransom was that he send his wife to Allāh's Messenger ﷺ. Abu Al-'Āṣ fulfilled his promise and sent Zaynab to Allāh's Messenger ﷺ along with Zayd bin Ḥārithah.[1]

Zaynab remained in Al-Madīnah after the battle of Badr, which took place in the second year of *Hijrah*, until her husband Abu Al-'Āṣ bin Ar-Rahī' embraced Islām in the eighth year after the *Hijrah*.[2] She returned to their marriage without renewing the dowery.

Allāh's statement,

﴿وَءَاتُوهُم مَّآ أَنفَقُوا۟﴾

﴾*But give them that which they have spent.*﴿

meaning, the husbands of the emigrant women who came from the idolators, return the dowery that they gave to their wives. This was said by Ibn 'Abbās, Mujāhid, Qatādah, Az-Zuhrī and several others.[3]

Allāh's statement,

﴿وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ﴾

﴾*And there will be no sin on you to marry them if you have paid their due to them.*﴿

means, when you wish to marry them, then give them their

[1] Abu Dāwud 3:140.

[2] What is correct is that it was the sixth year before Al-Ḥudaybiyyah, before this *Āyah* was revealed.

[3] Aṭ-Ṭabari 23:328, 329.

dowery. That is, marry them under the condition that their *'Iddah* (waiting period) is finished and they have a legal guardian for their marriage etc. Allāh said,

﴿وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ﴾

﴾*Likewise do not keep disbelieving women,*﴿

thus forbidding His faithful servants from marrying idolator women or remaining married to them.

In the *Ṣaḥīḥ*, it is recorded that Al-Miswar and Marwān bin Al-Ḥakam said that after the Messenger of Allāh ﷺ conducted the treaty with the Quraysh idolators at Al-Ḥudaybiyyah, some Muslim women emigrated to him and Allāh the Exalted sent down this *Āyah* about them,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ﴾

﴾*O you who believe! When believing women come to you as emigrants*﴿ until,

﴿وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ﴾

﴾*Likewise do not keep disbelieving women,*﴿

Then 'Umar bin Al-Khaṭṭāb divorced two of his wives, who were idolatresses, and one of them got married to Mu'āwiyah bin Abi Sufyān, while the other got married to Ṣafwān bin Umayyah.[1]

Ibn Thawr narrated that Ma'mar said that Az-Zuhrī said, "This *Āyah* was revealed to Allāh's Messenger ﷺ while he was in the area of Al-Ḥudaybiyyah, after making peace. He agreed that whoever comes from the Quraysh to his side, will be returned to Makkah. When some women came, this *Āyah* was revealed. Allāh commanded that the dowery that was paid to these women be returned to their husbands. Allāh also ordered that if some Muslim women revert to the side of the idolators, the idolators should return their dowery to their Muslim husbands. Allāh said,

﴿وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ﴾

﴾*Likewise do not keep disbelieving women*﴿."[2]

[1] *Fatḥ Al-Bāri* 5:391.

[2] Aṭ-Ṭabari 23:329. See the section about narrations at the beginning of the book.

Allāh's statement,

﴿وَسْـَٔلُوا۟ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُوا۟ مَآ أَنفَقُوا۟﴾

﴾*and ask for that which you have spent and let them ask for that which they have spent.*﴿

means, ask them for what you have paid to your wives who reverted to the side of the idolators, and they are entitled to get back the dowery that they gave their wives who emigrated to the Muslims.

Allāh's statement,

﴿ذَٰلِكُمْ حُكْمُ ٱللَّهِ يَحْكُمُ بَيْنَكُمْ﴾

﴾*That is the judgement of Allāh, He judges between you.*﴿

means, this judgement about the treaty and excluding women from its clauses, is a decision that Allāh made for His creatures,

﴿وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴾*And Allāh is All-Knowing, All-Wise.*﴿ meaning, He knows what benefits His servants and is the Most Wise about that. Allāh the Exalted said,

﴿وَإِن فَاتَكُمْ شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُوا۟ ٱلَّذِينَ ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا۟﴾

﴾*And if any of your wives have gone from you to the disbelievers – then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent.*﴿

Mujāhid and Qatādah explained this *Āyah*, by saying, "This is about the disbelievers who did not have a treaty of peace. If a woman flees to the disbelievers and they do not give back what that her husband spent on her, then if a women comes to them (the Muslims) they are not to return to her husband anything until they pay the Muslim whose wife went to them the equivalent of what he spent."[1]

Ibn Jarīr recorded that Az-Zuhrī said, "The believers abided by Allāh's decree and paid what they owed the idolators to compensate for the dowery the idolators gave to the women

[1] Aṭ-Ṭabari 23:338.

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا۟ مِنَ ٱلْءَاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَٰبِ ٱلْقُبُورِ ﴿١٣﴾

سُورَةُ الصَّفِّ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ﴿٣﴾ إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ ﴿٤﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ لِمَ تُؤْذُونَنِى وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٥﴾

(who emigrated). However, the idolators refused to accept Allāh's judgement for what they owed the Muslims. Allāh said to the faithful believers,

﴿وَإِن فَاتَكُمْ شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُوا۟ ٱلَّذِينَ ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا۟ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿١١﴾﴾

﴾And if any of your wives have gone from you to the disbelievers – then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwā of Allāh, the One in Whom your are believers.﴿

Therefore, if a Muslim woman reverts to the idolators, the believers should give back the dowery her Muslim husband paid her, from whatever money is left with them from the dowery of women who migrated to the Muslims. They were supposed to return this wealth to the idolator husbands of these emigrant women. If they still have anything they owed the idolators, then they should return it to them."[1]

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾﴾

[1] Aṭ-Ṭabari 23:337.

﴾12. O Prophet! When the believing women come to you pledging to you that they will not associate anything with Allāh, and that they will not steal, and that they will not commit Zinā, and that they will not kill their children, and that they will not utter slander, fabricating from between their hands and their feet, and that they will not disobey you in Ma'rūf (good), then accept their pledge, and ask Allāh to forgive them. Verily, Allāh is Oft-Forgiving, Most Merciful.﴿

The Matters the Women pledged to

Al-Bukhāri recorded that 'Ā'ishah the wife of the Prophet ﷺ said, "Allāh's Messenger ﷺ used to examine women who migrated to his side according to this *Āyah*,

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ﴾

﴾O Prophet! When believing women come to you pledging to you...﴿ until,

﴿إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴾Verily, Allāh is Oft-Forgiving, Most Merciful.﴿"

'Urwah said, " Ā'ishah said, 'When any believing woman agreed to these conditions, Allāh's Messenger ﷺ would say to her,

«قَدْ بَايَعْتُكِ»

«I have accepted your pledge.»

but, by Allāh, he never touched the hand of any women at all while taking the pledge from them. He only took their pledge of allegiance by saying,

«قَدْ بَايَعْتُكِ عَلَى ذَلِكِ»

«I have accepted your pledge.»'"[1] This is the wording of Al-Bukhāri.

Imām Aḥmad recorded that Umaymah bint Ruqayqah said, "I came to Allāh's Messenger ﷺ with some women to give him our pledge and he took the pledge from us that is mentioned in the Qur'ān, that we associate none with Allāh, etc; as in the *Āyah*. Then he ﷺ said,

[1] *Fatḥ Al-Bāri* 8:504.

«فِيمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ»

«*As much as you can bear to implement.*»

We said, 'Surely, Allāh and His Messenger are more merciful with us than we are with ourselves.' We then said, 'O Allāh's Messenger, should you not shake hands with us?' He said,

«إِنِّي لَا أُصَافِحُ النِّسَاءَ، إِنَّمَا قَوْلِي لِامْرَأَةٍ وَاحِدَةٍ كَقَوْلِي لِمِائَةِ امْرَأَةٍ»

«*I do not shake hands with women, for my statement to one woman is as sufficient as my statement to a hundred women.*»"[1]

This *Ḥadīth* has an authentic chain of narration; At-Tirmidhi, An-Nasā'ī and Ibn Mājah collected it.[2]

Al-Bukhāri also recorded that Umm 'Āṭiyah said, "The Messenger of Allāh ﷺ took our pledge and recited to us the *Āyah*,

﴿أَن لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا﴾

﴾*...that they will not associate anything with Allāh,*﴿

and forbade us to wail for the dead. Thereupon, a lady withdrew her hand saying, 'But such and such lady shared with me in lamenting (over one of my relatives), so I must reward hers.' The Prophet ﷺ did not object to that, so she went there and returned to the Prophet and he accepted her pledge of allegiance."[3] Muslim also collected this *Ḥadīth*.[4]

Imām Aḥmad recorded that 'Ubādah bin Aṣ-Ṣāmit said, "While we were with the Prophet ﷺ, he said,

«تُبَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ»

«*Pledge to me in that you will not associate any with Allāh, nor steal, nor commit Zinā, nor kill your children.*» Then he recited the *Āyah* that begins;

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[1] Aḥmad 6:367.

[2] *Tuḥfat Al-Aḥwadhi* 5:220 and An-Nasā'ī 7:149, An-Nasā'ī in *Al-Kubrā* 6:488 and Ibn Mājah 2:959.

[3] *Fatḥ Al-Bāri* 8:506.

[4] Muslim 2: 646.

﴿إِذَا جَآءَكَ ٱلْمُؤْمِنَـٰتُ﴾

﴾*when the believing women come to you...*﴿ and took the pledge of allegiance from the women.
He ﷺ then added,

«فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللهُ عَلَيْهِ فَهُوَ إِلَى اللهِ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ»

«*Those among you who fulfill this pledge, will receive their reward from Allāh. Those who deviate from any of it and receive the legal punishment (in this life), the punishment will be expiation for that sin. Whoever deviates from any of it and Allāh screens him, then it is up to Allāh to punish or forgive if He wills.*»[1]

The Two *Ṣaḥīḥs* recorded this *Ḥadīth*.[2]
Allāh's statement,

﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَـٰتُ يُبَايِعْنَكَ﴾

﴾*O Prophet! When the believing women come to you pledging to you*﴿

means, 'if any woman comes to you to give you the pledge and she accepts these conditions, then accept the pledge from her,'

﴿عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ﴾

﴾*that they will not associate anything with Allāh, that they will not steal,*﴿

meaning, the property of other people. In the case where a husband is not fulfilling his duty of spending on his wife, then she is allowed to use a part of his wealth, what is reasonable, to spend on herself. This is the case regardless of whether the husband knows about his wife's actions or not, because of the *Ḥadīth* in which Hind bint 'Utbah said, "O Allāh's Messenger! Abu Sufyān is a miser! He does not give me sufficient money for the living expense of our family and myself. Am I allowed

[1] Aḥmad 5:314.

[2] *Fatḥ Al-Bāri* 8:506 and Muslim 3:1333.

to secretly take from his money without his knowledge?" Allāh's Messenger ﷺ said to her,

«خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ، مَا يَكْفِيكِ وَيَكْفِي بَنِيكِ»

«*You may take from what is reasonable and appropriate for you and your children*»[1] This *Hadīth* was recorded in the two *Sahīhs*.

Allāh's statement,

﴿وَلَا يَزْنِينَ﴾

﴾*they will not commit Zinā,*﴿ is similar to His other statement,

﴿وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾

﴾*And come not near to Az-Zinā. Verily, it is a Fāhishah (immoral act) and an evil way.*﴿ (17:32)

A *Hadīth* collected from Samurah mentions that for the adulterers and fornicators there is a painful torment in the fire of Hell.[2] Imām Ahmad recorded that 'Ā'ishah said, "Fātimah bint 'Utbah came to give her pledge to Allāh's Messenger ﷺ, who took the pledge from her,

﴿أَن لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ﴾

﴾*that they will not associate anything with Allāh, they will not steal, that they will not commit Zinā (fornication and adultery),*﴿

Fātimah bashfully placed her hand on her head in shyness. The Prophet liked what she did. 'Ā'ishah said, 'O woman! Accept the pledge, because by Allāh, we all gave the pledge to the same.' She said, 'Yes then,' and she gave her pledge to the same things mentioned in the *Āyah*.' "[3]

Allāh's statement,

﴿وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ﴾

﴾*that they will not kill their children,*﴿ includes killing children after they are born. The people of *Jāhiliyyah* used to kill their children because they feared poverty. The *Āyah* includes killing

[1] *Fath Al-Bāri* 13:183 and Muslim 3:1338.

[2] Ahmad 5:9.

[3] Ahmad 6:151.

the fetus, just as some ignorant women do for various evil reasons. Allāh's statement,

﴿وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ﴾

﴿and that they will not utter slander, fabricating from between their hands and their feet,﴾

Ibn 'Abbās said, "It means that they not to attribute to their husbands other than their legitimate children." Muqātil said similarly.[1]

Allāh's statement,

﴿وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ﴾

﴿and that they will not disobey you in Ma'rūf (good),﴾

means, 'that they will obey you when you order them to do good and forbid them from evil.' Al-Bukhāri recorded that Ibn 'Abbās said about Allāh's statement,

﴿وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ﴾

﴿and that they will not disobey you in any Ma'rūf (good),﴾

"This was one of the conditions which Allāh imposed on the women."[2] Maymūn bin Mihrān said, "Allāh did not order obedience to His Prophet for other than *Ma'rūf*, and *Ma'rūf* is itself obedience."[3] Ibn Zayd said, "Allāh commanded that His Messenger, the best of His creation, be obeyed in that which is *Ma'rūf*."[4]

Ibn Jarīr recorded that Umm 'Āṭiyah Al-Anṣāriyah said, "Among the conditions included in our pledge to Allāh's Messenger to good was not to wail. A woman said, 'So-and-so family brought comfort to me (by wailing over my dead relative), so I will first pay them back.' So she went and paid them back in the same (wailed for their dead), and then came and gave her pledge. Only she and Umm Sulaym bint Milḥān, the mother of Anas bin Mālik, did so."[5] Al-Bukhāri collected

[1] Aṭ-Ṭabari 23:340.

[2] *Fatḥ Al-Bāri* 8:506.

[3] Al-Qurṭubi 18:73.

[4] Aṭ-Ṭabari 23:345.

[5] Aṭ-Ṭabari 23:346.

this *Ḥadīth* from the way of Ḥafṣah bint Sīrīn from Umm 'Āṭiyah Nusaybah Al-Anṣāriyah, may Allāh be pleased with her.[1]

Ibn Abi Ḥātim recorded that Asīd bin Abi Asīd Al-Barrād said that one of the women who gave the pledge to Allāh's Messenger ﷺ said, "Among the conditions included in the pledge that the Messenger took from us, is that we do not disobey any act of *Ma'rūf* (good) that he ordains. We should neither scratch our faces, pull our hair (in grief), tear our clothes nor wail."

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا۟ مِنَ ٱلْـَٔاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَـٰبِ ٱلْقُبُورِ ﴿١٣﴾﴾

﴾13. O you who believe! Take not as friends the people who incurred the wrath of Allāh. Surely, they have despaired of the Hereafter, just as the disbelievers have despaired of those (buried) in graves.﴿

Just like in the beginning of the *Sūrah*, Allāh the Exalted forbids taking the disbelievers as protecting friends at the end of the *Sūrah*, saying,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ﴾

﴾O you who believe! Take not as friends the people who incurred the wrath of Allāh.﴿

referring to the Jews, Christians and the rest of the disbelievers whom Allāh became angry with and cursed. Those who deserved being rejected and banished by Him. (Allāh says here), 'how can you become their allies, friends and companions, after Allāh decided that they earn the despair of receiving any good or delights in the Hereafter?'

Allāh's statement,

﴿كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَـٰبِ ٱلْقُبُورِ﴾

﴾just as the disbelievers have despaired of those (buried) in graves.﴿

This has two possible meanings. First, the disbelievers despair of ever again meeting their relatives buried in graves, because

[1] Al-Bukhārī 4892.

they do not believe in Resurrection or being brought back to life. Therefore, they have no hope that they will meet them again, according to their creed. Secondly, just as the disbelievers who are buried in graves have lost hope in receiving any kind of goodness (i.e., after seeing the punishment and knowing that Resurrection is true).

Al-A'mash reported from Abu Aḍ-Ḍuḥā from Masrūq that Ibn Mas'ūd said,

﴿كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَٰبِ ٱلْقُبُورِ﴾

﴿*just as the disbelievers have despaired of those (buried) in graves.*﴾

"Just as the disbeliever despairs when he dies and realizes and knows his (evil) recompense." This is the saying of Mujāhid, 'Ikrimah, Muqātil, Ibn Zayd, Al-Kalbi and Manṣūr;[1] Ibn Jarīr preferred this explanation.[2]

This is the end of the *Tafsīr* of *Sūrat Al-Mumtaḥanah*, all praise and thanks be to Allāh.

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[1] Aṭ-Ṭabari 23:348.

[2] Aṭ-Ṭabari 23:348.

The *Tafsīr* of *Sūrat Aṣ-Ṣaff* (Chapter - 61)

Which was revealed in Al-Madīnah

The Virtues of *Sūrat Aṣ-Ṣaff*

Imām Aḥmad recorded that 'Abdullāh bin Salām said, "We asked, 'Who among us should go to the Messenger ﷺ and ask him about the dearest actions to Allāh?' None among us volunteered. The Messenger ﷺ sent a man to us and that man gathered us and recited this *Sūrah*, *Sūrat Aṣ-Ṣaff*, in its entirety.' "[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝١ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ
تَقُولُونَ مَا لَا تَفْعَلُونَ ۝٢ كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ ۝٣ إِنَّ اللَّهَ
يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُم بُنْيَانٌ مَّرْصُوصٌ ۝٤﴾

﴿*1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise.*﴾

﴿*2. O you who believe! Why do you say that which you do not do?*﴾

﴿*3. Most hateful it is with Allāh that you say that which you do not do.*﴾

﴿*4. Verily, Allāh loves those who fight in His cause in rows as if they were a solid structure.*﴾

Chastising Those Who say what They do not do

We mentioned in many a places before the meaning of Allāh's statement,

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[1] Aḥmad 5:452.

﴿سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝١﴾

﴾*Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise.*﴿

Therefore, we do not need to repeat its meaning here.[1]

Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝٢﴾

﴾*O you who believe! Why do you say that which you do not do?*﴿

This refutes those who neglect to fulfill their promises. This honorable *Āyah* supports the view that several scholars of the Salaf held, that it is necessary to fulfill the promise, regardless of whether the promise includes some type of wealth for the person receiving the promise or otherwise. They also argue from the Sunnah, with the *Ḥadīth* recorded in the Two *Ṣaḥīḥs* in which Allāh's Messenger ﷺ said,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا وَعَدَ أَخْلَفَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا اؤْتُمِنَ خَانَ»

«*There are three signs for a hypocrite: when he promises, he breaks his promise; when speaks, he lies; and when he is entrusted, he betrays.*»[2] And in another *Ḥadīth* in the *Ṣaḥīḥ*,

«أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنْ نِفَاقٍ حَتَّى يَدَعَهَا»

«*There are four characteristics which if one has all of them, he is the pure hypocrite, and if anyone has any of them, he has a characteristic of hypocrisy, until he abandons it.*»[3]

So he mentioned breaking the promise among these four characteristics. We mentioned the meaning of these two *Ḥadīths* in the beginning of the explanation of *Ṣaḥīḥ Al-Bukhāri*, and to Allāh is the praise and the thanks. Therefore Allāh implied this meaning, when He continued His

[1] See volume nine, the *Tafsīr* of *Sūrat Al-Ḥadīd* (57:1).

[2] *Fatḥ Al-Bāri* 1:111 and Muslim 1:78.

[3] *Fatḥ Al-Bāri* 1:111.

admonishment by saying,

﴿كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ۝٣﴾

﴾Most hateful it is with Allāh that you say that which you do not do.﴿

Imām Aḥmad and Abu Dāwud recorded that 'Abdullāh bin 'Āmir bin Rabī'ah said, "Allāh's Messenger ﷺ came to us while I was a young boy, and I went out to play. My mother said, 'O 'Abdullāh! Come, I want to give you something.' Allāh's Messenger ﷺ said to her,

«وَمَا أَرَدْتِ أَنْ تُعْطِيَهُ؟»

«*What did you want to give him?*» She said, 'Dates.' He said,

«أَمَا إِنَّكِ لَوْ لَمْ تَفْعَلِي كُتِبَتْ عَلَيْكِ كَذْبَةٌ»

«*If you had not given them to him, it would have been written as a lie in your record.*»"[1]

Muqātil bin Ḥayyān said, "The faithful believers said, 'If we only knew the dearest good actions to Allāh, we would perform them.' Thus, Allāh told them about the dearest actions to Him, saying,

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا﴾

﴾Verily, Allāh loves those who fight in His cause in rows﴿

Allāh stated what He likes, and they were tested on the day of Uḥud. However, they retreated and fled, leaving the Prophet ﷺ behind. It was about their case that Allāh revealed this *Āyah*:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝٢﴾

﴾O you who believe! Why do you say that which you do not do?﴿

Allāh says here, 'The dearest of you to Me, is he who fights in My cause.' "[2]

Some said that it was revealed about the gravity of fighting in battle, when one says that he fought and endured the

[1] Aḥmad 3:447 and Abu Dāwud 5:265.

[2] *Ad-Durr Al-Manthūr* 8:146.

battle, even though he did not do so. Qatādah and Aḍ-Ḍaḥḥāk said that this *Āyah* was sent down to admonish some people who used to say that they killed, fought, stabbed, and did such and such during battle, even though they did not do any of it.

Sa'īd bin Jubayr said about Allāh's statement,

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا﴾

﴾*Verily, Allāh loves those who fight in His cause in rows (ranks)*﴿

"Before Allāh's Messenger ﷺ began the battle against the enemy, he liked to line up his forces in rows; in this *Sūrah*, Allāh teaches the believers to do the same."[1]

He also said that Allāh's statement,

﴿كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ﴾

﴾*as if they were a solid structure.*﴿ means, its parts are firmly connected to each other; in rows for battle. Muqātil bin Ḥayyān said, "Firmly connected to each other." Ibn 'Abbās commented on the meaning of the *Āyah*,

﴿كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ﴾

﴾*as if they were a solid structure.*﴿ by saying, "They are like a firm structure that does not move, because its parts are cemented to each other."[2]

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ لِمَ تُؤْذُونَنِى وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ۝٥ وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ۝٦﴾

﴾*5. And when Mūsā said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allāh to you? So, when they turned away (from the path of Allāh), Allāh turned their hearts away (from the right path). And Allāh guides not the people who are*

[1] Al-Qurṭubi 18:81.

[2] *Ad-Durr Al-Manthūr* 8:147.

rebellious.﴾

﴿*6. And (remember) when 'Īsā, son of Maryam, said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Tawrāh [which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad. "But when he came to them with clear proofs, they said: "This is plain magic."*﴾

Mūsā admonishes His People for annoying Him

Allāh states that His servant and Messenger Mūsā, son of 'Imrān, to whom Allāh spoke directly, said to his people,

﴿لِمَ تُؤْذُونَنِي وَقَد تَّعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ﴾

﴿*Why do you annoy me while you know certainly that I am the Messenger of Allāh to you?*﴾

meaning, 'why do you annoy me even though you know my truth regarding the Message that I brought you?'

This brings consolation for Allāh's Messenger ﷺ for what the disbelievers among his people and others did to him.

And it orders him to be patient. This is why he once said,

«رَحْمَةُ اللهِ عَلَى مُوسَى لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ»

«*May Allāh have mercy with Mūsā: he was annoyed more than this, yet he was patient.*»[1]

By it believers are prohibited from harming or bothering the Prophet ﷺ in any way or form. As Allāh the Exalted said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِندَ اللَّهِ وَجِيهًا ﴿٦٩﴾﴾

﴿*O you who believe! Be not like those who annoyed Mūsā, but Allāh cleared him of that which they alleged, and he was honorable before Allāh.*﴾ (33:69)

And His saying:

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

﴿*So, when they turned away, Allāh turned their hearts away.*﴾,

[1] *Fatḥ Al-Bāri* 7:652.

means, when the Jews turned away from following the guidance, even though they knew it, Allāh turned their hearts away from the guidance. Instead, Allāh placed doubts, suspicion and failure in their hearts, just as He said,

﴿وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾﴾

﴾*And We shall turn their hearts and vision away, as they refused to believe therin for the first time, and we shall leave them in their trespass to wander blindly.*﴿

And His saying;

﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾﴾

﴾*And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and enter him in Hell, what an evil destination it is!*﴿ (4:115), and,

Similarly Allāh said;

﴿وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ ﴿٢٤﴾﴾

﴾*And Allāh guides not the people who are rebellious.*﴿ (9:24)

The Good News of 'Īsā about Our Prophet ﷺ and that His Name is Aḥmad

Allāh said;

﴿وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ﴾

﴾*And when 'Īsā, son of Maryam, said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Tawrāh before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad."*﴿

'Īsā said, "The Tawrāh conveyed the glad tidings of my coming, and my coming confirms the truth of the Tawrāh. I convey the glad tidings of the Prophet who will come after me. He is the unlettered, Makkan, Arab Prophet and Messenger, Aḥmad."

'Īsā, peace be upon him, is the last and final Messenger from among the Children of Israel. He remained among the Children of Israel for a while, conveying the good news of the coming of Muḥammad, whose name is also Aḥmad, the Last and Final Prophet and Messenger. After Muḥammad, there will be no prophethood or Messengers. How admirable the *Ḥadīth* is that Al-Bukhāri collected in his *Ṣaḥīḥ* from Jubayr bin Muṭ'im, who said, "I heard the Messenger of Allāh ﷺ say,

«إِنَّ لِي أَسْمَاءً: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ بِهِ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ، وَأَنَا الْعَاقِبُ»

«I have names. I am Muḥammad and Aḥmad. I am Al-Māḥi through whom Allāh will eliminate disbelief. I am Al-Ḥāshir who will be the first to be resurrected, with the people being resurrected Hereafter. I am also Al-'Āqib (i.e., there will be no Prophet after me)."»[1]

Also Muslim collected this *Ḥadīth* from Az-Zuhrī from Jubayr.[2]

Muḥammad bin Isḥāq recorded that Khālid bin Ma'dān said that some Companions of Allāh's Messenger ﷺ said,
"O Allāh's Messenger! Tell us about yourself." He said,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبُشْرَى عِيسَى، وَرَأَتْ أُمِّي حِينَ حَمَلَتْ بِي كَأَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ بُصْرَى مِنْ أَرْضِ الشَّامِ»

«I am the (result of the) invocation made to Allāh from my father Ibrāhīm and the good news 'Īsā delivered. When my mother was pregnant with me, she had a dream in which she saw a light emanating from her that radiated the palaces of Buṣrā in Ash-Shām."[3]

This *Ḥadīth* has a good chain of narration that is supported by other similar narrations. Imām Aḥmad recorded that Al-'Irbāḍ bin Sāriyah said, "The Messenger of Allāh ﷺ said,

«إِنِّي عِنْدَ اللهِ لَخَاتَمُ النَّبِيِّينَ، وَإِنَّ آدَمَ لَمُنْجَدِلٌ فِي طِينَتِهِ، وَسَأُنَبِّئُكُمْ بِأَوَّلِ ذَلِكَ:

[1] *Fatḥ Al-Bāri* 8:509.

[2] Muslim 4:1828.

[3] Ibn Hishām 1:175.

دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبِشَارَةُ عِيسَى بِي، وَرُؤْيَا أُمِّي الَّتِي رَأَتْ، وَكَذَلِكَ أُمَّهَاتُ النَّبِيِّينَ يَرَيْنَ»

«I was written with Allāh as the Last and Final of the Prophet, even when Ādam was still clay. I will tell of the first good news announcing my advent, the (result of the) invocation to Allāh made from my father Ibrāhīm, the good news 'Īsā conveyed, and the dream that my mother saw. The mothers of all Prophets see similar dreams."»[1]

Imām Aḥmad recorded that Abu Umāmah said, "I said, 'O Allāh's Messenger! What was the first good news of your coming?' He said,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبُشْرَى عِيسَى، وَرَأَتْ أُمِّي أَنَّهُ يَخْرُجُ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ»

«The (result of the) invocation to Allāh made from my father Ibrāhīm and the good news 'Īsā conveyed. My mother saw a light emanating from her that filled the palaces of Ash- Shām in a dream.»"[2]

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ sent eighty men, including 'Abdullāh bin Mas'ūd, Ja'far bin Abi Ṭālib, 'Abdullāh bin 'Urfuṭah, 'Uthmān bin Maẓ'ūn, Abu Mūsā, and others, to An-Najāshi. The Quraysh sent 'Amr bin Al-'Āṣ and 'Umārah bin Al-Walīd with a gift for An-Najāshi. When they, 'Amr and 'Umārah, came to An-Najāshi, they prostrated before him and stood to his right and left. 'Amr and 'Umārah said,

"Some of our cousins migrated to your land; they have abandoned us and our religion." An-Najāshi said, "Where are they?" They said, "They are in your land, so send for them," so An-Najāshi summoned the Muslims. Ja'far said to the Muslims, "I will be your speaker today." So, the Muslims followed Ja'far and when he entered on the king he did not

[1] Aḥmad 4:127.

[2] Aḥmad 5:262. There are some deficiencies in some of these narrations. Many scholars consider them to support each other as does the author.

prostrate after greeting him. They said to Ja'far, "Why do you not prostrate before the king?" Ja'far said, "We only prostrate for Allāh, the Exalted and Most Honored." They said, "Why?" He said, "Allāh has sent a Messenger to us from Him, who ordered us not to prostrate to anyone except Allāh, the Exalted and Most Honored. He also ordered to perform prayer and give charity."

'Amr bin Al-'Āṣ said, "They contradict your creed about 'Īsā, son of Maryam." The king asked, "What do you say about 'Īsā and his mother Maryam?" Ja'far said, "We only say what Allāh said about him, that he is Allāh's Word[1] , a soul created by Allāh and sent down to the honorable virgin who was not touched by a man nor bearing children before." An-Najāshi lifted a straw of wood and said, "O Ethiopians, monks and priests! By Allāh, what they say about 'Īsā is no more than what we say about him, not even a difference that equals this straw. You are welcomed among us, and greetings to him who sent you. I bear witness that he is Allāh's Messenger whom we read about in the Injīl. He is the Prophet who 'Īsā, son of Maryam, foretold the good news about his advent. Live wherever you wish. By Allāh, had I not been entrusted with the responsibilities of kingship, I would have gone to him, so that I could be honored by carrying his slippers and his water for ablution."

The king ordered that the gifts of the idolators be returned to them. 'Abdullāh bin Mas'ūd soon returned and later on participated in the battle of Badr. He said that when the Prophet ﷺ received the news that An-Najāshi died, he invoked Allāh to forgive him.[2] Allāh said,

﴿فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ﴾

﴾But when he came to them with clear proofs, they said: "This is plain magic."﴿

this refers to Aḥmad, who was anticipated, in accordance with the early Scriptures and early generations, according to Ibn Jurayj and Ibn Jarīr. When the Prophet appeared bringing clear signs, the disbelievers and rejecters said,

[1] Meaning, that Allāh said, "Be" and he was.

[2] Aḥmad 1:461.

﴿هَٰذَا سِحْرٌ مُّبِينٌ﴾

﴾This is plain magic﴿

﴿وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَٰمِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٧﴾ يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٨﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٩﴾﴾

﴾7. And who does more wrong than the one who invents a lie against Allāh, while he is being invited to Islām? And Allāh guides not the people who are wrongdoers.﴿

﴾8. They intend to put out the Light of Allāh with their mouths. But Allāh will bring His Light to perfection even though the disbelievers hate (it).﴿

﴾9. He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all religions even though idolators hate (it).﴿

The Most Unjust among all People

Allāh said,

﴿وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَٰمِ﴾

﴾And who does more wrong than the one who invents a lie against Allāh, while he is being invited to Islām?﴿

meaning, none is more unjust than he who lies about Allāh and calls upon rivals and associates partners with Him, even while he is being invited to *Tawḥīd* and sincerely worshipping Him. This is why Allāh said,

﴿وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾

﴾And Allāh guides not the people who are wrongdoers.﴿

Allāh said,

﴿يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ﴾

﴾They intend to put out the Light of Allāh with their mouths.﴿

indicating that the disbelievers will try to contradict the truth with falsehood. Their attempts are similar to one's attempt to extinguish the sun with his mouth, which is impossible.

وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا
لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ فَلَمَّا
جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ
عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَٰمِ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ
﴿٧﴾ يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ
ٱلْكَٰفِرُونَ ﴿٨﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ
عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ
عَلَىٰ تِجَٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾ تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ
فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾
يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَسَٰكِنَ
طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ
مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوٓا۟
أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّۦنَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ
قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ
وَكَفَرَت طَّآئِفَةٌ فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا۟ ظَٰهِرِينَ ﴿١٤﴾

Likewise is the case of their attempt to extinguish truth. So Allāh said,

﴿وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٨﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٩﴾﴾

﴾*But Allāh will bring His Light to perfection even though the disbelievers hate (it). He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all (other) religions even though the idolators hate (it).*﴿

We explained the meanings of similar *Āyāt* before, in the *Tafsīr* of *Sūrah Barā'ah*.[1] All praise and thanks are due to Allāh.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾ تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١٣﴾﴾

﴾*10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?*﴿

﴾*11. That you believe in Allāh and His Messenger, and that you strive hard and fight in the cause of Allāh with your wealth*

[1] That is breifly discussed in volume nine, the *Tafsīr* of *Sūrat At-Tawbah* (9 :32)

and your lives, that will be better for you, if you but know!﴿

﴾12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eternal) Paradise; that is indeed the great success.﴿

﴾13. And also (He will give you) another (blessing) which you love, help from Allāh and a near victory. And give glad tidings to the believers.﴿

The Trade that saves One from the Painful Torment

We mentioned a *Ḥadīth* from 'Abdullāh bin Salām in that the Companions wanted to ask the Prophet of Allāh ﷺ about the best actions with Allāh the Exalted and Most Honored, so they could practice them. Allāh the Exalted sent down this *Sūrah*, including this *Āyah*,

﴾يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَـٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾﴿

﴾O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴿

Allāh then explained this great trade that will never fail, the trade that will earn one what he wishes and saves him from what he dislikes. Allāh the Exalted said,

﴾تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَـٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾﴿

﴾That you believe in Allāh and His Messenger, and that you strive hard and fight in the cause of Allāh with your wealth and your lives, that will be better for you, if you but know!﴿

this is better than the trade of this life and striving hard for it and amassing it. Allāh the Exalted said,

﴾يَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴿

﴾He will forgive you your sins,﴿ meaning, 'if you fulfill what I commanded you and guided you to, then I will forgive your sins and admit you into the Gardens of Paradise. In them, you will have exalted residences and high postitions.' This is why Allāh the Exalted said,

﴾وَيُدْخِلْكُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ وَمَسَـٰكِنَ طَيِّبَةً فِى جَنَّـٰتِ عَدْنٍ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ﴿

﴾and admit you into Gardens under which rivers flow, and

pleasant dwellings in 'Adn (Eternal) Paradise; that is indeed the great success.﴿

Allāh said,

﴿وَأُخْرَىٰ تُحِبُّونَهَا﴾

﴾*And also another (blessing) which you love,*﴿

meaning, 'I will grant you more favors that you like,'

﴿نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ﴾

﴾*help from Allāh and a near victory.*﴿

meaning, if you fight in Allāh's cause and support His religion, He will grant you victory. Allāh the Exalted said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾﴾

﴾*O you who believe! If you help (in the cause of) Allāh, He will help you, and make your foothold firm.*﴿ (47:7), and,

﴿وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾﴾

﴾*Verily, Allāh will help those who help His (cause). Truly, Allāh is All Strong, All-Wise.*﴿ (22:40)

Allāh's statement,

﴿وَفَتْحٌ قَرِيبٌ﴾

﴾*and a near victory.*﴿ means, it will come sooner, and this is the increased favor that is earned in this life and continues, becoming the delight of the Hereafter. It is for those who obey Allāh and His Messenger ﷺ and support Allāh and His religion. Allāh said;

﴿وَبَشِّرِ الْمُؤْمِنِينَ﴾

﴾*And give glad tidings to the believers.*﴿

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ فَآمَنَت طَّائِفَةٌ مِّن بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾﴾

﴾*14. O you who believe! Be you helpers (in the cause) of Allāh as said 'Īsā, son of Maryam, to the Ḥawārīyyīn (the disciples): "Who are my helpers (in the cause) of Allāh?" The Ḥawārīyyūn*

said: "We are Allāh's helpers" (i.e., we will strive in His cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).﴿

Muslims are always the Natural Supporters of Islām

Allāh the Exalted orders His faithful servants to be Allāh's supporters at all times, in all their statements and actions, sacrificing their selves and wealth. Allāh orders them to accept His and His Messenger's call, just as the disciples said to Prophet 'Īsā when he said,

﴾مَنْ أَنصَارِيٓ إِلَى ٱللَّهِ﴿

﴾*Who are my helpers (in the cause) of Allāh?*﴿ meaning, 'who will support me in conveying the Message of Allāh, the Exalted and Most Honored?'

﴾قَالَ ٱلْحَوَارِيُّونَ﴿

﴾*The Ḥawārīyyūn said:*﴿ in reference to the followers of 'Īsā, peace be upon him,

﴾نَحْنُ أَنصَارُ ٱللَّهِ﴿

﴾*We are Allāh's helpers*﴿ meaning, 'we will support you with regards to the Message you have been sent with and will help you convey it.' Whereby, 'Īsā sent the disciples to the various areas of Ash-Shām to call the Greeks and the Israelites to Islām.

Similarly, during the days of *Ḥajj*, Allāh's Messenger ﷺ used to ask,

«مَنْ رَجُلٌ يُؤْوِينِي حَتَّى أُبَلِّغَ رِسَالَةَ رَبِّي؟ فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ رِسَالَةَ رَبِّي»

«*Who will support me in conveying the Message of my Lord? Verily, the Quraysh have prevented me from conveying the Message of my Lord.*»[1]

Allāh the Exalted and Most Honored raised Al-Aws and Al-Khazraj to support the Prophet ﷺ. They were the residents of

[1] Aḥmad 3:322, Al-Ḥākim 2:624 and Al-Bayhaqi 8:146.

Al-Madīnah who gave the pledge to him and supported him, vowing to protect him from mankind and the *Jinns* if he migrated to them. When he migrated to them with his Companions, they fulfilled their vow to Allāh. This is the reason why Allāh and His Messenger ﷺ called them, Al-Anṣār, the Supporters. The name became synonymous with them. May Allāh be pleased with them and please them, as well.

A Group of the Children of Israel believed in 'Īsā and a Group of Them disbelieved

Allāh said,

﴿فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٌ﴾

﴾Then a group of the Children of Israel believed and a group disbelieved.﴿

When 'Īsā, peace be on him, conveyed the Message of his Lord to his people and the disciples supported him, a group from the Children of Israel believed. They accepted the guidance that 'Īsā brought to them, while another group, was led astray. This group rejected what 'Īsā brought them, denied his prophethood and invented terrible lies about him and his mother. They are the Jews, may Allāh curse them until the Day of Judgement.

Another group exaggerated over 'Īsā, until they elevated him to more than the level of prophethood that Allāh gave him. They divided into sects and factions, some saying that 'Īsā was the son of Allāh, while others said that he was one in a trinity, and this is why they invoke the father, the son and the holy ghost! Some of them said that 'Īsā was Allāh, as we mentioned in the *Tafsīr* of *Sūrat An-Nisā'*.[1]

Allāh gives Victory to the Believing Group

Allāh said,

﴿فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ﴾

﴾So, We gave power to those who believed against their enemies,﴿

[1] See volume three, the *Tafsīr* of *Sūrat An-Nisā'* (4:171).

that is, 'We gave them victory over the group of Christians which defied them,'

﴿فَأَصْبَحُوا ظَاهِرِينَ﴾

﴾*and they became the victorious (uppermost).*﴿ 'over the disbelieving group, when We sent Muḥammad.'

Imām Abu Ja'far bin Jarīr Aṭ-Ṭabari reported that Ibn 'Abbās said, "When Allāh decided to raise 'Īsā to heaven, 'Īsā went to his companions while drops of water were dripping from his head. At that time, there were twelve men at the house. 'Īsā said to them, 'Some of you will disbelieve in me twelve times after having believed in me.' He then asked, 'Who among you volunteers that he be made to resemble me and be killed instead of me; he will be with me in my place (in Paradise).' One of the youngest men present volunteered, but 'Īsā commanded him to sit down. 'Īsā repeated his statement and the young man again stood up and volunteered, and 'Īsā again told him to sit down. 'Īsā repeated the same statement and the young man volunteered. This time, 'Īsā said, 'Then it will be you.' The appearance of 'Īsā was cast upon that young man, while 'Īsā, peace be on him, was raised to heaven through an opening in the roof of the house. The Jews came looking for 'Īsā and arrested the one that appeared as him, killing him by crucifixion. Some of them disbelieved in 'Īsā twelve times, after they had believed in him. They divided into three groups. One group, Al-Ya'qūbiyyah (the Jacobites), said, 'Allāh remained with us as much as He willed and then ascended to heaven.' Another group, An-Nasṭūriyyah (the Nestorians), said, 'Allāh's son remained with us as much as Allāh willed and He then rasied him up to heaven.' A third group said, 'Allāh's servant and Messenger remained with us as much as Allāh willed and then Allāh raised him up to Him.' The last group was the Muslim group. The two disbelieving groups collaborated against the Muslim group and annihilated it. Islām remained unjustly concealed until Allāh sent Muḥammad ﷺ,

﴿فَآمَنَت طَّائِفَةٌ مِّن بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ﴾

﴾*Then a group of the Children of Israel believed and a group disbelieved.*﴿

This *Āyah* refers to the group among the Children of Israel

that disbelieved and the group that believed, during the time of 'Īsā,

﴿فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا۟ ظَٰهِرِينَ﴾

﴾So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).﴿

through the victory that Muḥammad ﷺ gained over the religion of the disbelievers, which brought the dominance of their religion."[1]

This is the wording in his book for the *Tafsīr* of this honorable *Āyah*. Similarly, An-Nasā'ī collected this statement of Ibn 'Abbās in his *Sunan*.[2]

Therefore, the *Ummah* of Muḥammad ﷺ will always be prevalent on the truth until Allāh's command (the Final Hour) commences, while they are on this path. The last group of them will fight against Ad-Dajjāl along with 'Īsā, peace be on him, according to *Ḥadīths* in the authentic collections.[3]

This is the end of the *Tafsīr* of *Sūrat Aṣ-Ṣaff*. All praise and thanks are due to Allāh.

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[1] Aṭ-Ṭabari 23:366.

[2] An-Nasā'ī in *Al-Kubrā* 6:489. This version of the story of the ascension mentioned is considered among the *Isrā'īliyāt* narrations which the Muslim is neither to believe in nor negate.

[3] *Fatḥ Al-Bāri* 13:306, Muslim 3:1524 and Abu Dāwud 3:11.

The *Tafsīr* of *Sūrat Al-Jumu'ah* (Chapter - 62)

Which was revealed in Al-Madīnah

The Virtues of *Sūrat Al-Jumu'ah*

Ibn 'Abbās and Abu Hurayrah narrated that Allāh's Messenger ﷺ used to recite *Sūrat Al-Jumu'ah* and *Sūrat Al-Munafiqīn* during the Friday Prayer. Muslim collected this *Ḥadīth* in his *Ṣaḥīḥ*.[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ۝١ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝٢ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝٣ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝٤﴾

﴾1. *Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh - the King, the Holy, the Almighty, the All-Wise.*﴿

﴾2. *He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Āyāt, purifying them, and teaching them the Book and the Ḥikmah. And verily, they had been before in manifest error.*﴿

﴾3. *And others among them who have not yet joined them. And He is the Almighty, the All-Wise.*﴿

﴾4. *That is the grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of mighty grace.*﴿

Everything praises and glorifies Allāh

Allāh states that everything in the heavens and the earth glorifies His praises, including all types of living creatures and inanimate objects. Allāh the Exalted said in another *Āyah*,

[1] Muslim 2:597,599.

﴿وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ﴾

﴾Glorify Him and there is not a thing but glorifies His praise﴿ (17:44)

Allāh said,

﴿الْمَلِكِ الْقُدُّوسِ﴾

﴾the King, the Holy,﴿ meaning that He is the Owner and King of the heavens and the earth Who has perfect control over their affairs. He is the Holy, free of all shortcomings, His attributes are perfect,

﴿الْعَزِيزِ الْحَكِيمِ﴾

﴾the Almighty, the All-Wise.﴿ whose explanation is already discussed in many places.

The Favor that Allāh granted by sending Muḥammad ﷺ

Allāh the Exalted said,

﴿هُوَ الَّذِى بَعَثَ فِى الْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ﴾

﴾He it is Who sent among the unlettered ones a Messenger from among themselves,﴿

the word 'unlettered' here refers to the Arabs. Allāh the Exalted said in another *Āyah*,

﴿وَقُل لِّلَّذِينَ أُوتُوا الْكِتَـٰبَ وَالْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوا وَّإِن تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَـٰغُ وَاللَّهُ بَصِيرٌۢ بِالْعِبَادِ ﴿٢٠﴾﴾

﴾And say to those who were given the Scripture and those who are illiterates: "Do you submit yourselves? If they do, they are rightly guided; but if they turn away, your duty is only to convey the message; and Allāh is All-Seer of (His) servants.﴿ (3:20)

Mentioning the unlettered ones in specific here does not mean that Muḥammad ﷺ was only sent to them, because the blessing to the Arabs is greater than that of other nations. In another *Āyah*, Allāh said,

﴿وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ﴾

﴾And verily, this is indeed a Reminder for you and your

people﴿ (43:44).

Surely, the Qur'ān is also a reminder for those other than Arabs to take heed. Allāh the Exalted said,

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾

﴾*And warn your tribe of near kindred.*﴿ (26:214)

These *Āyāt* do not negate Allāh's statements,

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴾*Say: "O mankind! verily, I am sent to you all as the Messenger of Allāh.*﴿ (7:158), and,

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

﴾*that I may therewith warn you and whomsoever it may reach.*﴿ (6:19)

and in His statement about the Qur'ān,

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴾*But those of the groups that reject it, the Fire will be their promised meeting place.*﴿ (11:17)

There are other *Āyāt* that indicate that his Message is universal. He, may Allāh's peace and blessings be upon him, was sent to all people, mankind and the *Jinns* alike. We mentioned this meaning before in *Sūrat Al-An'ām* producing various *Āyāt* and *Ḥadīths*. All praise and thanks are to due to Allāh.

This *Āyah* testifies that Allāh has indeed accepted the invocation of His friend Ibrāhīm when he supplicated Allāh to send a Messenger to the people of Makkah from among them their own. One who will recite to them Allāh's statements, purify them and teach them the Book and the *Ḥikmah*. So, Allāh – all praise and thanks be to Him – sent him when the Messengers ceased and the way was obscure. Indeed it was a time when it was most needed. Especially since Allāh hated the people of the earth, Arabs and non-Arabs alike, except for a few of the People of the Scripture, who kept to the true faith Allāh the Exalted sent to 'Īsā bin Maryam, peace be upon him. This is why Allāh said,

﴿هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ

﴿وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٢﴾﴾

﴿He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Āyāt, purifying them, and teaching them the Book and the Ḥikmah. And verily, they had been before in manifest error.﴾

In ancient times, the Arabs used to adhere by the religion of Ibrāhīm, peace be upon him. They later changed, corrupted and contradicted it, choosing polytheism instead of *Tawḥīd* and doubts instead of certainty. They invented a religion that Allāh did not legislate, just as the People of the Scriptures did when they changed and corrupted their Divine Books. Allāh sent Muḥammad ﷺ, with a great divine legislation, perfect religion that is suitable for all humans and *Jinns*. In it, there is guidance and explanations of all that they need in this life and the Hereafter. It draws them closer to Paradise and Allāh's pleasure and takes them away from the Fire and earning Allāh's anger. In it, there is the final judgement for all types of doubts and suspicion for all major and minor matters of the religion. In Muḥammad ﷺ, Allāh gathered all the good qualities of the Prophets before him, and gave him what He has never given the earlier and later generations of mankind. May Allāh's peace and blessings be on Muḥammad until the Day of Judgement.

Muḥammad ﷺ is the Messenger to Arabs and Non-Arabs alike

Allāh said,

﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا۟ بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾﴾

﴿And others among them who have not yet joined them. And He is the Almighty, the All-Wise.﴾

Imām Abu 'Abdullāh Al-Bukhāri, may Allāh have mercy upon him, recorded that Abu Hurayrah said, "We were sitting with the Prophet ﷺ, when *Sūrat Al-Jumu'ah* was revealed to him;

﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا۟ بِهِمْ﴾

﴿And others among them who have not yet joined them.﴾

They said, 'Who are they, O Allāh's Messenger?' The Prophet

ﷺ did not reply until they repeated the question thrice. At that time, Salmān Al-Farisi was with us. So Allāh's Messenger ﷺ placed his hand on Salmān, saying,

«لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ - أَوْ رَجُلٌ - مِنْ هٰؤُلَاءِ»

«*If faith were on Ath-Thurayyā (Pleiades), even then some men or a man from these people would attain it.*»"[1]

Muslim, At-Tirmidhi, An-Nasā'ī, Ibn Abi Ḥātim and Ibn Jarīr collected this *Ḥadīth.*[2] This *Ḥadīth* indicates that *Sūrat Al-Jumu'ah* was revealed in Al-Madīnah and that the Messenger's Message is universal. The Prophet ﷺ explained Allāh's statement,

﴿وَءَاخَرِينَ مِنْهُمْ﴾

﴾*And others among them*﴿ by mentioning Persia. This is why the Prophet ﷺ sent messages to the kings of Persia and Rome, among other kings, calling them to Allāh the Exalted and to follow what he was sent with. This is why Mujāhid and several others said that Allāh's statement,

﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾

﴾*And others among them who have not yet joined them.*﴿

refers to all non-Arabs who believe in the truth of the Prophet.[3] Allāh's statement,

﴿وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴾*And He is the Almighty, the All-Wise.*﴿

asserts that He is Almighty and All-Wise in His legislation and the destiny He appoints. Allāh's statement,

﴿ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝٤﴾

﴾*That is the grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of mighty grace.*﴿

refers to the great prophethood that He granted Muḥammad ﷺ

[1] *Fatḥ Al-Bāri* 8:510.

[2] Muslim 4:1972, *Tuḥfat Al-Aḥwadhi* 9:209, 10:433, An-Nasā'ī in *Al-Kubrā* 5:75, 6:490, and Aṭ-Ṭabari 23:375.

[3] Aṭ-Ṭabari 23:374.

سورة الجمعة ٥٥٣ الجزء الثامن والعشرون

سُورَةُ الجُمُعَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ٱلْمَلِكِ ٱلْقُدُّوسِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١﴾ هُوَ ٱلَّذِي بَعَثَ فِي ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُواْ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُواْ مِن قَبْلُ لَفِي ضَلَٰلٍ مُّبِينٍ ﴿٢﴾ وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُواْ بِهِمْ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٤﴾ مَثَلُ ٱلَّذِينَ حُمِّلُواْ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥﴾ قُلْ يَٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓاْ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُاْ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٦﴾ وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٧﴾ قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَٰقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

and the qualities that He favored his *Ummah* with, by sending Muḥammad ﷺ to them.

﴿مَثَلُ ٱلَّذِينَ حُمِّلُواْ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥﴾ قُلْ يَٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓاْ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُاْ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٦﴾ وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٧﴾ قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَٰقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾﴾

﴾*5. The likeness of those who were entrusted with the Tawrāh, but did not carry it, is as the likeness of a donkey which carries huge burdens of books. How bad is the example of people who deny the Āyāt of Allāh. And Allāh does not guide the people who are wrongdoers.*﴿

﴾*6. Say: "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other people, then long for death if you are truthful."*﴿

﴾*7. But they will never long for it, because of what their hands have sent before them! And Allāh knows well the wrongdoers.*﴿

﴾*8. Say: "Verily, the death from which you flee, will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you*

used to do."﴾

Admonishing the Jews and challenging Them to wish for Death

Allāh the Exalted admonishes the Jews who were entrusted with the Tawrāh and were ordered to abide by it. However, they did not abide by it, and this is why Allāh resembled them to the donkey that carries volumes of books. Surely, when the donkey carries books, it will not understand what these books contain because it is only carrying these books using its strength. This is the example of those who were entrusted with the Tawrāh; they read its letter but did not understand its meanings nor abided by them. Rather, they even corrupted and changed the Tawrāh. Therefore, they are worse than the donkey, because the donkey cannot understand. They, on the other hand, could have understood using their minds, but their minds were of no benefit. This is why Allāh the Exalted said in another *Āyah*,

﴿أُوْلَٰٓئِكَ كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ أُوْلَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ﴿١٧٩﴾﴾

﴾*They are like cattle, nay even more astray; those! They are the heedless.*﴿ (7:179),

and said,

﴿بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾

﴾*How bad is the example of people who deny the Āyāt of Allāh. And Allāh does not guide the people who are wrongdoers.*﴿

Allāh the Exalted said,

﴿قُلْ يَٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓا۟ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٦﴾﴾

﴾*Say: "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of other people, then long for death if you are truthful."*﴿

meaning, 'if you claim that you are on the correct guidance and that Muḥammad and his Companions are being led astray, then invoke Allāh to bring death to the misguided group among the two, if you are truthful in your claim.' Allāh said,

﴿وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ﴾

﴾But they will never long for it, because of what their hands have sent before them!﴿

meaning because of the disbelief, injustice and sins that they commit,

﴿وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ﴾

﴾And Allāh knows well the wrongdoers.﴿

We mentioned this challenge to the Jews before in *Sūrat Al-Baqarah*, where Allāh said,

﴿قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْءَاخِرَةُ عِندَ ٱللَّهِ خَالِصَةً مِّن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ۝ وَلَن يَتَمَنَّوْهُ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ۝ وَلَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ وَمِنَ ٱلَّذِينَ أَشْرَكُوا۟ ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِۦ مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ۝﴾

﴾Say: "If the home of the Hereafter with Allāh is indeed for you specially and not for others, of mankind, then long for death if you are truthful." But they will never long for it because of what their hands have sent forth before them. And Allāh is Aware of the wrongdoers. And verily, you will find them the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh. One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment. And Allāh is Seer of what they do.﴿ (2:94-96)

We explained these meanings there, stating that the challenge was for the Jews to invoke Allāh to destroy the misguided group, either they or their enemies. We also mentioned a similar challenge against the Christians in *Sūrah Āl 'Imrān*,

﴿فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ ۝﴾

﴾Then whoever disputes with you concerning him ['Īsā] after (all this) knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke the curse of

Allāh upon those who lie."﴾(3:61)

and against the idolators, in *Sūrah Maryam,*

﴿قُلْ مَن كَانَ فِي ٱلضَّلَٰلَةِ فَلْيَمْدُدْ لَهُ ٱلرَّحْمَٰنُ مَدًّا﴾

﴾*Say whoever is in error, the Most Gracious will extend [circumstances] for him.*﴿(19:75)

Imām Aḥmad, may Allāh be pleased with him recorded that Ibn 'Abbās said, "Abu Jahl, may Allāh curse him, said, 'If I see Muḥammad praying at the *Ka'bah*, I will step on his neck.' When the Prophet ﷺ heard of that, he said,

«لَوْ فَعَلَ لَأَخَذَتْهُ الْمَلَائِكَةُ عِيَانًا وَلَوْ أَنَّ الْيَهُودَ تَمَنَّوُا الْمَوْتَ لَمَاتُوا وَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يُبَاهِلُونَ رَسُولَ اللهِ ﷺ لَرَجَعُوا لَا يَجِدُونَ أَهْلًا وَلَا مَالًا»

«*Had he done so, the angels would have snatched him away in public. Had the Jews wished for death, they would all have perished and saw their seats in Hellfire. Had those accepted for invoking the curse of Allāh with Allāh's Messenger, they would not have found families or property when they returned home.*»"[1]

Al-Bukhāri, At-Tirmidhi and An-Nasā'ī recorded it.[2]

His saying;

﴿قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَٰقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾﴾

﴾*Say: "Verily, the death from which you flee will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do."*﴿

is like His saying in *Sūrat An-Nisā'*:

﴿أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ﴾

﴾*Wheresoever you may be, death will overtake you even if you*

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[1] Aḥmad 1:248. See *Sūrah Āl 'Imrān* (3:61) in volume two for the meaning of *Mubahalah*.

[2] *Fatḥ Al-Bāri* 8:590, *Tuḥfat Al-Aḥwadhi* 9:277 and An-Nasā'ī in *Al-Kubrā* 6:518, 308.

are in fortresses built up strong and high.﴾

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝٩ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ۝١٠﴾

﴾*9. O you who believe! When the call is proclaimed for the Ṣalāh on Al-Jumu'ah (Friday), then hasten (Fas'aw) to the remembrance of Allāh and leave off business. That is better for you if you did but know!*﴿

﴾*10. Then when the Ṣalāh is complete, you may disperse through the land, and seek the bounty of Allāh, and remember Allāh much, that you may be successful.*﴿

Al-Jumu'ah (Friday), and the Orders and Etiquette for Friday

Friday is called *Al-Jumu'ah* because it is derived from *Al-Jam'*, literally, gathering. The people of Islām gather weekly, on every Friday in the major places of worship. It was during Friday when Allāh finished the creation, the sixth day, during which Allāh created the heavens and earth. During Friday, Allāh created Ādam, and he was placed in Paradise, and ironically, it was a Friday when he was taken out of Paradise. It will be on a Friday when the Last Hour will commence. There is an hour during Friday, wherein no faithful servant asks Allāh for something good, but Allāh will give him what he asked for. All of this is based upon *Ḥadīths* in the authenic collections.

In the ancient language Friday was called, *'Arūbah*. It is a fact that previous nations were informed about Friday, but they were led astray from it. The Jews chose Saturday for their holy day, but Ādam was not created on Saturday. The Christians chose Sunday, which is the day the creation was initiated. Allāh chose Friday for this *Ummah*, because it is the day the creation was finished.

Al-Bukhāri and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ إِنَّ هَذَا يَوْمَهُمُ الَّذِي فَرَضَ اللهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللهُ لَهُ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ،

الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ»

«*We are the last (to come) but the first on the Day of Resurrection, though the former nations were given the Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them, but they differed about it. So, Allāh gave us guidance to it, and all other people are coming after us: the Jews tomorrow and the Christians the day after tomorrow.*"»[1] This is the wording of Al-Bukhāri in another narration of Muslim;

«أَضَلَّ اللهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللهُ بِنَا فَهَدَانَا اللهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ الْمَقْضِيُّ بَيْنَهُمْ قَبْلَ الْخَلَائِقِ»

«*Allāh diverted those who were before us from Friday. For the Jews there was Saturday, and for the Christians there was Sunday. Allāh then brought us and guided us to Friday. He made them; Friday, Saturday and Sunday, and it is in this order they will come after us on the Day of Resurrection. We are the last of among the people of this world and the first among the created to be judged on the Day of Resurrection.*»[2]

Necessity of the Remembrance of Allāh on Friday, by attending the *Khuṭbah* and the Prayer

Allāh commanded the believers to gather to worship Him on Friday,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْاْ إِلَىٰ ذِكْرِ ٱللَّهِ﴾

﴾*O you who believe! When the call is proclaimed for the Ṣalāh on Al-Jumu'ah (Friday), then hasten (Fas'aw) to the remembrance of Allāh*﴿

meaning, go to it and head for it. The meaning of *Sa'y* (hasten) here does not refer to walking quickly. It only refers to the

[1] *Fatḥ Al-Bāri* 11:526 and Muslim 2:586.

[2] Muslim 2:586.

importance of it.

'Umar bin Al-Khaṭṭāb and Ibn Mas'ūd - may Allāh be pleased with them - recited it;

(فَامْضُوا إِلَى ذِكْرِ اللهِ)

("Then proceed to the remembrance of Allāh.")[1]

As for walking in haste to the prayer, that was indeed prohibited, since it was recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah that the Prophet ﷺ said,

«إِذَا سَمِعْتُمُ الْإِقَامَةَ فَامْشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمُ السَّكِينَةَ وَالْوَقَارَ وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

«*When you hear the Iqāmah, proceed to offer the prayer with calmness and solemnity and do not rush. And pray whatever you catch, and complete whatever you have missed.*»[2]

This is the wording with Al-Bukhari. Abu Qatādah said, "While we were praying behind the Messenger of Allāh ﷺ he heard commotion. At the end of the prayer, the Prophet ﷺ said;

«مَا شَأْنُكُمْ»

«*What is the matter with you?*» They said, 'We hastened to the prayer.' The Prophet ﷺ said,

«فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَامْشُوا وَعَلَيْكُمُ السَّكِينَةَ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

«*Don't do that. When you come for prayer, there should be tranquility upon you. Pray what remains of the prayer and complete what you have missed.*»"[3]

The Two *Ṣaḥīḥs* collected this *Ḥadīth*. Al-Ḥasan commented, "By Allāh! Hastening to the prayer is not accomplished by the feet. Indeed they were prohibited from coming to prayer without tranquility and dignity. Rather it is about the hearts, the intention, and the submission."

Qatādah said,

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[1] Aṭ-Ṭabari 23:381.

[2] *Fatḥ Al-Bāri* 2:138 and Muslim 1:420.

[3] *Fatḥ Al-Bāri* 2:137 and Muslim 1:422 .

﴿فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾

"﴿*then hasten to the remembrance of Allāh*﴾ means that you have to hasten to the prayer with your heart and actions, and walk to it."[1]

It is recommended for those coming to the Friday prayer to perform *Ghusl* (taking bath) before they come. It is collected in the Two *Ṣaḥīḥs* that 'Abdullāh bin 'Umar said that Allāh's Messenger ﷺ said,

«إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ»

«*When one of you comes to the Friday prayer, then let him perform bath.*»[2]

The Two *Ṣaḥīḥs* recorded that Abu Sa'īd said that the Messenger of Allāh ﷺ said,

«غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَىٰ كُلِّ مُحْتَلِمٍ»

«*Ghusl on the day of Jumu'ah is Wājib (required) from every Muḥtalim.*»[3]

Abu Hurayrah narrated that Allāh's Messenger ﷺ said,

«حَقٌّ لِلهِ عَلَىٰ كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ، يَغْسِلُ رَأْسَهُ وَجَسَدَهُ»

«*It is Allāh's right on every Muslim to bathe during every seven days, by washing his head and body.*»

Muslim collected this *Ḥadīth.*[4] Jābir narrated that Allāh's Messenger ﷺ said,

«عَلَىٰ كُلِّ رَجُلٍ مُسْلِمٍ فِي كُلِّ سَبْعَةِ أَيَّامٍ غُسْلُ يَوْمٍ وَهُوَ يَوْمُ الْجُمُعَةِ»

«*Within every seven days, every Muslim man has the obligation to perform Ghusl at least one day, the day of Jumu'ah.*»

Aḥmad, An-Nasā'ī and Ibn Ḥibbān collected this *Ḥadīth.*[5]

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[1] Aṭ-Ṭabari 23:380.

[2] *Fatḥ Al-Bāri* 2:415 and Muslim 2:579.

[3] *Fatḥ Al-Bāri* 2:415 and Muslim 2:580. *Muḥtalim* is a male who has reached the age of puberty.

[4] Muslim 2:582.

[5] Aḥmad 3:304, An-Nasā'ī 3:93, and Ibn Hibbān 2:262.

Virtues of *Jumu'ah*

Imām Aḥmad recorded that 'Aws bin 'Aws Ath-Thaqafi said that he heard Allāh's Messenger ﷺ say,

«مَنْ غَسَّلَ وَاغْتَسَلَ يَوْمَ الْجُمُعَةِ وَبَكَّرَ وَابْتَكَرَ وَمَشَى وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الْإِمَامِ وَاسْتَمَعَ وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ أَجْرُ سَنَةٍ صِيَامُهَا وَقِيَامُهَا»

«*Whoever performs Ghusl (well) on the day of Jumu'ah, leaves early, walking not riding, and sits close to the Imām and listens without talking, will earn the reward of fasting and performing standing (in prayer) for an entire year for every step he takes.*»[1]

This *Ḥadīth* has various chains of narration, the compilers of the Four *Sunan* collected it, and At-Tirmidhi graded it *Ḥasan*.[2] The Two *Ṣaḥīḥs* also recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ»

«*Any person who takes a bath on Friday like the bath for sexual impurity and then goes for the prayer in the first hour, it is as if he had sacrificed a camel. Whoever goes in the second hour, it is as if he had sacrificed a cow. Whoever goes in the third hour, then it is as if he had sacrificed a horned ram. If one goes in the fourth hour, then it is as if he had sacrificed a hen. Whoever goes in the fifth hour, then it is as if he had offered an egg. When the Imām appears, the angels present themselves to listen to Allāh's remembrance.*»[3]

It is recommended that one cleans his body, performs *Ghusl*,

[1] Aḥmad 4:9.

[2] Abu Dāwud 1:246, 247, *Tuḥfat Al-Aḥwadhi* 3:3, An-Nasā'ī 3:95, 97, and Ibn Mājah 1:246.

[3] *Fatḥ Al-Bāri* 2:425 and Muslim 2:582.

wears his best clothes, applies perfume and uses *Siwāk* (tooth stick) for *Jumu'ah*. We mentioned that Abu Sa'īd narrated that the Messenger of Allāh ﷺ said,

«غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ وَالسِّوَاكُ وَأَنْ يَمَسَّ مِنْ طِيبِ أَهْلِهِ»

«*Ghusl on the day of Jumu'ah is Wājib (required) from every Muḥtalim and also using Siwāk and applying some of his household's perfume.*»[1]

Imām Aḥmad recorded that Abu Ayyūb Al-Anṣāri said that he heard the Messenger of Allāh ﷺ say,

«مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طِيبِ أَهْلِهِ إِنْ كَانَ عِنْدَهُ وَلَبِسَ مِنْ أَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ حَتَّى يَأْتِيَ الْمَسْجِدَ فَيَرْكَعَ إِنْ بَدَا لَهُ وَلَمْ يُؤْذِ أَحَدًا، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يُصَلِّيَ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْأُخْرَى»

«*Whoever performs Ghusl on Friday and applies perfume, if he has any, wears his best clothes, then goes to the Masjid and performs voluntary prayer, if he wishes, does not bother anyone, listens when the Imām appears until he starts the prayer. Then all of this will be an expiation for whatever occurs between that Friday and the next Friday.*»[2]

Abu Dāwud and Ibn Mājah recorded in their *Sunans* that 'Abdullāh bin Salām said that he heard the Messenger of Allāh ﷺ say, while on the *Minbar*:

«مَا عَلَى أَحَدِكُمْ لَوِ اشْتَرَى ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوَى ثَوْبَيْ مِهْنَتِهِ»

«*What harm would it cause if one of you bought two garments for the day of Jumu'ah, other than the garment he wears daily?*»[3]

'Ā'ishah said that during a speech he gave on a Friday when he saw people wearing *Nimār* garments,[4] the Messenger of Allāh ﷺ said,

«مَا عَلَى أَحَدِكُمْ إِنْ وَجَدَ سَعَةً أَنْ يَتَّخِذَ ثَوْبَيْنِ لِجُمُعَتِهِ سِوَى ثَوْبَيْ مِهْنَتِهِ»

[1] *Fatḥ Al-Bāri* 2:423.

[2] Aḥmad 5:420.

[3] Aḥmad 1:650 and Ibn Mājah 1:348.

[4] A type of cloak the Arabs wore.

«*When one of you has wealth, he should keep two garments for Friday, other than the two garments he has for his daily wear.*»

Ibn Mājah collected this *Ḥadīth*.[1]

The Meaning of the Call in the *Āyah* is the *Adhān* that precedes the *Khuṭbah*

Allāh said,

﴿إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ﴾

﴾*When the call is proclaimed for the Ṣalāh on Friday,*﴿

referring to the *Adhān* which was called, during the time of the Prophet ﷺ, when he came out of his house and sat on the *Minbar*. The *Adhān* would be called before the Prophet ﷺ near the door of the *Masjid*. As for the earlier *Adhān* that the Leader of the faithful, 'Uthmān bin Affān added, it was done because the Muslims increased in number during his time.

Al-Bukhāri recorded that As-Sā'ib bin Yazīd said, "In the lifetime of the Prophet ﷺ, Abu Bakr and 'Umar, the *Adhān* for the Friday prayer was pronounced while the Imām sat on the pulpit. But during 'Uthmān's later time when the Muslims increased in number, an additional call was pronouced upon Az-Zawrā', meaning the *Adhān* was called upon the house which was called Az-Zawrā' "[2]

Az-Zawrā' was the tallest house in Al-Madīnah near the *Masjid*.

Prohibiting buying and selling after the Call on Friday, and the Exhortation to seek Provisions after it

Allāh said,

﴿وَذَرُوا۟ ٱلْبَيْعَ﴾

﴾*and leave off business.*﴿ means, hastening to the remembrance of Allāh and abandoning business, when the call to the Friday prayer is made. Therefore, the scholars of Islām agree, it is prohibited for Muslims to engage in business transactions after the second *Adhān*. Allāh's statement,

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[1] Ibn Mājah 1:349.

[2] *Fatḥ Al-Bāri* 2:457.

﴿ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

﴾*That is better for you if you did but know!*﴿ means, 'your abandoning buying and selling, and instead, corcentrating your attention to Allāh's remembrance and the prayer are better for you in this life and the Hereafter, if you but knew.' Allāh's statement,

﴿فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ﴾

﴾*Then when the Ṣalāh is complete,*﴿ means, when the Friday prayer is finished,

﴿فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ﴾

> ﴾*you may disperse through the land, and seek the bounty of Allāh,*﴿

After Allāh forbade Muslims from working after hearing the *Adhān* and ordered them to gather for the Friday prayer, He allowed them to spread throughout the earth and seek bounty after the prayer is finished.

Ibn Abi Ḥātim recorded that when the Friday prayer finished, 'Irāk bin Mālik would stand by the gate of the *Masjid* and invoke Allāh, saying, "O Allāh! I have accepted and complied with Your Call, performed the prayer You ordered and dispersed as You ordered me. Therefore, grant me of Your favor and You are the best of those who grant provisions."[1] Allāh's statement,

﴿وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾

﴾*and remember Allāh much, that you may be successful.*﴿

means, while you are buying and selling, giving and taking, remember Allāh much and do not let this life busy you from what benefits you in the Hereafter. There is a *Ḥadīth* that states,

«مَنْ دَخَلَ سُوقًا مِنَ الْأَسْوَاقِ فَقَالَ: لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ»

[1] Al-Qurṭubi 18:108.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِيَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ
فَٱسۡعَوۡاْ إِلَىٰ ذِكۡرِ ٱللَّهِ وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ
تَعۡلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِي ٱلۡأَرۡضِ
وَٱبۡتَغُواْ مِن فَضۡلِ ٱللَّهِ وَٱذۡكُرُواْ ٱللَّهَ كَثِيرٗا لَّعَلَّكُمۡ تُفۡلِحُونَ
﴿١٠﴾ وَإِذَا رَأَوۡاْ تِجَٰرَةً أَوۡ لَهۡوًا ٱنفَضُّوٓاْ إِلَيۡهَا وَتَرَكُوكَ قَآئِمٗاۚ قُلۡ
مَا عِندَ ٱللَّهِ خَيۡرٞ مِّنَ ٱللَّهۡوِ وَمِنَ ٱلتِّجَٰرَةِۚ وَٱللَّهُ خَيۡرُ ٱلرَّٰزِقِينَ ﴿١١﴾

سُورَةُ المُنَافِقُونَ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَكَ ٱلۡمُنَٰفِقُونَ قَالُواْ نَشۡهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِۗ وَٱللَّهُ يَعۡلَمُ
إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشۡهَدُ إِنَّ ٱلۡمُنَٰفِقِينَ لَكَٰذِبُونَ ﴿١﴾
ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ فَصَدُّواْ عَن سَبِيلِ ٱللَّهِۚ إِنَّهُمۡ سَآءَ مَا كَانُواْ
يَعۡمَلُونَ ﴿٢﴾ ذَٰلِكَ بِأَنَّهُمۡ ءَامَنُواْ ثُمَّ كَفَرُواْ فَطُبِعَ عَلَىٰ قُلُوبِهِمۡ
فَهُمۡ لَا يَفۡقَهُونَ ﴿٣﴾ ۞ وَإِذَا رَأَيۡتَهُمۡ تُعۡجِبُكَ أَجۡسَامُهُمۡۖ
وَإِن يَقُولُواْ تَسۡمَعۡ لِقَوۡلِهِمۡۖ كَأَنَّهُمۡ خُشُبٞ مُّسَنَّدَةٞۖ يَحۡسَبُونَ كُلَّ
صَيۡحَةٍ عَلَيۡهِمۡۚ هُمُ ٱلۡعَدُوُّ فَٱحۡذَرۡهُمۡۚ قَٰتَلَهُمُ ٱللَّهُۖ أَنَّىٰ يُؤۡفَكُونَ ﴿٤﴾

«Whoever enters a marketplace and says, "La ilāha illallāh, He is alone without partners, His is the sovereignty and His is the praise, and He is Able to do all things." Then Allāh will record a thousand-thousand (a million) good deeds for him and will erase a thousand-thousand evil deeds.»[1]

Mujāhid said, "A servant (of Allāh) will not be among those who remember Allāh often, until he does so while standing, sitting and lying down."

﴿وَإِذَا رَأَوۡاْ تِجَٰرَةً أَوۡ لَهۡوًا ٱنفَضُّوٓاْ إِلَيۡهَا وَتَرَكُوكَ قَآئِمٗاۚ قُلۡ مَا عِندَ ٱللَّهِ خَيۡرٞ مِّنَ ٱللَّهۡوِ وَمِنَ ٱلتِّجَٰرَةِۚ وَٱللَّهُ خَيۡرُ ٱلرَّٰزِقِينَ ﴿١١﴾﴾

﴾11. And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing. Say: "That which Allāh has is better than any amusement or merchandise! And Allāh is the best of providers."﴿

The Prohibition of leaving the *Masjid* while the Imām is delivering the Friday Sermon

Allāh criticizes what happened during one Friday sermon, when a caravan arrived at Al-Madīnah and the people rushed

[1] *Tuhfat Al-Ahwadhi* 9:386. Many of the scholars consider this *Hadīth* to be unauthentic. Al-Hākim, Ash-Shawkāni, Ibn Taymiyah and Al-Albāni are among those who consider it acceptable.

out to the merchandise. Allāh said,

﴿وَإِذَا رَأَوْا تِجَـٰرَةً أَوْ لَهْوًا انفَضُّوٓا إِلَيْهَا وَتَرَكُوكَ قَآئِمًا﴾

﴾*And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing.*﴿

meaning, on the *Minbar*, delivering the *Khuṭbah*. Several of the *Tabi'īn* said this, such as Abu Al-'Āliyah, Al-Ḥasan, Zayd bin Aslam and Qatādah.[1] Muqātil bin Ḥayyān said that the caravan belonged to Diḥyah bin Khalīfah before he became a Muslim, and there were drums accompanying it.

So they rushed to the caravan and left Allāh's Messenger ﷺ standing on the *Minbar*. Only a few remained, according to the authentic *Ḥadīth* that Imām Aḥmad recorded that Jābir said, "Once, a caravan arrived at Al-Madīnah while Allāh's Messenger ﷺ was giving a *Khuṭbah*. So, the people left, and only twelve men remained [with the Messenger ﷺ]. Then Allāh sent down this *Āyah*,

﴿وَإِذَا رَأَوْا تِجَـٰرَةً أَوْ لَهْوًا انفَضُّوٓا إِلَيْهَا﴾

﴾*And when they see some merchandise or some amusement, they disperse headlong to it,*﴿"[2]

The Two *Ṣaḥīḥs* also recorded this *Ḥadīth*.[3]

Allāh's statement,

﴿وَتَرَكُوكَ قَآئِمًا﴾

﴾*And leave you standing.*﴿

proves that the Imām should deliver the speech on Friday while standing. In his *Ṣaḥīḥ*, Imām Muslim recorded that Jābir bin Samurah said, "(During *Jumu'ah*,) the Prophet ﷺ gave two speeches, and he used to sit between them. The Prophet ﷺ would recite the Qur'ān and remind the people (of Allāh)."[4]

Allāh's statement,

﴿قُلْ مَا عِندَ اللَّهِ﴾

[1] Aṭ-Ṭabari 23:387.

[2] Aḥmad 3:313.

[3] *Fatḥ Al-Bāri* 8:511 and Muslim 2:590.

[4] Muslim 2:589.

﴾*Say: "That which Allāh has..."*﴿ means the reward that is with Allāh in the Hereafter,

﴾خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَٰرَةِ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ﴿

﴾*is better than any amusement or merchandise! And Allāh is the best of providers.*﴿

means, for those who trust in Him and seek His provisions when they are allowed to do so.

This is the end of the *Tafsīr* of *Sūrat Al-Jumu'ah.* All praise and thanks are due to Allāh and from Him comes the success and immunity from error.

The *Tafsīr* of *Sūrat Al-Munafiqūn* (Chapter - 63)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (١) اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (٢) ذَٰلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ (٣) وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّىٰ يُؤْفَكُونَ (٤)﴾

﴾1. When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger, and Allāh bears witness that the hypocrites are liars indeed.﴿

﴾2. They have made their oaths a screen. Thus they hinder (others) from the path of Allāh. Verily, evil is what they used to do.﴿

﴾3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.﴿

﴾4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh curse them! How are they denying the right path?﴿

The Case of the Hypocrites and their Behavior

Allāh the Exalted states that the hypocrites pretended to be Muslims when they went to the Prophet ﷺ. In reality, they were not Muslims, but rather the opposite. This is why Allāh the Exalted said,

﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ﴾

﴾When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allāh."﴿

meaning, 'when the hypocrites come to you, they announce this statement and pretend to believe in it.' Allāh informs that there is no substance to their statement, and this is why He said,

﴿وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ﴾

﴾Allāh knows that you are indeed His Messenger,﴿ then said,

﴿وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ﴾

﴾And Allāh bears witness that the hypocrites are liars indeed.﴿

meaning, their claims, even though it is true about the Prophet. But they did not believe inwardly in what they declared outwardly, and this is why Allāh declared their falsehood about their creed.
Allāh's statement,

﴿ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ﴾

﴾They have made their oaths a screen. Thus they hinder (others) from the path of Allāh.﴿

meaning, the hypocrites shield themselves from Muslims when they falsely and sinfully swear to be what they are not in reality. Some Muslims were deceived because they did not know their falsehood, and thus, thought that they were Muslims. Some Muslims believed what hypocrites say and even imitated them in their outward behavior. However, inwardly, hypocrites seek the destruction of Islām and its people, and this is why trusting them might bring great harm to many people. This is why Allāh said next,

﴿فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ﴾

﴾Thus they hinder (others) from the path of Allāh. Verily, evil is what they used to do.﴿[1]

Allāh said,

﴿ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾﴾

[1] Aṭ-Ṭabari 23:394.

﴾That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.﴿

meaning, He has decreed them to be hypocrites because they reverted from faith to disbelief and exchanged guidance for misguidance. Therefore, Allāh stamped and sealed their hearts and because of it, they cannot comprehend the guidance, nor any goodness can reach their hearts. Truly, their hearts neither understand, nor attain guidance.
Allāh said,

﴾وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ﴿

﴾And when you look at them, their bodies please you; and when they speak, you listen to their words.﴿

meaning, hypocrites have a graceful outer appearance and are eloquent. When one hears them speak, he will listen to their eloquent words, even though hypocrites are truly weak and feeble, full of fear, fright and cowardice. Allāh's statement,

﴾يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ﴿

﴾They think that every cry is against them.﴿ means, every time an incident occurs or something frightening happens, they think that it is headed their way. This is indicative of their cowardice, just as Allāh said about them,

﴾أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾﴿

﴾Being miserly towards you then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore Allāh makes their deeds fruitless and that is ever easy for Allāh.﴿ (33:19)

They are shapes that do not have much substance, and this is why Allāh said,

﴾هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّىٰ يُؤْفَكُونَ﴿

﴾They are the enemies, so beware of them. May Allāh curse them! How are they denying the right path?﴿

means, how they are being led astray to the misguidance, away from the guidance.

Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ لِلْمُنَافِقِينَ عَلَامَاتٍ يُعْرَفُونَ بِهَا: تَحِيَّتُهُمْ لَعْنَةٌ وَطَعَامُهُمْ نُهْبَةٌ وَغَنِيمَتُهُمْ غُلُولٌ لَا يَقْرَبُونَ الْمَسَاجِدَ إِلَّا هَجْرًا، وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا دَبْرًا، مُسْتَكْبِرِينَ لَا يَأْلَفُونَ وَلَا يُؤْلَفُونَ، خُشُبٌ بِاللَّيْلِ صُخُبٌ بِالنَّهَارِ - وفي رِوَايَةٍ - سُخُبٌ بِالنَّهَارِ»

«*Hypocrites have certain signs that they are known by. Their greeting is really a curse, their food is from stealing and the war booty they collect is from theft. They shun the Masjid and they do not come to the prayer but at its end. They are arrogant; it is neither easy for them to blend in, nor it is easy for people to blend with them. They are like pieces of wood by night and are noisy by day.*»[1]

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ۝ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝ هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَتَّىٰ يَنفَضُّوا وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ۝ يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ۝﴾

﴾*5. And when it is said to them: "Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you," they twist their heads, and you would see them turning away their faces in pride.*﴿

﴾*6. It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allāh will never forgive them. Verily, Allāh guides not the people who are the rebellious.*﴿

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[1] Aḥmad 2:293. This was also recorded by Al-Bazzār. It contains a narrator who most of the scholars consider unacceptable, he is alone with this narration, and he is the only one who narrates from the person he says he heard it from. For such reasons Ibn Ḥibbān included this narration in *Al-Majruḥīn*, saying that it is not allowed to use him as a proof.

﴾7. *They are the ones who say: "Spend not on those who are with Allāh's Messenger, until they desert him." And to Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.*﴿

﴾8. *They say: "If we return to Al-Madīnah, indeed the more honorable will expel therefrom the weaker." But Al-'Izzah belongs to Allāh, and to His Messenger, and to the believers, but the hypocrites know not.*﴿

Hypocrites are not interested to ask the prophet ﷺ to ask Allāh to forgive Them

Allāh the Exalted states about the hypocrites, may Allāh curse them,

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ﴾

﴾*And when it is said to them: "Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you," they twist their heads,*﴿

meaning, they turn away, ignoring this call in arrogance, belittling what they are invited to. This is why Allāh the Exalted said,

﴿وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ﴾

﴾*and you would see them turning away their faces in pride.*﴿

Allāh punished them for this behavior, saying,

﴿سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِى الْقَوْمَ الْفَاسِقِينَ ۝﴾

﴾*It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allāh will never forgive them. Verily, Allāh guides not the people who are the rebellious.*﴿

As Allāh said in *Sūrat Barā'ah*, and a discussion preceded there,[1] and here we will present some of the *Ḥadīths* reported that are related to it.

Several of the Salaf mentioned that this entire passage was revealed in the case of 'Abdullāh bin Ubay bin Salūl, as we will soon mention, Allāh willing and our trust and reliance are on Him.

[1] See the volume four, the *Tafsīr* of *Sūrat At-Tawbah* (9:80).

In his book, *As-Sīrah*, Muḥammad bin Isḥāq said, "After the battle of Uḥud ended, the Prophet ﷺ returned to Al-Madīnah. 'Abdullāh bin Ubay bin Salūl – as Ibn Shihāb narrated to me – would stand up every Friday, without objection from anyone because he was a chief of his people, when the Prophet ﷺ would sit on the *Minbar*, just before he delivered the *Jumu'ah Khuṭbah* to the people. 'Abdullāh bin Ubay would say, 'O people! This is the Messenger of Allāh ﷺ with you. Allāh has honored us by sending him and gave you might through him. Support him, honor him and listen to and obey him.' He would then sit down. So after the battle of Uḥud, even after he did what he did, that is, returning to Al-Madīnah with a third of the army, he stood up to say the same words. But the Muslims held on to his clothes and said to him, 'Sit down, O enemy of Allāh! You are not worthy to stand after you did what you did.' 'Abdullāh went out of the *Masjid* crossing people's lines and saying, 'By Allāh, it is as if I said something awful when I wanted to support him.' Some men from Al-Anṣār met him at the gate of the *Masjid* and asked him what happened. He said, 'I just stood up to support him and some men, his Companions, jumped at me, pulled me back and admonished me, as if what I said was an awful thing; I merely wanted to support him.' They said to him, 'Woe to you! Go back so that Allāh's Messenger ﷺ asks Allāh to forgive you.' He said, 'By Allāh, I do not wish that he ask Allāh to forgive me.' "[1]

Qatādah and As-Suddi said, "This *Āyah* was revealed about 'Abdullāh bin Ubay. A young relative of his went to Allāh's Messenger ﷺ and conveyed to him an awful statement that 'Abdullāh said. The Messenger ﷺ called 'Abdullāh, who swore by Allāh that he did not say anything. The Anṣār went to that boy and admonished him. However, Allāh sent down what you hear about 'Abdullāh's case and Allāh's enemy was told, 'Go to Allāh's Messenger,' but he turned his head away, saying that he will not do it."[2]

Muḥammad bin Isḥāq said that Muḥammad bin Yaḥyā bin Ḥibbān, 'Abdullāh bin Abi Bakr and 'Āṣim bin 'Umar bin Qatādah narrated to him the story of Bani Al-Muṣṭaliq. They

[1] Ibn Hishām 3:111.

[2] Aṭ-Ṭabari 23:399.

said that while the Messenger of Allāh ﷺ was in that area, Jahjāh bin Saīd Al-Ghifāri, a hired hand for 'Umar, and Sinān bin Wabr fought over the water source. Sinān called out, "O Anṣār", while Al-Jahjāh called, "O Muhājirīn!" Zayd bin Arqam and several Anṣār men were sitting with 'Abdullāh bin Ubay bin Salūl at that time. When 'Abdullāh heard what happened, he said, "They are bothering us in our land. By Allāh, the parable of us and these foolish Quraysh men, is the parable that goes, 'Feed your dog until it becomes strong, and it will eat you.' By Allāh, when we go back to Al-Madīnah, the most mighty will expel the weak from it."

He then addressed his people who were sitting with him, saying to them, "What have you done to yourselves? You let them settle in your land and shared your wealth with them. By Allāh, if you abandon them, they will have to move to another area other than yours." Zayd bin Arqam heard these words and conveyed them to Allāh's Messenger ﷺ. Zayd was a young boy then. 'Umar bin Al-Khaṭṭāb was with the Messenger and he said, "O Allāh's Messenger! Order 'Abbād bin Bishr to cut off his head at his neck." The Prophet ﷺ replied,

«فَكَيْفَ إِذَا تَحَدَّثَ النَّاسُ يَا عُمَرُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ، لَا، وَلَكِنْ نَادِ يَا عُمَرُ الرَّحِيلَ»

«*What if people started saying that Muhammad kills his companions, O 'Umar? No. However, order the people to start the journey (back to Al-Madīnah).*»

When 'Abdullāh bin Ubay bin Salūl was told that his statement reached Allāh's Prophet ﷺ, he went to him and denied saying it. He swore by Allāh that he did not utter the statement that Zayd bin Arqam conveyed. 'Abdullāh bin Ubay was a chief of his people and they said, "O Allāh's Messenger! May be the young boy merely guessed and did not hear what was said correctly."

Allāh's Messenger ﷺ started the journey at an unusual hour of the day and was met by Usayd bin Al-Ḥuḍayr, who greeted him acknowledging his prophethood. Usayd said, "By Allāh! You are about to begin the journey at an unusual time." The Prophet ﷺ said,

«أَمَا بَلَغَكَ مَا قَالَ صَاحِبُكَ ابْنُ أُبَيٍّ؟ زَعَمَ أَنَّهُ إِذَا قَدِمَ الْمَدِينَةَ سَيُخْرِجُ الْأَعَزُّ مِنْهَا

الأَذَلَّ»

«*Did not the statement of your friend, Ibn Ubay reach you? He claimed that when he returns to Al-Madīnah, the mighty one will expel the weak one out of it.*»

Usayd said, "Indeed, you are the mighty one, O Allāh's Messenger, and he is the disgraced one." Usayd said, "Take it easy with him, O Allāh's Messenger! By Allāh, when Allāh brought you to us, we were about to gather the pearls (of a crown) so that we appoint him king over us. He thinks that you have rid him of his kingship." The Messenger of Allāh ﷺ traveled with the people until the night fell, then the rest of the night until the beginning of the next day and then set camp with the people. He wanted to busy them from talking about what had happened. The minute people felt the ground under their feet, they went to sleep and *Sūrat Al-Munāfiqīn* was revealed.[1]

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi recorded that Jābir bin 'Abdullāh said, "We were in a battle with Allāh's Messenger ﷺ and a man from the Emigrants kicked an Anṣāri man. The Anṣāri man called out, 'O Anṣār!' and the Emigrant called out, 'O Emigrants!' Allāh's Messenger ﷺ heard that and said,

«مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟ دَعُوهَا فَإِنَّهَا مُنْتِنَةٌ»

«*What is this call of Jahiliyyah? Abandon it because it is offensive.*»

'Abdullāh bin Ubay heard that and said, 'Have they (the Emigrants) done so? By Allāh, if we return to Al-Madīnah, surely, the more honorable will expel therefrom the meaner.'

The Anṣar at that time, were more numerous that the Emigrants when the Messenger of Allāh ﷺ came to Al-Madīnah, but later on the Emigrants imcreased in number. When this statement reached the Prophet ﷺ, 'Umar got up and said, 'O Allāh's Messenger! Let me chop off the head of this hypocrite!' The Prophet ﷺ said:

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[1] Ibn Hishām 2:290-292. This and the last two narrations are not authentic, from the view of the chain of narrators. Much of the information can be seen again in the following narrations which are authentic, among them the narration in the Two *Ṣaḥīḥs*.

«دَعْهُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ»

«*Leave him, lest the people say that Muhammad kills his companions.*»"[1] Imām Aḥmad,[2] Al-Bukhāri and Muslim[3] collected this *Ḥadīth*.

'Ikrimah and Ibn Zayd and others said that when the Prophet ﷺ and his Companions went back to Al-Madīnah, 'Abdullāh, the son of 'Abdullāh bin Ubay bin Salūl, remained by the gate of Al-Madīnah holding his sword. People passed by him as they returned to Al-Madīnah, and then his father came. 'Abdullāh, son of 'Abdullāh, said to his father, "Stay where you are," and his father asked what the matter was? His son said, "By Allāh! You will enter through here until the Messenger of Allāh allows you to do so, for he is the honorable one and you are the disgraced." When the Messenger of Allāh ﷺ came by, and he used to be in the last lines, 'Abdullāh bin Ubay complained to him about his son and his son said, "By Allāh, O Allāh's Messenger! He will not enter it until you say so." The Messenger ﷺ gave his permission to 'Abdullāh bin Ubay and his son said, "Enter, now that the Messenger of Allāh ﷺ gave you his permission."[4]

In his *Musnad*, Abu Bakr 'Abdullāh bin Az-Zubayr Al-Ḥumaydi recorded from Abu Hārūn Al-Madani that 'Abdullāh, the son of 'Abdullāh bin Ubay bin Salūl, said to his father, "You will never enter Al-Madīnah unless and until you say, 'Allāh's Messenger ﷺ is the honorable one and I am the disgraced." When the Prophet ﷺ came, 'Abdullāh, son of 'Abdullāh bin Ubay bin Salūl said to him, "O Allāh's Messenger! I was told that you have decided to have my father executed. By He Who has sent you with Truth, I never looked straight to his face out of respect for him. But if you wish, I will bring you his head, because I would hate to see the killer of my father."[5]

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[1] *Dalā'il An-Nubuwah* 4:53.
[2] Aḥmad 3:392.
[3] Al-Bukhāri no. 4907, Muslim no. 2584.
[4] Aṭ-Ṭabari 23:403, 405.
[5] *Musnad Al-Ḥumaydi* 2:520.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ
وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ﴿٥﴾ سَوَاءٌ عَلَيْهِمْ
أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ اللَّهُ لَهُمْ إِنَّ
اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾ هُمُ الَّذِينَ يَقُولُونَ
لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَتَّىٰ يَنفَضُّوا وَلِلَّهِ
خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ
﴿٧﴾ يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ
مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ
الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ
أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ
ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾ وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم
مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي
إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ ﴿١٠﴾ وَلَن
يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

سُورَةُ التَّغَابُنِ

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾ وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ ﴿١٠﴾ وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾﴾

﴾9. O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers.﴿

﴾10. And spend of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Ṣadaqah from my wealth, and be among the righteous.﴿

﴾11. And Allāh grants respite to none when his appointed time comes. And Allāh is All-Aware of what you do.﴿

The Importance of not being too concerned with the Matters of the Worldly Life, and being Charitable before Death

Allāh the Exalted orders His faithful servants to remember Him frequently and to refrain from being distracted from His remembrance by indulging in their properties and children excessively. Allāh informs them that those who engage in this life, its delights and attributes and were busied from the

obedience and remembrance of Allāh, for which they were created, will be among the losers. They will lose themselves and their families on the Day of Resurrection. Allāh encourages the believers to spend in His cause,

﴿وَأَنفِقُوا۟ مِن مَّا رَزَقْنَـٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ
قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّـٰلِحِينَ ﴿١٠﴾﴾

﴾And spend of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Ṣadaqah from my wealth, and be among the righteous.﴿

Surely, every person who fell into shortcomings will regret it by the time of his death and will ask for respite, even a short period, so that he does better and attains what he missed. No, rather what occurred, has occurred and what is coming, shall indeed come. Each will be held accountable for his mistakes. As for the disbelievers, they will be as Allāh said about them,

﴿وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ
دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ ۗ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾﴾

﴾And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave."﴿ (14:44), and,

﴿حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ﴿٩٩﴾ لَعَلِّىٓ أَعْمَلُ صَـٰلِحًا فِيمَا تَرَكْتُ ۚ كَلَّآ ۚ إِنَّهَا
كَلِمَةٌ هُوَ قَآئِلُهَا ۖ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾﴾

﴾Until, when death comes to one of them, he says: "My Lord! send me back. So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected.﴿ (23:99-100)

Then Allāh said;

﴿وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ﴾

﴾And Allāh grants respite to none when his appointed time comes. And Allāh is All-Aware of what you do.﴿

meaning, when the time of death comes, no one will be granted respite. Surely, HSe is the Most Knowledgeable and t an what they did before. Allāh said,

﴿وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ﴾

﴾And Allāh is All-Aware of what you do.﴿

This is the end of the *Tafsīr* of *Sūrat Al-Munafiqūn*. All praise and thanks are due to Allāh, and all success and immunity from error come from Him.

This is the end of Volume Nine. Volume Ten begins with the *Tafsīr* of *Sūrat Aṭ-Taghābun*.